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THE MARTYRS' MEMORIAL, OXFORD.

THE
CHRISTIAN GUARDIAN,
AND
CHURCH OF ENGLAND MAGAZINE.

MDCCCXLIII.

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CONTENTS.

SCHOOLS AND EDUCATION.

	PAGE		PAGE
The Norwood School -	21	Religious Training of Children -	175
Books for Sunday School Teachers	68	Letter to a Sunday School Teacher	215
Lord Ashley on Education -	128	Education, and Crime in Liverpool	378
Rev. P. Roe's Sunday Schools -	169	Works suitable for Sunday Schools	389
Bishop M'Ilvaine on Bringing		Sunday School Teaching -	455
Children to Christ -	173		

OBITUARIES.

The Dying Man -	9	A Sunday Scholar -	222
Death of Mrs. — -	60	Death bed of a Duellist -	291
Mary Taylor -	177	The Prodigal returned -	305
William Napier Dibb, Esq. 201, 241			

POETRY.

Calvary -	54	The Missionary Call -	328
Speaking Bell of Hales Owen -	90	The Coliseum -	371
Waking in Heaven -	111	After hearing a Sermon -	418
I'm going home -	171	At the Evening time, it shall be	
When is the time to die? -	180	light -	424
Seekest thou great things for		Knowledge from Experience -	461
thyself? -	208	Bay of Pozzuoli -	473
The Silent Multitude -	221	Blind Poet's Effusion -	490
The Arch of Titus -	253		

MISCELLANEOUS.

The Martyr's Memorial -	1	Christian Energy -	25
Sleeping in Jesus -	5	Winning others to Christ -	27
The Minister's Letter -	6	Miraculous Dispersion of the Jews	28
The Holiness of God -	8	Remains of Isaac Milner, D.D. -	41
On our obligations to the Tract-		The Triumph of Christ -	49
arians -	13	Faith in Christ -	55
"Give an account of thy Steward-		"Thy Kingdom come" -	62
ship" -	14	Romish Priests in Haiti -	63
A Second Visit to Hales Owen -	16	Martyrdom of Native Christians	
Anecdotes of Felix Neff -	17	at Madagascar -	64
Inconsistencies -	19	Church building -	66
The System of Popery as shewn by		Burial of Unitarian Dissenters -	67
the "Sisters of Mercy" -	23	The Youghal Imposture -	81
Late at Church -	24	Is it well with thee? -	87

	PAGE		PAGE
In every thing give thanks	- 89	Primary Charge of the Lord	
Letter of the Rev. John Newton	93	Bishop of Cashel	- 321
Errors in the Christian World	- 95	Association for the Suppression	
Hindrances to Prayer	- 96	of Duelling	- 329
Moral Influence	- 97	Declaration and Protest of the	
Infant Baptism	- 98	Clergy	- 332
On Enthusiasm	- 99	A Pastoral Letter from the Ame-	
Justification by Faith	- 102	rican Bishops	- 332
Marian Lindsay, the Tract Vendor	104	Charge of the Bishop of Peter-	
Luther's "Patmos"	- 121	borough	- 361
Tabor	- 135	That Glance	- 374
Family Harmony	- 137	Athens, Mars Hill, &c.	- 375
"Thy will be done"	- 140	Walking with God.	- 380
Advantages of Early Religious		The real tendency of Puseyism	382
Education	- 144	On the Jealousy of God	- 401
Essay on the Character of Luther	161	The Rite of Confirmation in the	
On Self-Knowledge	- 172	Norwegian Church	- 405
Experimental Religion	- 176	Thoughts on the Sabbath	- 406
On Jeremiah xlv. 5.	- 208	A Sabbath Evening in Scotland	408
Borders of the Promised Land	- 209	Reader in the Church	- 411
True Contentment	- 211	Vanderkemp, the Missionary	- 413
Baxter's Preaching	- 213	Young Men and Missions	- 415
A Lively Faith	- 214	The Jerusalem sinners saved	- 419
Christian Truths	- 217	Interesting Fact respecting the	
Luther's Prayer	- 220	New Testament	- 423
The Silent Preacher	- 221	Altar, meaning of	- 441
A blessing on the Dance	- 224	Charge of Chancellor Dealtry	- 441
The Arch of Titus	- 253	Priest, meaning of the word	- 441
Human Sacrifices in India	- 255	Church, What is the	- 441
Lovest thou me ?-	- 256	Revivals	- 451
The Berlin method of relieving		Russian Bible Society	- 456
the poor	- 257	Inquisition at Madrid	- 458
Sudden Death	- 259	Bishop of Chester's Address	- 462
The Perils of the Church	- 281	Bible, Accuracy of	- 463
The Perils of the Nation	- 285	Infant in Heaven	- 463
The Writings of the New Testa-	289	Christ our Example	- 464
ment (Norrisian Prize Essay)	289	Poor, Rights of	- 469
Letter to District Visitors	- 291	Arians, short method with	- 475
Interesting Printing Establish-		Steamer, Loss of	- 479
ment	- 299	Sanctification through the Truth	481
Spiritual Conflict	- 300	Charge of Bishop M ^r Ilvaine	- 483
On Confirmation	- 307		

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JANUARY, 1843.

THE OXFORD MEMORIAL OF CRANMER, RIDLEY, AND LATYMER.

THESE are days of contention ; but even contention is better than lethargy. Time was, when, in this same Oxford, the strange occurrence of four or five students being found engaged in reading the Bible with social prayer, caused a perfect ferment of astonishment. Those were the days when one country gentleman could, without shame, send to another, an invitation, ' to dine and *get drunk*.' * Those days are gone, and we hope, and believe, that we shall see nothing like them in England again. Satan's policy is entirely changed. The reign of dull and stupid vice is at an end, at least so far as the educated classes of the people are concerned ;—the Whitfields, and Romaines, and Rowland Hills, and Simeons, have awakened the national conscience ; and now that the tempter finds a tide running in favour of ' religion,' he instantly adapts his devices to the occasion ; and is quite willing that his disciples shall be ' religious' also. Hence, in lieu of the circulating-library trash which formed the bulk of the literature of the last century, we have now, in the very foreground, a competition between the true, and the false, theology. ' Parker Societies' are reviving the doctrines of the Reformation ;—' Anglo-Catholic Libraries' are disinterring the heresies of Bull and the Non-jurors. A knot of semi-papists at Cambridge are striving to bring ' rood-lofts' and ' credence-tables' again into fashion ; while £7000 has been raised at Oxford to build a monument to the memory of the men who, three centuries since, cleared the old rood-lofts and credence-tables out of our churches.

This circumstance is the most pleasing one,—we had almost said, the *only* pleasing one,—connected with the University of Oxford of late years. The moment is certainly a remarkable one, for raising a

* *Vide* Sidney's Life of Sir Richard Hill.

monument to Cranmer and Ridley,—when some of the leading men in Oxford, carrying with them, we fear, the bulk of the students,—are rapidly renouncing every truth which the Reformers asserted, and resuscitating every error and corruption which they strove to expel and destroy. It is hardly needful to add, that this monument has been raised without the least assistance from the Tractarian party.

‘It was under a combination of feelings, religious, personal, and patriotic, that a meeting was held at Oxford, Nov. 17, 1838; and a resolution passed, ‘that the best mode of testifying a grateful admiration of the pious martyrs, would be the erection of a monumental structure, in which architecture and sculpture should combine to record the fact of their preferring the endurance of a most cruel death to a sacrifice of principle;’ and all were invited to contribute to the work ‘who revered those devoted servants of God, who loved the cause for which they were content to die, and who were mindful of the blessings of that Protestant Reformed religion which, by the instrumentality of their lives and deaths, was at length, under God’s good providence, established by law.’ But, though the motives and purposes of the undertaking had been so ably represented in this address, nothing was settled as to the nature of the intended memorial till the general meeting of subscribers, Jan. 31, 1839, when it was resolved (in substance) that a church should be built near the place where the martyrs suffered, and that it should be made commemorative chiefly by external decorations of their faith and fortitude, and of the cause and occasion of their sufferings. Every effort was subsequently made by the Committee to carry this resolution into effect; but no site could be any where obtained within such a radius from their place of martyrdom as could in any sense be called *near* it, *that place* being in the centre of the city, and densely covered and surrounded by houses to a very great distance *on every side*. Under this impossibility ‘of building a church anywhere *near* the spot,’ another general meeting was held March 5, 1840, when it was further resolved, ‘That (as the most appropriate method of carrying out the spirit of the resolution of the public meeting held Jan. 31, 1839,) a monumental structure should be erected at the northern extremity of St. Mary Magdalene churchyard, in connexion with the rebuilding and enlarging the northern side of that church, so as to be capable of containing about the same number of persons as it was proposed to accommodate in a separate church or chapel; the aisle to be called the Martyrs’ Aisle, and be made commemorative of them, their acts and sufferings, chiefly by external decorations.’

‘It is to be observed of this resolution, that it did no more than change the mode of accomplishing the great ends which were proposed to be effected by a *martyrium*, or martyrs’-memorial-church. It was intended from the first, that the monument to the memory of the martyrs should be coupled and combined with another of a higher and holier nature; that is, a monument ‘to the glory of God, and in grateful commemoration of his servants.’ It was not to be a monument simply expressive of the veneration which the subscribers felt for the martyrs themselves; nor of their admiration of those Christian graces which adorned their lives, and carried them through their fiery trial, and enabled them, from the midst of the

burning fuel and ascending flames, to pour forth their aspirations to heaven, and to declare, 'as long as their words were audible and intelligible, their trust in God's mercy and their Redeemer's love; it was not intended that this monument should merely commemorate their holy lives or their heroic deaths, or the energies of that excellent spirit within them, which enabled them to make a good confession and bear witness to the truths which they had taught and defended, even to the last moments of exhausted and expiring nature. If these alone had been the subjects of the proposed memorial, it appeared to many that too much honour would have been paid to the creature and too little to the Creator; too much to the sufferers, and too little to him who supported them under their sufferings; too much to the champions of the Reformation, and too little to the heavenly power which upheld them in their conflict, and ensured the triumph of their cause. In short, it was urged (and urged successfully) that the structure should be one which was to serve two purposes, that it should be a church as well as a monument; an edifice to the glory of God as a place of worship, and an edifice greatly commemorative of his servants as an honorary and respectful testimonial; one in which congregations might bless and praise the God of their fathers for having restored sound scriptural doctrines and apostolical discipline to the Anglican part of the Church Catholic, and which should bring to mind, at the same time, by the aid of sculpture and inscription, the personal acts, sufferings, and services of the holy men employed by the Almighty in bringing about this great restoration.

'That which was finally and unanimously resolved upon, March 5, 1840, and has now been, in the main, completed, effects these two great purposes by separate and distinct structures. The original resolution of Jan. 31, 1839, would have coupled and combined them both in one and the same building,—the memorial-monument, as here represented, will be in honour of the martyrs, the memorial-aisle, which may hereafter be engraved, will be to the glory of God: but, at the same time such a connexion and correspondence will be maintained between the aisle and the monument, by means of their close contiguity to each other, and their conformity in point of architectural character, and especially by their proximity to the spot where the martyrs yielded their bodies to be burned (for St. Mary Magdalene Church is nearly opposite to it), that it will be at once perceived, that both aisle and monument are but parts of the same testimonial; both results of the same thankfulness to God and his servants, both evidences of one and the same spirit of religious gratitude for the mercy and blessing of the Reformation.

'The beautiful design which forms the subject of our frontispiece, is at once a proof of Messrs. Scott's and Moffat's clear conception of the sort of monument which the Memorial Committee proposed to erect to the Martyrs' memory; of their thorough knowledge of the architecture which prevailed at the close of the thirteenth, and the beginning of the fourteenth century; and of their masterly manner of giving new combinations to the parts and appendages of the style belonging to that period. This design exhibits a monument of the Eleanor sort, hexagonal in its geometrical constructions, and in its form and character, bearing a general resemblance to that at Wal-

tham. It is raised on an hexagonal platform of steps; its shaft, like all the monuments of this sort, consists of three stories, stages, or sets off, with a terminating member; its basement story is the least decorated, and the most substantial; the two stories above it the lightest, and the most adorned; there is, moreover, such an admirable grouping, and compages of buttresses, pediments, canopies, crockets, finials,—such gratefulness in the form or mode of their ascent,—such a beautiful convergency of all the three stories, and their several parts and appendages, to the apex or extreme point, that it appeared to the Committee to fulfil, and more than fulfil, their most sanguine hopes.

The style of the monument belongs in the latter part of the reign of Edward I. and the commencement of Edward II.—a period which includes many of the most exquisite works remaining in the country, among which may be reckoned the Chapter House of York, a great portion of Exeter Cathedral, the tower and spire of Salisbury, the monuments to Aymer de Valence, and of Edward Crouchback and his lady in Westminster Abbey, the steeple of St. Mary's, Oxford, and the choir of Merton College; but the works most closely connected with the present monument, and supplying the most appropriate authorities for its construction, are the memorial monuments erected by Edward the First to Queen Eleanor, and those celebrated market-crosses, once the pride of Coventry and Abingdon, but now no longer existing, which were built upon the principles of the Eleanor crosses, and are known to have been copied from them.

It is true that the Eleanor monument at Waltham has been followed by Messrs. Scott and Moffatt in its hexagonal principle, according to the instructions given by the Committee; but the design is very far from being a copy of that structure. In general proportions it must be said to be much more harmonious, the lowest story of that at Waltham being too wide and heavy; it is also much more lofty, reaching the height of seventy feet, if its base of steps be included, whereas that at Waltham does not exceed forty-five; it is in detail more carefully worked out, although its decorations do not run into the florid style; in its basement-story greater strength and boldness are given to the mouldings, more projection to the buttresses, and an increased depth to the receding pannels. It is also proposed to give to the lowest story, as nearest the spectator's eye, a more elaborate finish, so as to bring out with full effect the heraldic and commemorative devices with which it is to be charged. With respect to the enrichments of the second story, the three principal niches are increased in width, and more open on all sides, than those at Waltham, so as to let out the statues more freely and fully than the statues of Queen Eleanor; the triangular blank niches in the alternate sides are proportionably diminished. The three principal niches are to receive the statues of the martyred prelates, and the acknowledgements of all the subscribers are due to Sir Francis Chantrey for having most kindly consented to give the aid of his exact judgment and consummate skill in superintending the designs and workings of the statues.

The third stage or story (or that portion which is above the statue-story) is also superior to that at Waltham, by reason of the better convergency of the parts, and the happier termination of the whole.

'This excellent specimen of our national architecture is placed at the north end of St. Mary Magdalen Churchyard. When seen at a distance by those who enter Oxford from the north, and are descending the avenue of St. Giles's, it presents itself as an object graceful from its pyramidal form, its proportions, and elevation; whilst on a nearer and still nearer approach, it arrests the attention, not merely as a work of art, in which architecture and sculpture have combined their powers of expression, but rather as a work of mindful gratitude for God's mercies to our Church and nation, by the instrumentality of the lives and deaths of the Martyred Bishops; as a monument bearing witness to the sense entertained of those mercies, and of the Martyrs' sufferings by those who have contributed to erect it. It must be added, that the site chosen for its erection has the advantage of being near the area purchased by the University for the Taylor and Randolph building; and when these works are completed, a new feature and a new interest will be given to the locality by the Martyrs' Memorial.

'Such, then, has been the success of these able architects, in the accomplishment of what may be called *the monumental* part of the memorial; for it must be borne in mind that it consists of two parts, one dedicated to religious service, and one to historical commemoration. The large and populous parish of St. Mary Magdalen has long experienced the want of church room for its inhabitants. Its church stands close and nearly opposite to the spot on which the Martyrs suffered; and as soon as it was found to be impossible to procure the site for another church in that neighbourhood, the attention of the Memorial Committee was directed to the only other way which presented itself for the execution of the religious part of the undertaking, and that was to take down the small aisle on the north side of St. Mary Magdalen Church, and by enlargement and extension so to increase the number of its sittings, and so to improve the facilities of hearing and seeing the officiating minister, as to make it, in its provisions for the due performance of public worship, equal to what was originally meant to be provided by a separate place of worship.'

SLEEPING IN JESUS.

THIS expression, "sleeping in Jesus," is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the gospel so proclaimed it. The image of sleep, indeed, as of a stern, interminable state of inactivity and silence, had been long known; but that of sleep, as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection-dawn, was first announced in the Christian revelation. Death is now only a brief repose: the body resting from its labours, and the soul being present with the Lord in holiness and felicity.—*Daniel Wilson, Bishop of Calcutta.*

THE MINISTER'S LETTER.*

HOW CAN I GET TO HEAVEN ?

HAVE you never asked this question before ? Never ? What ! Can I believe it ? You, a reasonable creature, knowing full well that you cannot always live here, being certain that you must die some day, and yet never enquired, *how you could get to heaven.* Have you acted in this way about the things of *this* world ? No. You know you have not. You have taken the greatest pains to make a necessary provision for yourself, and wife, and family, if you have them. You have taken a great deal of trouble too, and perhaps put yourself to a great deal of inconvenience, in order to provide for your maintenance ; and yet you have been neglecting what is of far greater consequence than your body, or your wife, or your children, or anything that concerns your earthly happiness or comfort.

And, what is this you have been neglecting ? You have neglected to ask, how you could get to heaven. Why, I can hardly believe it. And you will hardly be able to believe it yourself, when you think a little more about it. Now, say to yourself, ' WHAT AM I ? A creature of God put into this world for a certain space of time—how long I know not. I have a body which is liable to all kinds of accidents, and any day, or any moment, that body might be killed, and I should be dead. At all events, that body is growing older every day, and at last it must die. And I have a *soul* too, that will *never die.* That soul will be living somewhere, when my body is dead.'

Now, my dear friend, as that body will someday die, and that soul will live elsewhere, I wish to ask you very plainly, ' WHERE WILL THAT SOUL LIVE ? Where *can* it live ?' You answer me—in heaven or hell. That answer is quite right. But, suppose I ask you again, Where do you *think* that soul will live ? You reply, I hope in heaven. I hope so too. But one more word, my friend. You hope your soul will go to heaven, and yet you have never asked how you can get to heaven. Do you suppose it possible that you can ever get to heaven without knowing the *way* there ? It is impossible, quite impossible. There is a heaven, and there is a *way* to that heaven. Every man that has gone to heaven, has first learnt the way, and all who would *not* learn the way, have never found it.

Now, my dear friend, I do not know who you are. I do not know what your calling may be, but this I know, that you are one of God's creatures, and that you are made up of a body that is every day nearer its last long home, and a never-dying soul too, that is hastening on at a very rapid rate to heaven or to hell. And is it of no consequence to you, whether you pass away to heaven or to hell ? My dear fellow-man, does it not at all concern you, whether you find yourself in a pit burning with fire and brimstone, writhing in inconceivable agony under torments that will have no end, dwelling for ever in the company of devils, and all the damned spirits that God, in his wrath, has turned down into that bottomless abyss ? What !

* A Tract by the Rev. D. Barclay Bevan, M. A. published by his permission in the Christian Guardian.

Is it of no consequence to you, whether that burning lake of fire be your everlasting place, OR, whether you pass your eternity in the presence of a blessed God, in the company of angels and happy spirits, and there in that glorious heaven, sing the praises of God for ever and ever?

Dear Reader, I am not wrong, am I, when I fancy I hear you answer, 'Yes, it is of consequence to me, of very great consequence too; it will make a very great difference to me, whether I go to heaven or to hell?' Then, my friend, do I hear you asking, 'How can I get to heaven?' Well, if it is the first time in your life you have ever asked that question, it is better to ask it *late*, than never to ask it *at all*. For depend upon it, that had you died before this time, you must have been in hell at this very moment. Oh! what a mercy then that you have ever been led to ask, how you could get to heaven.

Then do you in truth ask me, really wishing to know? Do you really desire to know, how you may get to heaven, when you have done with this world? I will gladly tell you. But remember, that what I say is only what God has told me to say. It is the God of heaven who is going to speak to you now; therefore, before you read another word, first say, "O God, make me believe, and lay to heart what I am going to read."

Let me then first tell you, how you *cannot* get to heaven. If you are a man that swears, that damns people's souls, and wishes them in hell; that makes use of the name of God to no purpose, it is impossible that you can get to heaven; for God has written, "I will not hold him guiltless," which means, that man's guilt shall keep him in hell for ever. Or if you are a drunkard, you can never get to heaven, for God has plainly written, "No drunkard shall inherit the kingdom of God." Or if you are a Sabbath-breaker, never going to church, working upon the Sabbath-day, idling away your time, and making but little difference between the Sabbath and the other days of the week, you can never get to heaven. Or if you are a thief, or liar, or fornicator, or a man of unclean ways and words, you can never get to heaven; for God has declared that no such character shall ever enter heaven. Or if you are living as *most* people do, you can never get to heaven. It is very easy for men to say, 'that they will take their chance with the rest, and no doubt they will fare no worse than others.' Oh, but when they find themselves in hell, they will wish to the bottom of their hearts that they had lived very differently, and thought about God and their poor suffering souls.

My dear reader; I beseech you to believe, that if you are living an ungodly or careless life, you can never get to heaven. It is impossible. You may go on swearing, and cursing, and Sabbath-breaking, and drinking, and lying, thinking all the time to repent some day, and that that will do. But you may never repent.

You may go on putting off and putting off the time of your repentance, till the day of your death really comes, and then it may be too late. Or it may be, that God will keep you in your hardened state, and then you will never wish to be different.

But now let me tell you how you *may* get to heaven. You must forsake your ungodly life. You must give it up. Whatever sin you

are living in, that sin must be given up. You can never get to heaven, while following a course of sin. No matter how you may be laughed at by old companions, no matter what losses you may sustain, if you would get to heaven, a course of sin must be given up. And don't delay either, there is no time to be lost. The longer you delay, the less chance there will be of your ever becoming different. But do not be discouraged. You will say, how difficult it is to do all this. I know it is very difficult. And I know you cannot do such great things by yourself. But here we come to the *way* to heaven, a way which is sure, a way in which you can never err. The God of heaven has given his own dear Son to die for sinners. Jesus Christ is his name. He knew that you were too sinful ever to get to heaven, and too weak ever to find your way there. Jesus came down from heaven, and died upon the cross for guilty sinners. And He now calls to sinners, and you among them, my friend, and says, "I AM THE WAY." Come to me. Look to me. Though you have been a very great sinner, repent of your sins; and I will wash them all away with the blood I shed upon the cross. Pray to me, and I will help you to forsake your sins, and lead a different course of life!

This Jesus, my friend, is the Saviour, to whom I would send you. He, and He alone, can help you to heaven, and by Him you *shall* get there. And now you know, how you may get to heaven, if you will. Oh! do not delay, oh do not, I beseech you. It is nothing but my love for your poor soul, and my earnest desire for its eternal happiness, that has led me to write this letter to you. Oh do you have as much love for your *own* soul, as to flee from the wrath to come; from the fire of hell, into which every unrepenting, ungodly sinner, will be hurled.

Dear Reader! you and I must see each other before the judgment bar of God. I have told you plainly how you may get to heaven. May my eyes be blessed with the sight of seeing you welcomed within the gates of heaven; then how shall we rejoice together, that this letter ever fell into your hands, and that you were led to ask for yourself, **HOW YOU MIGHT GET TO HEAVEN?**

THE HOLINESS OF GOD.

HAD not the covenant of mercy been infinitely holy, man could never have been saved. We stand in need of holiness as well as mercy. The grace of God in the child of God is infinitely more glorifying to God than the sun which shines by day, or the moon and stars which govern the night. Holiness raises man more highly above his fellow-men, than reason elevates him above the brute creation. The holiness of God reigns in hell, and ever will reign there: nor is the holiness of God less glorified in the condemnation of the wicked than in the salvation of the righteous. The law which executes the criminal is just as holy as the law which declares, "Thou shalt not kill."—*Rev. W. Howels.*

THE DYING MAN.

A DISTRICT VISITOR'S RECORD.

I was busily engaged at my desk one morning, some time since, when a servant entered to inform me, that a person wished to speak with me. Feeling unwilling at the moment to be interrupted, I requested that the message might be sent in. The servant returned, saying, that a poor man in the neighbourhood was very ill, and the person at the door desired that some one, or myself, would come and pray with him. The application was a very usual one, and to save time, I requested that the person might be admitted, hoping, by a few questions to judge of the case.

In the individual who entered, I immediately recognized the landlord of some of the houses in the poorer part of the neighbourhood. I knew very little of the character of the man beyond this fact, and the slight association I had with his name was painful to me, from the circumstance of his daughter—a pretty-looking girl who had some time before joined my Sunday-school class, having, after some weeks' course of irregular attendance, perpetually broken in upon by Sunday excursions, entirely ceased her interrupted visits. The remembrance of the young girl, whose pleasing appearance had interested me, and whose deliberate choice of a perishing world had often recurred to my mind with pain, gave a saddened tone to my thoughts as I received her father's civil and earnest entreaties that I would, as he expressed it, 'come and make a prayer by his sick lodger.' I inquired the nature of the illness, respecting which he could give me but a very indefinite account, and indeed all that I could extract, in the shape of information from a very large proportion of words used on the occasion was, that a man was sick, and that it was considered desirable some one should pray by him. I closed the interview by a promise that it should be attended to, and with many hearty expressions of gratitude, while I took down the name and address, the man took his leave.

It was not a very usual thing for a landlord to step out of his way with so much interest for a poor sick lodger; and as I ran over in my mind the alteration in my day's arrangement, which would enable me to accomplish the visit, my thoughts naturally, at length, rested upon the probable state of the person to whom I was now pledged to go. Connecting it by association with that of the man who had just left me, I inwardly sighed. It was no new thing to be called to the bedside of a fellow-creature, closing a life of darkness in darkness, unholy and unrenewed, and to be expected to 'make a prayer,' as it is called, upon which act the poorer class have a superstitious dependence, considering all pretty right at last if a clergyman, or a visitor, is in time to perform this last office beside the dying person. Often had I testified against the miserable folly of such a foundation; often had I quitted the scene of death, groaning inwardly over the ignorance and darkness manifested, not only by the dying person, but also by those around the dying bed; and my heart sank at the probable prospect

of entering another scene of the kind in the case which now occupied my attention.

But painful and cheerless as were these reflections, there was a refuge. From all this darkness of a world that lieth in the wicked one, the believer's mind turns with renewed joy to the unspeakable gift of the light of life : Christ, in all His free and full sufficiency, embraced and rejoiced in, by His believing people ; Christ, in whom all the promises are, Yea and Amen, conveyed by the spirit of sovereign grace into the heart of a sinner, till then as dead, as dark, as ignorant, as those over whom he soon learns to mourn!

And who shall limit the grace of God ? Who shall say when and where the spirit of God shall carry home the word with power, and brooding in covenant tenderness over the chaotic darkness of the human soul, say, as He only can say it, " Let there be light."

While God has reserved to Himself the sovereign gift of increase, He has bound by the cords of constraining love upon the believer, the imperative duty of " casting the seed." Christ embraced and fed upon in the heart, is also to be set forth, according to His own covenant : " Go ye into all the world, and preach the Gospel to every creature." Here is the message, salvation in Christ, and though men loving darkness rather than light, seal to themselves the condemnation of hating the light, neither coming to the light lest their deeds should be reproved, the setter forth of Christ is unto God a sweet savour of Christ in them that are saved, and in them that perish. Well might the Apostle add, " And who is sufficient for these things ?" but comparing spiritual things with spiritual, we have the blessed reply ; " God is able to make all grace abound towards you, that ye having always all-sufficiency in all things, may abound to every good work, being enriched in everything to all bountifulness which causeth through us thanksgiving to God."

It was with this encouragement that I proceeded to my afternoon's engagement without doors, and shortly reached the door of the house to which I had been directed. Here apparently I entered one of the dark places of the earth, but I blessed God for the message of salvation, and sought His power to accomplish that which He pleased.

As I made my way into the passage, a woman came out of a side door from the shop to meet me. To my inquiry respecting the room which the sick man occupied, she kindly offered to precede me, and opening a door, began to descend a long straight flight of steps into an unusually deep kitchen. As I followed, she made some apology for the place I was coming down into. I stopped her apology as regarded myself ; but as we descended into the cold and dismal region, I could not but think what want and sickness must be, in such a place ! We reached the foot of the stairs, crossed a chilly open space, and entered the door of the sick man's room.

On crossing the threshold, a wooden table stopped my further progress. There was a low bed, with its covered head, towards me ; a man was stooping over the side with his back to me, evidently supporting the sufferer, whom his attitude concealed ; and a workhouse-nurse was offering the sick man something in the shape of sustenance from a basin.

While we waited, I asked the person who had shown me down,

how he was. The answer was short, 'Dying fast : ' and my eye resting upon the thin tense lines of the uncovered foot, which was all I could yet see of the sufferer, I read there the clayey characters of death. I asked two or three further questions, amongst which was whether he had been visited by any one. My informant's answers were laconic, perhaps from feelings in sympathy with the scene : I rather thought she shrank from my closer questions, and with a hesitating 'No' to my last inquiry, I observed, that as I now moved forward into the room, she slipped away,

I stood now before the dying man. He was past the prime of life. There was nothing remarkable in his appearance, excepting a general expression of meek, unresisting sufferance over the whole frame. He was sitting on the side of the low bed, wrapped about with its clothes, and his head supported by the hand of the man who stood beside him, and wiped away the death-damp with which he was profusely covered.

I spoke, but there was no heed. Sight seemed gone, and hearing also. 'Can he understand me ? ' I asked of his supporter. 'You can't understand him,' said the man, shaking his head,—and then speaking loudly to arrest the failing senses of the sick man, he said, 'A good friend has come to see you,—to speak to you.' The word reached the closing ear, and as I bent close, I caught the indistinct sound of satisfaction, though no articulate syllable moved the lips.

I then said, 'You are very ill.' 'Very ill'—I caught in reply,—a hoarse and inarticulate utterance from the throat, in which the other organs of speech seemed hardly to share. I saw the utter impossibility of holding anything like a conversation ; but once more I spoke. 'Do you know that you are a sinner ? ' The answer was an earnest assent, but the lips were incapable of syllabic movement. Then I spoke very distinctly and slowly : 'Do you know Christ as a Saviour ? "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." I listened to the hoarse and broken utterance which immediately succeeded my enquiry, and caught the closing words of the earnest articulation "*from all sin.*" "*The blood of Jesus Christ cleanseth from all sin ?*" I asked eagerly.

It is not to say that the dying man gathered up his remaining energies. He was past that. It was communing with the Spirit through the thick mud wall of the almost untenanted cottage : but, all of life that remained was concentrated in the hoarse articulation in which with the emphasis of strong, undaunted, rejoicing, personal assurance, he repeated the Scripture, and the last effort of speech gave out distinctly, "**JESUS CHRIST—FROM ALL SIN !**"

I attempted no more, and he never spoke again. I may not have conveyed the scene to the mind of another, but to me it was more than enough. The meek expression of suffering resignation was fully explained. The lone man, for he had neither wife nor child, and was dependant upon strangers for the last offices of kindness,—the lone stranger I may call him—in his low, dark, room, passing through that valley from which the bravest shrink,—was resting his soul in full, blessed, perfect confidence upon the Rock of his salvation, the eternal God his Refuge, and underneath the everlasting arms. I have seen many death-beds, scenes of triumph, of peace, and of joy, but

I never saw full, confident, REPOSE in the grace and love of Him who Himself carries the believer through the last conflict, so eminently manifested, as I did in the case then before me. It was, in one word, a full illustration of the Psalmist's blessed experience: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me: Thy rod and Thy staff, they comfort me."

I suppose I had stood some time in the muse of sweet meditation to which my visit had given rise, still gazing on the worn and weary frame of the meek sufferer, for I was aroused by the rough voice of the man who was supporting him with exceeding patience, and who mistook my thoughtful silence,—'Ah,' he said bluntly, 'it's of no use. I wish you could have known him and talked to him, before he was come to this. He could have answered you any question out of the Scriptures, you would have liked to ask him.' 'I am satisfied,' I said. 'Aye, but,' said the man, impatiently interrupting me with rough earnestness, 'you can't tell now what a scholar he has been. Many's the time last winter I have seen him sitting up till past ten over the few embers in that grate, with his Bible upon his knees poring into it. Not that I was like him or of his way,—I used often to have a laugh at him, and say, 'What's the good?' but I knew in my own heart that he was a good man, and I respected him for it all the while. I wish—I wish you could have conversed with him then, but it's all over now.' 'Rather,' said I, 'his life of toil and suffering is over. All that you regret, he will carry with him into the eternal world of endless joy.' 'That is true,' he replied brightening, 'he has been a good man, and he is going to receive the reward of his goodness.' The man had an iron frame, and an abrupt and a blunt manner of delivering his opinion,—but I replied firmly, 'My friend, that is not the hope of *this* dying man. He is a poor sinner, resting for salvation *only* and *wholly* upon the great Saviour, and He is his reward.'

He was silent—and I raised my hand. 'Our dying friend cannot hear us, but we will commend his Spirit into the hand of Him who gave it.' The workhouse nurse joined her hands, and the tear trickled down her cheek as I offered up a deep and heartfelt supplication,—but I was unprepared for seeing the man who stood like a rock in a position of extreme fatigue from which he had not moved for hours, as I proceeded, suddenly burst into tears.

The dying man was seemingly unconscious of all that passed, and with the parting blessing, I withdrew from the scene of death. In a few hours they sent to tell me that all was over. A shell from the workhouse, the next day, conveyed away the remains of the poor stranger, whose name I never knew, but I had had evidence sufficient to be assured, that it is one of those written in the Lamb's book of life from the foundation of the world.

C.

ON OUR OBLIGATIONS TO THE TRACTARIANS.

SIR,—We hear much talk of the good, for which all honest Christians are to thank the Tractarian School. Now this sorely puzzles my mind; and, without personalities or any acrimony, I would like to sift this assertion, and know on what grounds it rests, and how far it is true. Let the question be considered in the abstract, as far as may be. Our first inquiry must be, man, standing in his responsibility before his Maker, and there we behold him, fallen from his high estate, seeking ‘good apparent,’ but the victim of evil—lost—ruined—degraded—and yet we read in his vast capacities, a being destined for all that is great and good, but most utterly incapable of fulfilling the cravings of an heaven-descended, though earth-observed soul. What was this being, till the Almighty Creator singled out a ‘peculiar people,’ let profane history tell? a miracle was needed then—man of himself was helpless—the sin that drove him from Paradise, separated him from that Being in whose presence alone was his security; as we see a child, unwatched by parental care, soon strays, thus man, as he receded from *His Parent*, became engulfed in darkness, and his gross conceptions required that application, we see contained in the Jewish ritual.

Dark and mysterious is man’s history, and into its very depths we may not, because we cannot, penetrate; it is with facts alone, natural and revealed, we have to parley, and these speak strongly: they corroborate what is advanced, they show man under profane governments, under sacred laws, in all alike the creature of a power, superior to himself, and this power, exerting itself, not on his ‘corporeity’ alone, but on his *highest moral* parts. What with these had outward rites to do? Could Abel’s sacrifice of thanksgiving change his heart! Whence came Abraham’s righteousness? Man, the living soul from his Creator, was not the dependent being of forms and rites. Man was fallen, and in his earlier days required sensible objects: he ‘was a child,’ but a nobler period was to arrive: he was to progress, his moral was to be unchained, he was to be freed, and the moral law of his God once given him on stone, was to be found the primary law. His nature engraven on his heart—but how was this to be? through earthly symbols? alas! alas! man was ever at variance with truth and simplicity. If ‘one law is found to regulate the motions of one system,’ and that ‘the simplest,’ will not one law be found to regulate the economy of man’s moral nature? ‘The law of gravity’ preserves, in one harmonious whole, the world physical, so will ‘the law of love’ be found the regulator of that nature, which is not attained by works, nullifying God’s ‘covenant of grace.’ For what then are we indebted to those who would chain men down to formalism, observances, ceremonies, who would place religion as a thing apart, instead of that renewing of man’s whole being, making whatever man does, holy, ‘even to his eating and drinking.’ ‘O fools, and slow of heart,’ may surely be said of those who would undo the work of God. Is not the sum of all religion—a *change of heart*—obtained by *prayer*? ‘knocking it shall be opened, and seeking it shall be found.’ What?

Life eternal, by faith in Him, who once died to save, and rose to justify; but it is not here requisite to dwell on this. Leaving the rudiments, let us propose,—but *no*, this school would keep us ever bound, even in the lowest forms, and we are told to feel obliged to them? I really am at a great loss to see what is our obligation to those, who would enslave the freed, impede that private judgment God has given, and to which St. Paul appeals, and lower that *real nature*, which would start forth as the pardoned child, with grateful love reigning in his heart, sweetening every labour, enlarging every feeling.

I would like to know in what is better, your young Tractarian preacher, talking of ‘the Church’—‘the Eucharist,’ &c. or him, described by Cowper in his ‘Task.’ *No!* we can owe these men *nothing*, as far as *vital* religion is concerned: we do owe much to the Cecils, the Romaines, the Wesleys, the Simeons, and such, but all we owe to the Tractarians we owe equally to the Romanist, and to every error, that making men think, elicits truth. If I am wrong in these ideas, I shall feel grateful for being better informed.

Your obedient servant.

Oct. 11, 1842.

J—.

“GIVE AN ACCOUNT OF THY STEWARDSHIP.”

METHOUGHT I stood in the midst of a vast city—commissioned to proclaim these words individually to its inhabitants. Rows of magnificent buildings met the eye; while here and there a spire, pointed silently to the skies. One towered above the rest, a monument of other days; unmoved by storm, unchanged by time. The hands that reared it, had long mouldered in the grave, and generation after generation had passed away—but still the good old steeple stood firm in the centre of the busiest haunts of the population; to warn men of the world above, by ‘its heaven-directing spire.’ I asked the name of this fair city. It was the city of ‘Brotherly Love.’ I began my commission by proclaiming, “It is required in stewards that they be found faithful.” A ready assent followed, and the groan of those who had lost their accumulations of many years, through the unfaithfulness of their stewards, bore ample testimony to the sincerity of the assent. And once more I spoke, and proclaimed my message, “Give an account of thy stewardship.” I knew not how it was, but my words sounded in every dwelling, and fell not unheeded upon a single ear. They arrested the beautiful maiden arrayed in costly robes, and decked with gems—her hand was stayed, ere she had twined the glittering jewels in her hair. Tremblingly she answered, ‘I am as faithful as others in our city: but I intend shortly to devote myself to business; you could not expect to find youth with the sedateness of age.’ And she hurried away to lose, in the giddy dance, the remembrance of the unwelcome question. It came with startling power to the sober matron, surrounded by her young charge, and she replied, ‘I am instructing these little ones; I am striving to secure for them an independence; I weekly worship where yonder spire rises: and

upon the whole, I am a good steward.' Persuading herself of her own faithfulness, she silenced the "still small voice." "Give an account of thy stewardship!" echoed through the city. It sounded in the prosperous gale which wafted the richly freighted vessel to its haven. The merchant heard it, and paused, ere he added the newly arrived stores to his wealth. But the proud look of defiance steeled his brow, while he exclaimed, 'The might of my hand hath gotten me this wealth! I am no steward, I am master of it all.' And the question died away with the breeze. It entered the lonely study, where poring over ponderous tomes, the aspirant for literary fame passed the midnight hour. For an instant, the pen forgot its weary task, and bitterness filled the soul of the student, as the unprofitableness of his labours bore the impress "*wanting*" when weighed in the true balance—but he grasped his false measures of human applause, and with a steady hand and firm voice, answered, 'See how my improved talents outweigh those committed to me, and yet am I adding science and knowledge to the weight.' The question left the "wise man to glory in his wisdom," and sounded in the ears of his poor, ignorant neighbour: no glittering heaps surrounded him, no costly robes, no inexhaustible treasures of mind. It seemed to me, if others thus endowed were startled by the question, what could this poor, unlearned man reply? With a calm, peaceful countenance he listened: then brightening into joy, he pointed to a priceless gem, safe in the hands of one who died to save it. Then glancing round upon a number of infant faces, he replied, "These am I training up in the way they should go!" The fragments of his scanty meal were before him, a cup of pure cold water, and a crust of bread; the remainder of his hard-earned labour was expended in a rich feast, even of the "tree of life" for his famishing brethren. No look of triumph accompanied his reply, but meekly raising his eye, he exclaimed, "Not unto us, O Lord, not unto us, but unto thy name be the praise." That one bright gem of this poor man, shone above all the wealth and beauty of the goodly city. I was surprised to find that it was bestowed upon each of its inhabitants, though too often entirely buried beneath the wealth and business-cares of its possessors. The majority appeared engrossed in their pursuits, and the solemn demand only disturbed them for the moment: satisfying their consciences by flimsy excuses, they pursued with renewed avidity their business and their pleasures. I awoke! Was it only a dream? Are not men pressing onward through life, forgetful of their immortal souls, unheeding the lament of heathen lands?—"No man careth for my soul." Are they not expending their wealth as if it was their own? Do they not devote their time exclusively to the advancement of science, unmindful of His glory for whom they are and were created? Would that the solemn question might sound in every ear and enter every heart, till each could be led first to embrace the offers of salvation made in the Gospel, and to dedicate soul and body to the service of the Lord! Then might they give in their account with joy and not with grief, when that solemn demand shall meet them where there will be no escape, no excuse, no safety but in treasure laid up in heaven; a redeemed soul, an interest in the Saviour's blood.

G.

A SECOND VISIT TO HALES OWEN IN 1842.

So long ago as the year 1797, when a very young man at Oxford, I left that University with two College friends, on a summer excursion to some of the most interesting English counties. My tour was printed among the British tourists by Dr. Mavor; and although I now blush for its many imperfections, it was at that time thought by me to be very fine, and may still be remembered as the earliest production of a yet living author. One of the first places we visited was the Leasowes; the elegant *ferme ornée* of Shenstone; and I well remember hearing, (for it was a Sunday, I regret to say, but my religious education had been neglected,) the first call of mercy which came to me from the neighbouring spire of Hales Owen, distant less than a mile, and I remember too my insensibility to the sentiment and summons it conveyed, though it strongly reprov'd my sabbath-breaking, and invited me to the Evening service. Forty-five years thereafter, the thought struck me, what a singular adventure I should experience, in a second visit to the same church, which I had seen or rather *heard*, at a distance, with so much unconcern, nearly half a century ago. Availing myself of the Birmingham Railway, I easily reached that town from London in about six hours, and after dining, engaged a cab, which carried me eight miles further to Hales Owen, and here I proposed passing an entire sabbath. From the earliest break of light, I watched impatiently for the same chime, heard so long ago, but still ringing in my ears, and when it at length came like a well-known friend, I forgot immediately all the intervening time, and found the scene redolent of joy and youth, and breathing a second spring.

At the appointed hour, I repaired to morning service. Here my first reflection was on the contrast between the Hales Owen I had formerly seen only at a distance, and that in which I was now come to worship the great God who had been present at my earliest visit, and had invited me in the sound of the same bell, by which I then set so little store. The sound returned, and I conceived I had heard it but yesterday. But God I thought was the same, yesterday, to-day, and for ever. His church, His day, His book, are likewise unchangeable, while all things else in this world pass away. But how was my mind changed? In early youth I was all pleasure, hope, and enterprize. I knew hardly anything of life, and of its temptations and seductions. I had the whole world before me, and was eager to enjoy it. Imagination sketched futurity, connected with the self-flattery—"To-morrow shall be as to-day, and much more abundant." Now I trust that by the grace of God which I then understood not, or laughed at, I am a converted, renewed, and penitent probationer for eternity.

I look around the congregation. More than half of these were not even born when I was last in the neighbourhood, and except a small sprinkling of the very old, here and there, the greater number who then were worshippers, have since gone to their long home. What scenes has this romantic village witnessed since these bells came last on

my ears? Attachments, disappointments, marriages, deaths,—the surpliced choristers again, who blend their voices in the service, they were not in existence at my last visit; and now they are trained to sing the high praises of God. With regard to their immortal souls, how many have, by divine grace, profited by their early instructions, and kept the faith, and finished their course with joy. How many, or rather how few, have cast their precious opportunities behind them, passed through life with shame, and are now wailing in hopeless distress: yet all might have closed with tenders of mercy and been saved. And what has been my own history during all the intervening time? Ah! what indeed. How much remissness! How many fallings back! How much time wasted! How many advantages tendered and lost! What sins! What unsteadiness! What dishonours! What causes of self-reproach! In the intervening years I have travelled over Europe, married, had children, buried my beloved partner, with three fine daughters, and lost an apostate son. And now at length I am come to a spot I set out from, with the prospect of but one more remove. How could I wish that these years were to go over again?

The Leasowes, I found, had gone to ruin, only a few inscriptions remaining. Being told of its dismantled condition, and the day being wet and unfavourable, but chiefly that I might not desecrate *another Sabbath*, I avoided a second visit to these grounds, but not without consciousness that I missed a sight of the commemoration stone, addressed to Miss Dolman; or remembering how much more, and bitterer cause I had to appropriate to myself the elegant epitaph in regard to my daughter of the same Christian name, who died in 1835. The Church contains a column to the memory of Shenstone, and a magnificent mausoleum commemorative of Major Haliday his patron.

Had it been Sacrament Sunday at Hales Owen, I could willingly have confirmed and ratified my vows and better purposes, at the holy table of the Lord. As it is, I can only hope, that God will strengthen my powers, that I may long remember my earliest visit to the Leasowes, and the swing of the bell, which came at first on my *unconcerned* mind, but latterly touched the deepest chord of seriousness in my soul.

ANECDOTES OF FELIX NEFF.

A PERSON said to him one day: 'Do not expose yourself on the road; the weather is rainy; the rocks on the mountains are loose and ready to fall; I fear for your life.' 'Do not fear,' said Neff, 'the Apostle made no account of his life, if he might win Christ: I would do the same. The God whom we serve is Lord of the rocks and of the rain; I place myself under his protection.' Then, having prayed, he said to his friend: 'Let us go, dear friend, we have nothing to fear: the Lord protects us.'

'Some persons intend to beat you in such a place,' said a person to him one day. He smiled and replied: 'They have plotted to beat

JANUARY, 1843.

D

me, without knowing if God wills it; I pity them: let us pray for them.' After having prayed for his enemies, he added: "Fear not them who can kill the body; but fear Him who can cast both soul and body into hell."

One day, as he was exhorting a woman to turn to the Lord, she replied; 'I have, no doubt, committed many *little sins* to which I paid no attention.' 'Ah!' he exclaimed, 'do you talk of *little sins*? All sins are offensive in the sight of God! "He is of purer eyes than to behold iniquity." Search in the Bible if you find any sin more small apparently than the sin of Adam and Eve: they had only eaten some fruit; they had not injured their neighbour, because they were alone; and yet this little sin ruined the human race; a mighty victim was needed for its expiation.'

'You have often confessed your faults to a priest,' said he to a Catholic woman; 'do you believe that this priest has taken away your sins?' 'No,' said the woman; 'I have always been afraid of death, because I feel that I have sinned against the God of heaven, and I dare not appear before him, fearing to be cast in the dreadful abyss, as I justly deserve.' 'Well, you see, my dear, that a man cannot pardon your sins. But the Lord Jesus can and will, because he is Almighty and All-merciful. Go then to him, just as you are, as the penitent Mary Magdalene; and, like her, you shall find a Saviour full of compassion, who will tell you—"Go in peace; thy sins are forgiven thee." And, like her, you will love much, because you have been forgiven much.'

One day, being in a house, after begging those present to receive the word of reconciliation, and seeing that they attached no importance to his words, he became sad and dejected. 'Do you feel sick!' said the people to him. 'Yes, I am sick when I consider your obstinacy in remaining estranged from God, without hope in the world.' 'Ah! I often read my Bible,' said one to him, 'and I cannot remember it.' 'Oh! if you loved this Word, you would retain it in your memory. If you had an intimate friend who was absent, surely you would often think of him. If he wrote you that soon he would return to reside constantly with you, you would read and read again his letter; you would remember it; you would speak of it to your friends; you would hasten by your sighs the moment of his coming. So it will be if you truly love the Lord Jesus.'

Felix Neff was often heard singing praises to God, when alone in his room. Worldly men said of him: 'What a singular being! he seems unhappy, and yet, when he is alone, he is always singing!' It was because Neff rejoiced in the Lord. Yet his friends relate that he had also great spiritual trials. He said that he was sometimes so assailed by the adversary of souls, that he seemed to himself to be surrounded with ruins, and he lost for a moment even the hope of being saved. But soon he resumed courage. 'He who has taken me into fellowship with himself is faithful,' said he; and if, on account of my many unfaithfulnesses, he hides for a moment his face, I hope ever in him: I know in whom I have believed!'

INCONSISTENCIES.

WHEN A PROTESTANT LOVES HIS CHURCH BETTER THAN HIS BIBLE.

‘WHAT did you think of the sermon to-day, Mrs. Benson?’ inquired a friend. ‘I was pained by it,’ returned the other seriously, ‘and could almost have wept as I cast my eyes around our little church, and saw many there whom I knew were ignorant of the truths of salvation, and I fear, returned to their homes without having heard the Gospel.’ ‘I am astonished to hear you say so,’ rejoined Miss Parker, ‘for my part, I was delighted; and having heard the duty of reading the Scriptures enjoined by the authority of the Church, which the preacher plainly proved, gives her warmest sanction to them, I shall return home to read my Bible with renewed pleasure.’ ‘And so shall I,’ replied Mrs. Benson, ‘not because I am told the Church honours it with her sanction; but that I may find a sure refuge from these winds of doctrine, which, if permitted, would, I am persuaded, desolate our fair Zion.’ ‘Mrs. Benson,’ continued Miss Parker, ‘there is a fault-finding spirit abroad, which is not afraid “to speak evil of dignities;” it is not for us to say, of one placed over us by the Church, that he does not preach the Gospel; I think such a spirit much more likely to desolate the Church than a return to primitive usages, which you deprecate.’ ‘I cannot agree with you,’ replied Mrs. B., ‘it is the duty of a Christian people to “take heed how they hear,” lest they receive doctrine which will not stand the test, “What think ye of Christ?” He who has heretofore ministered to me in holy things, would have considered his ministry in vain, did it not lead his people “to search out of the book of the Lord, and see whether things are so.” If you remember, it is written against Israel, that while the priests dealt treacherously “my people love to have it so.”’

The ladies parted; Miss Parker to deplore the uncharitableness of her neighbour, and to lament the fault-finding spirit of the age; Mrs. Benson, to draw from the pure fountain of life food for her soul, and to pray for the young minister, that he might henceforth preach Jesus. A stranger appeared among them the succeeding Sunday, and good Miss Parker’s devotions were disturbed; he wore no surplice; but with a devout and fervent spirit, he offered the incense of prayer. The service over, he ascended the pulpit, and Mrs. Benson’s eyes filled with tears of joy as she looked upon the simple country congregation, and read in their interested attention that they understood the message set before them of life and death; and her prayer accompanied it, that some might be led to say, ‘Sir, we would see Jesus.’ Miss Parker fidgetted in her seat, and church over, her turn to criticise began. ‘Almost like a Methodist meeting,’ said she, ‘to be sure, he could not alter our prayers, but I wonder what right he had to cast reproach upon our bishops, by not wearing the surplice. ‘I always feel inclined,’ returned Mrs. B., ‘to apply the words of our Saviour to similar omissions, “these ought ye to have done,” but in this case I am sure it must have been accidental.’ ‘Were you not delighted with

the sermon, Miss Parker.' 'It was good!' replied she, 'but I like practical discourses, if I hear a sermon on repentance, or faith, or the love of God in my soul, it is an excellent sermon; but not practical, because I may deceive myself on those points, and think I possess them when I do not: but if the duty of going to church, of almsgiving, of family prayer, is set before me, I cannot deceive myself as to whether I practice them. 'Miss Parker,' continued Mrs. Benson, smiling, 'you forget the fault-finding spirit of the age in your remarks, and that he who to-day dispensed to us the word of life, is as much set over us by the Church as any minister; but I presume the sin of fault-finding is chargeable only on those who mourn a mutilated Gospel when they hear the Church preached; whereas the neglect which our preacher was guilty of to-day, merits the censure of all good church people. I may not test a sermon by my Bible, but by the churchmanship of the preacher. Those who thus cry, "The temple of the Lord," to my mind, see not the beauty of our primitive Apostolic Church, Jesus Christ himself being the chief corner-stone; they who tell me the Church sanctions the Scriptures, forget that ours is the Church of the New Testament, where we find her ministry, her divine institution and her doctrines; and thus do they, in exalting the Church, take from her the only solid basis which supports her.' 'Good morning, Mrs. Benson,' said Miss Parker, as the ladies reached their place of parting, and turning to her companion, remarked, 'I fear Mrs. Benson has brought some strange notions to disturb our quiet parish. There are always to be found some to trouble Israel, and break the unity of the Church. I hope, Emma, you will not be led by her to criticise your pastor, for he is certainly better qualified than we to judge what is proper doctrine.' There are too many like Miss Parker among us, regarding the Church as the test of the Gospel. I love my Church, I honour her ministry, as the divinely-appointed channel, through which Christ promises to be with her to the end of the world. I see beauty in her every usage, from the pure white surplice (though I call it not a holy vestment) emblem of Christ's righteousness, which alone can cover the sinner from destruction in the presence of God; and the black scarf, contrasting with its snowy folds to remind me of man's guilt, to the very rubric which directs to be said, 'Here endeth the Second Lesson.' I think nothing unmeaning she requires, and have often had my wandering thoughts recalled as the announcement startled me—the Second Lesson ended; how have I benefitted by it? The opportunity for this time, at least, is ended. But dearly as I love my Church, all beauteous as she appears to me, the whole structure fades away "as the baseless fabric of a vision," if I see not Christ 'the chief corner-stone, ever prominent, ever exalted, supreme among ten thousand, and altogether lovely.'

G.

NORWOOD SCHOOLS.*

ONE peculiar feature which seems to strike visitors, (and there have been upwards of five thousand in the last three years and a half) is the cheerful and happy looks of the children, and how completely at ease and without fear they seem.

But do I mean to say they are all religious? That be far from me; this, however, I do say, that to many of those who have left, and to many still in the schools, I look with the fullest confidence, as growing in the fear of the Lord, and that the seeds of holiness and righteousness have been planted in their hearts. I look at them with hope, that they have received 'the engrafted word which is able to save their souls'—that they intend to 'fight manfully against the world, the flesh, and the devil, and to continue Christ's faithful soldiers and servants unto their lives' end.' My full hope is, that many (would that it may be all!) will meet in that blessed place of which we often sing and talk, through the merits of Him who they well know said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

This hope, supported by the promise of Jehovah, is the chief source whence a chaplain in such a sphere can derive comfort under his many trials. Difficulties seen and unseen, numerous and humiliating, painful and self-denying, will come; and knowing there is every hope that schools of this kind with chaplains attached will shortly be established, I would venture to prepare my brethren in the ministry for scenes and circumstances which will require the exercise of all the passive graces of the Spirit, as well as all the active; and nothing will bear them up amidst the conflicting elements with which they will have to come in contact, but a deep-rooted conviction, that from the children chiefly, all their comfort and consolation in their "work of faith and labour of love," will come. To see the children grateful and affectionate, to know a work is going on in them which none but the Spirit of the Lord could commence and can bring to perfection, and to have a testimony within, that they are doing the work of Him that sent them, is all the encouragement they must expect.

A chaplain to pauper children is seen by few in his work, and probably understood by fewer still; it is not a popular work—the halt or maimed, or lame or blind, in body or mind, it is thought by many, will do for pauper children.—Let not this keep any one from the office. True, if I may be supposed to address some one so situated, you will in a great measure work without receiving those outward encouragements which other spheres offer—no sparkling coronet, no fashionable congregation, no rich merchant, no opulent tradesman, no extensive agriculturist will hang upon your lips; no, not even the honest operative or peasant will come to listen to your plain and simple sermons; to children only you will minister: should, however, it be so that your efforts are observed by those in power, and promises fair and flattering be made, without perhaps your solicitation.

* Extracted from an interesting account of these Schools, just published by the Rev. Joseph Brown, the chaplain.

you must not be surprised if they pass away "like a summer cloud unheeded." Bear all this for the children's sake, for your own sake, yea rather for your Master's sake, and "great shall be your reward in heaven." You must give yourself unto prayer—you must give yourself to the work, "in season and out of season"—you must "become all things" to the children—it is the only way to gain their affection; and if you do not this, how much of your valuable labour will be lost!

Continually am I requested by visitors to state my mode or style of preaching to the children, by which I am able to gain so much of their attention. I fear I cannot lay claim to any talent or originality in my plain and simple manner of preaching; however, I may perhaps, without presumption, as the best answer I can give, insert one full sermon, and two or three outlines of sermons; at the same time impressing the minds of those who wish to be able, in their sermons or addresses, to keep the attention of children, that in order to do this, they must 'give attention to reading,' with this particular object in view—they must read *for* children—they must read *of* children; and, in order to know the kind of thought which will interest—they should, till they attain the power of gaining their attention, often read *to* children; carefully watching the expression of countenance, which will be as so many keys to discover the delicate strings of their tender minds, and which must be skilfully touched as occasion may require. Let the mind of the preacher be well stored with Scripture—its narratives and histories, prophecies and promises—the meaning of the difficult texts—a knowledge of the customs and manners of the East; and above all, clear, distinct views of the doctrines of Christianity, and those portions of the Bible which prove them. The memory, too, should be furnished with the best devotional and other poetry; and it would be a very valuable acquisition to commit to memory large portions of the Book of Psalms, the Collects, of Cowper's, Montgomery's, and some of Keble's Hymns, Watts' Divine Songs, Miss Taylor's Poetry for the Young, and the little books of this kind which the Rev. J. E. Dalton, Fellow of Queen's College, Cambridge, now and then publishes. Mrs. Hemans's poetry is rich in thought for the young.

When we remember how many of every congregation may be called *young*, it is not too much to say, some portion of the hours of our reading ought to be devoted to *them*. Full well do I know this requires self-denial; and we, the clergy, must take up *this* cross, and not push it out of our way, if we would be accounted good stewards, good shepherds of Him who is represented as carrying the tender lambs in his bosom, and who left the command, "Feed my lambs."

THE SYSTEM OF POPERY, AS EXHIBITED IN VISITS OF THE 'SISTERS OF MERCY.'

THE following narrative shows the danger to which our Protestant Population is exposed, from the activity of Popish emissaries; and sets forth the value of the formularies of our Church—the writings of our Reformers—as a powerful means, under God, of delivering from the snare of Popery the feet of those who have been unwarily entangled in its meshes.

The 'Sisters of Mercy' having heard of a poor widow-woman sick in bed, seriously ill, called at the house, and tried to persuade the widow and her daughter to join the Roman-Catholic Church; they did not, however, on this occasion, obtain their wish. The widow soon afterward very much improved in health, and the daughter was taken ill; she grew much worse, and the Sisters of Mercy, continuing to pay their visits, were at length permitted to hold religious conversation with her: they urged the mother to have the priest, but this she refused. The daughter recovered. After a while, the widow was again taken seriously ill, and her sickness was unto death. The 'Sisters of Mercy' continued their visits, and ultimately prevailed on her to receive the visits of the Roman Catholic Priest. When the priest attended her, he told her that unless she and her daughter embraced the faith of the Roman Catholic Church she could not be saved. He told her, also, that she would never see her husband again, for that he had died a heretic, and was damned, and had gone to hell. The poor woman, being weak in faith, and frightened, believed what the priest had said; and from that time, until a few days before her death, she confessed to the priest.

A priest and the 'Sisters of Mercy' continued to visit her regularly: and she was at length so far led into error, that she compelled her daughter to attend the Roman-Catholic worship. On the first occasion of the young woman going to the Roman Catholic Chapel, the priest took her Bible from her. This much grieved her; it had been given her by her father, before he last went to sea. The priest made her kneel down to the image of the Virgin Mary, and told her that the Virgin Mother was interceding for her.

The poor widow urged her daughter to follow the Roman-Catholic Religion. The widow was at last taken off rather suddenly, and died in the Roman-Catholic faith; but her death was not announced at the convent. The priest and the sisters of the convent afterward told the daughter that her mother could not enter heaven, because she had not had her mouth sealed.

The young woman was now left in the world in a state of destitution, desponding, despairing, unhappy: she had forsaken the Holy Religion which her father had taught her; she was following the errors of a deceived mother; her former friends slighted her, because she had turned Roman-Catholic; and no one seemed to care for her soul. She was much afflicted in mind, for she greatly doubted the correctness of the Roman Catholic Creed. She went again to the chapel; but when she knelt down before the image, she prayed to God that it would please Him

to convince her whether she was in the right way, or not. The sisters of the convent continued to call at her house, but she refused to see them; for she now began to see the sad effects of her error in leaving the Protestant Church. She inquired of an old acquaintance one day whether she could be received back again into the Protestant Church. The person, being inexperienced, replied it was quite impossible, because she had altogether left the Church of England, and had joined the Roman-Catholic Church. She was kept in this desponding state of mind for some weeks. In the meantime, one of the Visitors of the Poor heard of this destitute young female. She went to see her: they entered largely into the subject: the young woman freely opened her mind, and told all her grief. On leaving her, the Visitor begged her attention to the Homily, 'Of Prayer.' Upon a subsequent visit, she expressed great gratitude for the kindness of calling her attention to the important subject of 'prayer,' and to the points of error in the Roman-Catholic Church respecting prayer; and said, 'If that Homily is correct, then I must be in error.' She was requested to pause a while, and to read other Homilies, such as that 'Of the Reading and Knowledge of Holy Scripture,' 'Of the Misery of all Mankind by Sin,' 'Of Salvation only by Christ our Saviour,' and 'Against the Fear of Death.' After she had read these Homilies, and had held many conversations with her Visitor on their several subjects, she declared that she had been very much comforted, and begged to be informed whether she might return again to the Church of England. The Visitor engaged to wait upon the clergyman of the district, to ask the question for her; and subsequently she had the gratification of introducing her to the clergyman, who has since received her back as a communicant of the Church of England.

LATE AT CHURCH.

'LATE at Church,' is one sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow-worshippers by their noisy footsteps, with what degree of reverence can such a man regard the presence of the High and Holy One, of whom it may be said, "The Lord is in his holy temple; let all the earth keep silence before Him!" Take such an insult, and "offer it now unto thy Governor; will he be pleased with thee, or accept thy person?" No, they would fear to offend a king, but not the King of kings. The manifold sins involved in a want of punctuality in the attendance of God's house, must make it to be regarded as one of the greatest evils resulting from this bad habit. Their own devotions are hindered, those of others are disturbed, their minister is grieved, their God insulted, and all for what? for a trifling indulgence of sloth or self-will.—*Chambersburg Messenger.*

CHRISTIAN ENERGY.

"Whatsoever thy hand findeth to do, do it with thy might."

THE time allotted to man by his Creator, is not only short but uncertain. If from the earliest period of responsibility, to the threescore years and ten, which is reached by comparatively so small a number, entire devotion to the service of his master, has characterized his life, still much will have been left undone which should have been performed. But how few, in early life, dedicate themselves to the service of God!—who suffers not many years to pass away, without seeking, and finding, an interest in the blood of Christ?

The text of Scripture which has been selected as the motto of this communication, speaks trumpet-tongued to every Christian. It calls for energy, for effort, and for action. There are two aspects in which it is proposed to consider it. First; as relating to strenuous endeavours for the increase of personal piety, in our own hearts, and of a constant and steady growth in grace; and secondly, for bringing others, over whom any influence can be exerted, within the fold of Christ.

The heart of man "is deceitful above all things, and desperately wicked." There is therefore a constant call for watchfulness and prayer. The world, the flesh, and the devil, present their varied allurements in ever-changing forms, to entice from the strait and narrow way in which the word of God commands the Christian to walk. "Watch and pray, lest ye enter into temptation," said the Saviour; and what Christian is there who does not feel that this injunction is intended for him; and that unless it be earnestly heeded, soon he will find that he has wandered from his Father's home, and will be obliged to mourn the withdrawal of the light of that countenance without which the deepest gloom will shroud his pathway. As he who is constantly employed, is almost without exception the most happy, and the most likely to obtain the desired object,—so will the Christian who most strenuously labours to eradicate sin from his own heart, find wisdom's "ways to be ways of pleasantness, and all her paths to be peace," and have clear conceptions of Divine grace to cheer him upon his pilgrim-journey, and his mind be drawn forth with increased love toward that Saviour to whom he owes every thing that he enjoys, and upon whose meditation he can alone rely for acceptance with God. There is too much reason to fear that the happiness which it is the privilege of all Christ's people to enjoy, is in some degree lost by their neglecting to perform with their "might" those duties, which are incumbent upon them as the followers of the meek and lowly Jesus. "Work out your own salvation with fear and trembling" says the Scripture. This is the first duty of every individual. Secure an interest in the sacrifice once offered for the sins of the world, by faith upon Christ—seek justification by the only source of pardon, and forsake every thing which God has forbidden. Man, though justified freely by grace, needs the enlightening and sanctifying influence of the Holy Spirit. In the beautiful words of an eminent prelate of our Church, 'We are not made holy in a

JANUARY, 1843.

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moment, the work of sanctification though not of justification, is progressive—each day to the faithful Christian adds greater desires and a more longing aspiration after holiness and purity, more earnest seeking and consequently greater attainments. As the turbid stream deposits its earthiness as it flows upon its way, and then emerges into a broad lake of crystal purity; so the heart drawn from the world loses its worldliness, and becomes perfected as it passes into the valley of the shadow of death, and reaches those mansions which have been prepared from the foundation of the world for those that love, and serve, and obey their Master.' How important is it then for Christians to do for themselves what "their hand findeth to do, with their might." Sloth upon the subject of personal religion, cannot but be attended with the most lamentable effects. Piety and inaction are incongruous. There can be no congeniality between them. Close examination—constant and ardent prayer—untiring efforts, and unbending industry, a lively faith upon Christ, and ardent love, are all required for growth in grace, and these duties to be rightly performed, must be done with "might."

The other aspect in which the subject may be viewed, is in relation to efforts for the spiritual welfare of others. Not only the "Spirit and the Bride say, Come," but, "let him that heareth say, come." The fountain in which all may wash is ever open, the waters of life flow abundantly from the throne of God and the Lamb, and all that will, may come and partake of them. It is far from the object of the writer to urge any interference with the duties of the clergy. Their people are the connecting links between them and the world; and by example, by precept; by warning and admonitions; and by words "fitly spoken," it is unquestionably the duty of every Christian to "come up to the help of the Lord," and to aid in disseminating the knowledge of the "truth as it is in Jesus." With energy and with spirit they are required to labour for this object. By doing so, their own happiness will be increased, the Saviour's kingdom will be enlarged, and the fruit of righteousness will be brought forth.

The work, to ensure success, must be done with "might." Much is lost for want of zeal and ardour in the cause. The humblest Christian is not devoid of personal influence; every one who has named the name of Christ is called upon to exert that influence in the cause of his Master; and feeling the importance of the subject himself, strenuously to labour as well as fervently to pray, that the knowledge of the Lord Jesus may be co-extensive with creation. That one who is contented with a profession of religion, and who, though not theoretically indifferent to the salvation of others, still neglects to "do with might," from whatever cause, what can be done for the salvation of those never-dying souls by whom he is surrounded; not only neglects to perform a manifest duty enjoined by the word of God, but deprives himself of a source of happiness, and a peace of mind, which the world cannot give, or take away. If we really believe that the value of the soul is above all price; if we really love that Saviour who gave himself a willing sacrifice for the redemption of mankind, how is it possible to hesitate in using every effort for the purpose of bringing within the fold of Christ, those who are wandering upon the mountains of sin, as sheep without a shepherd, and for

leading them into the "green pastures, and beside the still waters" of religion.

If all who love Christ would with their "might" perform this duty, soon would the aspect of the world be changed. Our sanctuaries of prayer would not contain the worshippers who would throng about their portals. Songs of praise and thanksgiving would resound throughout the world, and the knowledge of redeeming grace would "cover the earth, even as the waters cover the sea." We are taught by Christ himself to pray "Thy kingdom come," and to this prayer should be added every effort for the accomplishment of the purpose. Both are required. What man *can* do must be done, and in the language of Scripture, done with "might." Various are the motives which urge to this object, but the most important of all is that given by the "preacher," "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Soon the period for labours for self-advancement, or for others, will cease. "As the tree falleth, so it must lie." Regret will then be unavailing that energy in the cause of Christ has not characterized our intercourse with others, and our dealings with our own hearts.

The Christian's life is one of constant warfare. The enemy of souls is ever upon the alert. The shield of faith is required to quench his fiery darts. Therefore, "whatsoever thy hand findeth to do, do it with thy might." The love of Christ as an impelling motive, will, with your permission, be considered on another occasion.

LAICUS.

WINNING OTHERS TO CHRIST.

WHERE is the Christian to be found that seriously bethinks himself, What can I do to win souls? It may be you will go on in the company of the godly, where you will be edified: but when do you go to your poor neighbour, whom you see to live in a sinful state, and tell him of his danger, and labour to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help it out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Surely the lives of too many Christians speak the language of Cain, "Am I my brother's keeper?" Do you not know how to get into a poor neighbour's house? Carry an alms with you; do him a kindness; speak as a brother, or a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbour. Oh! see your neglect in this. Do not think it enough to keep your own vineyard: let your friends and neighbours have no quiet for you till you see them setting in good earnest to seek after heaven. Oh! if you would bring in but every one his man to Christ, what a blessed thing were it! When so many are busy leading men astray, how active should the friends of Christ be in bringing back the lost sheep to him.—*Alleine*.

THE MIRACULOUS DISPERSION OF THE JEWS.

(FROM THE REV. C. BENSON'S HULSEAN LECTURES.)

Go where you will, and in every nation under heaven, in the east and in the west, in the north and in the south, in the snowy mountain and in the sandy desert, in every city and almost in every village, you will behold the face of some exiled Israelite, fulfilling, in his destiny, the prophecy of the Lord. There is something peculiarly remarkable and apparently providential in this *universal* dispersion of the people of God. They are to be found in all nations, and in all nations they are found despised and rejected of men, without a home and without a country; without the rights or the protection of other citizens. Still there are some places in which they are less hated and oppressed than in others; and under the mild and paternal government of our native land, they have nothing to fear and less to suffer than in any other country in the world. Why then do they not gradually quit those lands of their oppressors to seek safety in this rock of comparative refuge and peace? It is the common dictate of human nature to flee from distress and seek comfort and security wherever they may be found, no matter in what country or in what clime. Why then does not the Jew avoid the fury of a German populace, the barbarity of the chieftains of Africa, and the grinding exactions of Turkish avarice, by raising the tabernacle of his rest under the influence of the freedom and protection of Britain's laws? Or why, if in all countries he is condemned to suffer, why does he not turn his steps towards the land of his fathers after which he sighs, and endeavour to console his sorrows by living and dying in that Judæa, and beside that Jordan, which he loves: Such would be the natural conduct of common men. But the Jew acts not thus. Oppressed and persecuted, he still continues to live where he has lived, and grows and multiplies in adversity without the thought of change. Neither tribulation, nor anguish, nor hatred, nor distress, nor even the fear of death itself can drive him away from the soil in which chance has planted the habitation of his misery.

Now it is for this singularity in his conduct that we have to account. That the Jew alone should remain uninfluenced by those motives which operate upon the mass of mankind; that the Jew alone should act contrary to our general experience of the rest of the world, to what can we ascribe it, but to the providential dispensation of God? why is it, but that he is immoveably fixed and rooted, as it were, by the never-failing word of prophecy, to the soil on which he dwells? Why is it that he flees not back to the land of his fathers, but because Jesus hath said, that he shall be led captive into 'all nations?' And why does he not strive for the possession of Jerusalem again, but because the same Jesus hath said, that 'Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled?' Yea, and for the same reason it is, that he that did once strive to restore it to these children of vengeance, did strive in vain.

Review of Books.

THE LIFE OF WILLIAM BEDELL, D. D. Lord Bishop of Kilmore.
By H. J. MONCK MASON, L. L. D. *London: Seeley and Burnside. 1842.*

THIS is one of those practical examples which ought never to be withdrawn from the public view. Next to the Divine precepts, and the Divine embodying of those precepts in the spotless life of our Lord himself, perhaps the most useful lessons which can be placed before men, are such as are supplied by the doings and sufferings of those in whom the grace of Christ their Lord most brightly shone. Some few there are, and of these Bedell was one,—whose infirmity and innate corruption we can only deduce from general principles; the record of their lives presenting “no spot, nor blemish, nor any such thing.” But wherever this is the case, *there* we are always sure to meet with their own full and frequent confessions, of the working of natural depravity; *there* we are certain to find a humble, contrite, and watchful man.

William Bedell was born in the year 1570, in the parish of Black Notley, in the county of Essex. His family was ancient; and was possessed of a small and respectable estate, which ultimately came by inheritance to his son, upon the death of his elder brother without issue.

Being a younger brother, and destined to a learned profession, William Bedell was sent, after having received the usual education of schools, to Emmanuel College in Cambridge; where his character appears to have been eminent for learning, conduct, and piety. In 1593, he was chosen fellow of his College, and took his degree of B. D. in the year 1599. From Cambridge he removed to Bury St. Edmunds, where he was for some time preacher at St. Mary's. In 1604 his character had become so far known and esteemed, as to cause him to be selected to accompany Sir H. Wotton on a mission of extraordinary delicacy, to the Doge and Senate of Venice. Here he became acquainted with that remarkable man, Padre Paolo; one of those peculiar characters—a few of whom exist in every age—who are *in* the Church of Rome, without being *of* her; who want the courage, or are unable to see it their duty, to quit her pale; and who yet, while remaining in communion with her, show, by every act and every word, that they are virtually Protestants.

The letters of Sir H. Wotton plainly tell us, that Paolo ‘did communicate to Bedell the warmest thoughts of his heart,’ and that he professed ‘to have received from him more knowledge in all divinity, both scholastic and positive, than from any that he had practised in his days.’

Returning home, Bedell remained for some time in quiet seclusion, but ever adding to his mental stores, till in 1615, Sir Thomas Jermyn of Rysbrooke presented him with the living of Horningsheath in Suffolk; and ‘did ever after much glory in this,—that he had preferred to his benefice the most famous and eminent divine in all their coasts.’

Ten years passed over his head in peaceful usefulness, in this retirement, when, at the instance of Archbishop Usher, who rightly appreciated his worth, he was called to fill the difficult post of Provost of Trinity College, Dublin. His estimation among men of judgment may be seen by the letters which passed at this period. Sir Henry Wotton says, 'Hardly a fitter man could have been propounded to your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God.' And Dr. Samuel Ward of Cambridge, writing to the Primate, says, 'I assure your Lordship I know not where you could have pitched upon a man every way so qualified for such a place. He is a sincere, honest man, not tainted with avarice or ambition; pious, discreet, wise, and stout enough, *'si res exigit.'* He will be *'frugi'*, and provident for the College; and, for converse, of a sweet and amiable disposition, and well experienced. In a word, he is *'homo perpaucorum hominum, si quid judico.'* I pray the God of heaven to bless his coming to you, to the good of your College, and the Church of Ireland.'

Bedell's response to this call, is a model for Christians of all ranks and classes. He briefly and simply states the reasons which indispose him to remove from his comfortable retirement, where he enjoyed peace, usefulness, domestic happiness, and a competency. But he adds, 'All these reasons I have, if I consult with flesh and blood, which move me rather to reject this offer; yet on the other side, I consider the end, wherefore I came into the world; and the business of a subject to our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, to God's church, or of any better service to our common master, I must close mine eyes against all private respects: and if God call me, I must answer—Here I am. For my part therefore I will not stir one foot, or lift my finger, for or against this motion; but, if it proceed from the Lord, that is, if those whom it concerns there do procure those who may command me here to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but death itself in the performance.'

Following the leadings of providence, Bedell went to Ireland, where he soon saw enough of the troubles and difficulties of the office to which he was called, to make him still more urgent to be allowed to return to his peaceful Suffolk parsonage. But this was not to be. He was detained in Trinity College for something more than two years, the whole of which time was spent in earnest endeavours to reestablish discipline, and render the College a really efficient place of education for the Christian ministry; and in 1629, he was rewarded by being called to the united sees of Kilmore and Ardagh. The royal letter, concerning the election of a successor to the Provostship, testifies of Bedell, 'that by his care and good government, there hath been wrought great reformation, to our singular contentment,' and promises to seek for some such person, "from whom we may expect the like worthy effects for their good, which we have found from Mr. Bedell."

We now follow Bedell into the last stage of his course, that of the

episcopal office. He remained here, as throughout his life, the same simple, earnest, straightforward, thoroughly conscientious man, which he had been in his former positions. And it is worthy of remark, and highly encouraging to men of humble minds, and moderate talents, how resplendent the character of Bedell became, even in a few short years, simply through an earnest, resolute, self-denying conscientiousness. To see the path of duty, and follow it, were with him one and the same thing. Whether in prosecuting an Earl for church spoliation; resisting the great Primate, Usher, when acting under ill advice; abolishing to the utmost of his power, pluralities; inculcating and enforcing the study of the language of the country; expending his revenues on the great work of giving the Irish the word of God in their own tongue; or conciliating both priests and people by a holy and gentle demeanour, he was always the same man, "in labours more abundant, apt to teach, a lover of hospitality, a lover of good men."

And the result was seen, when, in 1641, the whole land was broken up by rebellion: and when, but for the universal veneration felt for his character, he would in all probability have been instantly massacred,—while all around him was one sea of confusion, he could then remain, even in the midst of a hostile force, a rare example of the truth of the words, "Who is he that will harm you, if ye be followers of that which is good."

His very name was a refuge and protection to the Protestants of all the neighbourhood. And when, at last, sinking in old age, under the pressure of grief, anxiety and trouble, not for himself, but for the Church, he came to his grave, the men who had sworn to extirpate alike the English and the Protestant name in Ireland, followed him to his last abode with the highest honours they could bestow, and even denied, in his case, the anathematizing powers of their church, exclaiming from the bottom of their hearts, 'May my soul be with the soul of Bedell.'

A CHARGE TO THE CLERGY OF THE DIOCESE OF ST. DAVID'S.

By CONNOP, Lord Bishop of St. David's. Delivered at the Primary Visitation, October, 1842. *London: Rivingtons. 1842.*

WE regret to say that this able and candid man has just put forth one of the worst episcopal addresses of the present year. It is obscure, laboured, and full of hesitation and 'see-saw.' The impression it leaves is that of one who is not master of his subject, and who is therefore bewildered amidst the clash of contending parties.

Our readers may take Bp. Thirlwall's judgment on the fundamental doctrine of *Justification by Faith*, as a fair specimen of the manner in which he handles the whole controversy:—

"Though different writers have fixed on different points in the system of their opponents, as the hinges of the controversy, the most prominent place seems to have been generally assigned to the doctrine which is the subject of our eleventh Article, and which has been emphatically described as the test of a standing or falling Church. A very elaborate theory has been proposed on this subject by an eminent

writer, which has been denounced on the other side as radically false and utterly irreconcilable with our Church's teaching on that head : and equally elaborate attempts have been made to show, that this is the root from which all the other errors of the author's system has sprung. With regard to my own impression, I can only say, that, after the closest attention I could give to the dispute, I view it as one of words, involving no real difference of opinion, and consequently look upon both parties as in this respect equally orthodox. But there are some facts, which, if they do not point to the same conclusion, seem to me to furnish strong reason for the exercise of peculiar caution and moderation in our judgments on this question. One of these facts is, that the modern theory is admitted to harmonize very closely with that of Bishop Bull, who certainly believed his views to be in perfect accordance with the formularies of his Church, and though warmly attacked, was never, as far as I know, charged with any of the consequences which have been supposed to flow from them in their more recent form. And I may add, that the work in which Bishop Bull proposes his theory, the *Harmonia Apostolica*, was strongly recommended to the Clergy of this Diocese by Bishop Horsley, in his Charge at his Primary Visitation, as a 'preservative from the contagion of the Antinomian folly.' Another fact, still more important, and I think not sufficiently borne in mind, is, that the principal terms employed in the discussion of the subject, which are therefore of most frequent occurrence, admit of so many different senses, that there is perpetual danger of confusion and misunderstanding : so that an eager disputant may carry on the contest through a bulky volume, and yet leave his antagonist's position untouched. When this is the case, nothing is more natural than that complaints should be made of obscurity, confusion, paradox, and self-contradiction : and accordingly in no part of the controversy do we hear such complaints more frequently and strongly expressed, than in that which relates to this point. But though I have not been able to perceive that the doctrine of the eleventh Article has been put in any peril by the manner in which it is exhibited in that theory, or that this theory affords the slightest countenance to the Romish doctrine of Merit, I am not the less convinced that the ordinary mode of stating the doctrine of our Church, against which the author so vehemently protests, both expresses it correctly, and sufficiently guards, so far as words can do so, against the abuse of it : and I know of nothing that is likely to be gained by the substitution of any other ; unless it be, that it may serve to rouse attention, to exercise thought, and to prevent the mechanical repetition, and consequent idolising, of a formula."

If this be not "the trumpet giving an uncertain sound," when can that phrase be in any way applicable ?

The controversy between Newman and Pusey, on the one hand, and Faber and M'Ilvaine, on the other, on the vital doctrine of Justification, a mere strife of 'words, involving no real difference of opinion !'

Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM THE REV. DR. PINKERTON.

Breslau, July 2, 1842.

FROM LEIGNITZ I changed my route, from the east, southwards, towards the Riesengebirge (Giant's Mountains). On passing through the town of Hirschberg, I called at the printing-office of Mr. Krahn, where I saw the printing of the Hirschberg Bible going forward. It is the undertaking of the Countess Von Reden, and consists of Luther's Text, with short Annotations and Comments of a truly evangelical character. The edition consists of 9000 copies in large octavo, in one volume. The King of Prussia has subscribed for 6000 copies, with the view of placing a copy in every school in Silesia and Pomerania. It is nine years since I suggested this undertaking to the pious Countess. Many obstacles came in the way to its execution: repeatedly has it been undertaken and abandoned; but her perseverance has triumphed at last, and the edition is now three times the number of copies originally intended. The object at first was, and still is, to exclude from the common schools the Neologian Commentary of Dinter, which is said to be in the hands of almost every schoolmaster in the country. We, as a Society, can of course take no part in it; yet we cannot but wish success to it, and admire the zeal of His Prussian Majesty for the advancement of the cause of truth, another proof of which it has drawn forth. Singular to say, when the Rev. Mr. Sibthorpe travelled with me as your deputation, in 1827, to the Continental Bible Societies, he offered £100 out of his own pocket to induce a bookseller at Leipzig to undertake it, but no one accepted his offer.

On the 23rd, in the evening, I reached Buchwald, where I met with a most cordial welcome from the Countess Von Reden, and pious nobles who were on a visit to her. Here I remained till the morning of the 27th, and was highly gratified with a review of the operations of the Buchwald Bible Society, and the other pious and benevolent works carrying on by this excellent lady. They are now

JANUARY, 1843.

preparing to celebrate their Anniversary, and have a good Report to make; but it is one of the principles of their Society never to print any Report of their transactions. They have observed this principle rigidly since their formation in 1815, in which period their issues have exceeded 60,000 copies of the word of God.

During the last few years the Countess has been much occupied with the settlement of the sixty-three families of Zillerthal peasantry, who, from reading the Scriptures and the writings of Protestants, became convinced of the errors of Popery, and, in the year 1837, were compelled either to return to the Catholic Church, or leave their native valleys in the Tyrol. The latter painful alternative they chose; and when the late King of Prussia was made acquainted with their sufferings and destitution, by one of their number whom they had sent to him for that purpose, he generously allowed them to settle upon part of his own estate at Erdmannsdorff, at the foot of the Giant's Mountains. Their huts are now studding the place, built in the style of their Tyrol habitations; and to each there is attached a small farm, which they cultivate for their support. The king entrusted the settlement of these exiles, on account of their religion, to the Countess, who has executed her commission with great success, after having had many difficulties to overcome; and the gratitude of the poor people from Zillerthal is marked on every occasion when they meet her: her name among them is changed from Countess Von Reden to 'Our Mother.' I visited several of their Swiss cottages, and found them well supplied with the Scriptures. I was much gratified, in conversation with them, to find them really well read in the Bible, and able to quote with ease in support of their own principles.

FROM THE REV. JOSEPH KETLEY.

*George Town, Demerara,
March 20, 1842.*

Though so fully occupied at present, I can scarce forbear to write, to

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thank you for your very beautiful Bibles and Testaments, upwards of 2000 copies of which have just come to hand; and I trust soon to be able, both to remit you for them, and to send you another demand. All are astonished, both at the superb binding and the remarkably low prices. An aged black brother, not ten minutes ago, left me, who, having heard of their arrival, came to see; and though he has a good copy, which he has preserved from the days of the martyred Smith, he felt obliged to purchase; 'Because,' said he, 'I see God's words are all coming true, that 'the knowledge of the Lord shall cover the earth, as the waters cover the sea.' 'Yes,' said he, 'if our fathers could but see what we see!—I bless God that I have lived to see so much; and should like to be young again, to live to see more that the Lord has promised! The Bible that I have,' said he, 'I bought of Mr. Smith for twelve dollars: it was the best to be had at that time; and besides which, he had it in use for himself; for he wrote texts of Scripture in the spare leaves, which I will bring for you to see. Ah, what different times!—At twelve o'clock that night, Mr. Smith baptised me; and it must be half-past when I bought the Bible and paid him the twelve dollars.'—'But why baptised at midnight?' said I. 'From fear,' he answered: 'I dared not that my master should know. I had to walk many miles, from Plantation, in the dark, to La Resouvenir: and I had to be back again before daylight broke, to the room which was my prison; for if I had been missing when the overseer came to see in the morning, it would have been worse for me.'—'In prison!' said I, 'how

in prison?' 'Why,' he replied, 'I had been guilty of teaching one of my fellow slaves the Lord's Prayer, and my master heard of it; and for this I was condemned to be flogged, and put in the stocks in a room; but the stocks not being locked, I managed to liberate myself, and, by means of a cord fastened to the window opening, I let myself down; and by the same cord I was able to get back again, and was there before six o'clock, so as to be safe. If,' said he, 'you were to cut my hair off just here, (pointing to his head,) you would see how I have been made to suffer, for no other crime than trying to learn myself, and teaching my matties. They said I was spoiling the people by teaching them, and would not suffer it; and I was taken before the Fiscal, (now called the Sheriff,) and sentenced to be punished. But what have I lived to see?—Why, I once paid six bits (about 2s. currency) only for the alphabet printed on a small piece of paper, scarcely bigger than my hand!—that paper I was obliged to hide, lest it should be seen by my master: but now I can get even a Bible for less money!—Yes! I know God shall fulfil all His word, and "the knowledge of the Lord shall cover the earth." This individual has long been engaged as a teacher in our Sabbath School: it is often affecting to hear him address the children, reminding them of their superior advantages, as compared with his younger days. Besides the Bible, he has purchased two of your Diamond New Testaments; and having seen them, he says he will make all his class a present of one each, as the best gift he can put into their hands.

COLONIAL CHURCH SOCIETY.

CAPE OF GOOD HOPE.

Cape Town.—At the period of the last advices, the Society's Mission at Cape Town was prospering. The congregation at the Mission Chapel was so large, as to render the heat almost insupportable, and to make the erection of a new church, as before proposed, absolutely necessary. Subscription lists, in furtherance of that object, were floating about the town. The general list showed an aggregate contribution of

between 400*l.* and 500*l.*, the total expense being estimated at 2,000*l.* or 2,500*l.* Several sums had been received from India, among them 40*l.* through the Bishop of Calcutta, besides his Lordships own donation, of 10*l.* The Society's day-school, situated in the most destitute part of Cape Town, was attended by between sixty and seventy children.

Mr. Blair says,
'I want very much to get to George Town, that I may judge for

myself of the state of things; and then to press upon your Committee to send a clergyman to reside there. The Roman Catholics have a priest there, who, we hear, lords it over the people. They are building a sort of Chapel; and, strange to say, I am told that Protestants are subscribing towards it. I have written to know whether a congregation could be gathered together, if I went there for a Sunday or two. The distance is about three hundred miles, but it appears to me that it might be of much service to hold up the blessed Jesus to the people, though it were but once, until they might be provided for by a resident minister. Our congregation is becoming more stated at Cape Town, and I trust that, under God, good has resulted to some souls since the opening of the chapel. But there are many adversaries; for the natural heart is opposed to the plain truths of the Gospel of Christ—the necessity of the new birth unto righteousness, and a total separation from the world in heart, though sincerely fulfilling all allotted duties in whatever station we are placed. May God give his grace! May the abundance of his Spirit in mercy be poured upon us!

The Episcopalians of George, the town alluded to in the above extract, have forwarded to the Committee a Memorial, in which they earnestly entreat this Society to supply them with a clergyman. The Committee have been most anxious to do so, but want of means has hitherto prevented the execution of the measure.

Eastern Province.—Letters have recently been received from the Rev. H. Beaver, Missionary at the Mancazana and Winterberg. He has instituted regular services every third Sunday at three stations, the Mancazana, the Winterberg, and the Kaga. Mr. Beaver resides at the Mancazana, from which the two other stations are distant about twenty miles, in opposite directions. He holds an early service at the home station on the morning of the Sundays appointed for visiting the Winterberg and Kaga. He has also arranged to hold a week-day service at the stations where regular service has not been performed on the preceding Sunday. Besides these duties, he is actively employed in visiting his extensive charge, and holding occasional lectures, &c., at detached estates, and to

different classes of his people. The following extracts from Mr. Beaver's Letters are selected as examples.

'On every third Sabbath, when my service takes place at the Kaga, at twelve o'clock, I have engaged, by an additional ride of six miles, to give one at three at Maestrom, an estate upon which there are 155 souls, English, Hottentots, Mantatees, and Fingoes. I have already been twice, and have been much gratified with my congregations.

'The inhabitants of the Winterberg are generally of our church, with the exception only of a few Dutch, nor do ministers of any other denomination attend in that district. I have visited several families at its extremity, thirty-five miles from home. A church is absolutely necessary, as many of my people were obliged to stand outside last Sunday. Two gentlemen have granted a site.'

It has been deemed advisable to remove Mr. Inglis from his sphere of usefulness in Cape Town to the Eastern Province, where it was at first intended, to locate him at Caylerville, but as Mr. Boon had, before the arrival of the directions from the Parent Committee, been placed by the Society's Corresponding Committee at that station, Mr. Inglis stopped at Uitenhage. The Corresponding Committee thought it desirable that he should remove to Graham's Town, but they state that, on transmitting a resolution to that effect to Uitenhage, 'the members of the Church of England at that place made so strong a remonstrance, and so affecting an appeal, with a view to detain him there, that they could not resist, but granted their request, and sent them Five Pounds towards their local subscriptions. They have therefore taken Mr. Inglis a house, one large room of which is fitted up as a Chapel, the seats of which are let. They have also raised subscriptions, and Mr. Inglis is to keep a School, so that it is expected his residence at Uitenhage is likely to be productive of much good.'

Uitenhage is about twenty-five miles inland from Port Elizabeth, and contains about ten thousand inhabitants.

With respect to Mr. Boon's labours at Caylerville, the Rev. Mr. Heavy-side writes.—

'Mr. Boon seems to be proceeding in a very promising way. He

has adopted the plan of itinerating, which I strongly urged on him from the first. This may entail a little more expense in horses, but it is the only practicable method of benefiting extensively the scattered and ignorant population of his district. I have no doubt he will prove a great blessing to the people.'

France.—The following is an extract of a letter from the Rev. John Godfrey, who has been placed by the Society at Chantilly. He has been making a short tour for the benefit of the men employed in cutting wood for the Rouen and Paris railroad.

'I have been occupied lately in putting into execution the proposition which I made with regard to the wood-cutters employed in the neighbourhood of Compeighe. I had much to contend with on account of Sunday work. I propose to go forward on a small tour of a Missionary nature. There are, at Laon and St.

Quintin, parties of English working people attached to French *fabriques* to whom I should like to pay a visit of a month each, during which time, I would take an opportunity of preaching to them the whole Gospel: I would deliver Tracts to them, and put them in the way of doing something for themselves, if possible, on my departure. Among other ministerial occupations, I may also enquire for English people in the prisons of the above places. I have visited a woman in prison several times. I doubt whether she will survive this winter. She is penitent, happy, and well conducted at present: pining for liberty, though resigned; and I trust she has been enabled, through the grace of God, to rely for pardon and peace on the merits of a Saviour who came "not to call the righteous, but sinners to repentance."

CHURCH MISSIONARY SOCIETY.

TINNEVILLY.

EXTRACTS from the Report of the half-year ending Dec. 31, 1841 :—

This year has been distinguished by one event which will always be remembered with satisfaction, and the influence of which will extend to future generations—the abolition of the connexion which had hitherto subsisted between the British Government and the idolatry of this country. Not indeed that this abolition is fully completed—we believe it is not; but the supreme authorities have decreed it, and some steps have been taken toward putting it into execution. The unholy alliance of a heathen church with a Christian state has at length been repudiated, and the separation must take place. Although, perhaps, we do not anticipate such immediate and evident benefit to Christianity from this measure as some appear to expect, yet we cordially rejoice in it as a great aid to our cause, and render unfeigned thanks to God on account of it.

Strenuous and Systematic Opposition of the Heathen to Christianity.—The year has also been marked by perhaps the most serious combination of the heathen against us that has yet been experienced. Before the Government order just referred to was

promulgated, in the early part of the year, the increase of persons placing themselves under Christian instruction was, in almost every district, great beyond precedent, and indeed astonishing. This of course excited the animosity of the higher castes, and those of the same castes who still adhered to heathenism. Various complaints, some of a most serious nature, made by the heathen against our people, were thrown out by the authorities as false and malicious: and in some instances the complainants and their witnesses were punished, which of course still more inflamed their hatred and opposition.

The Government order coming upon them while in this state of excitement, aroused them to something like fury. Deputations from different parts met at the great seat of idolatry, Trichendoor, where they held consultations upon the best means of stopping the influx of new converts to Christianity, and reclaiming those who had recently slipped away from their old yoke. Some of the leading men in these consultations were old and inveterate enemies of the Christians; and being of inferior caste, but men of property and influence, they felt their pride gratified by being taken into the councils of Brahmins,

and other men of high caste, and became anxious to distinguish themselves by zeal and violence.

The more respectable and wily of them plied the oar of misrepresentation, in getting up petitions to the Government against the Christians, the Catechists, the Missionaries, and even against the European authorities who had dismissed their false complaints. One or more of these petitions was published in a Tamil Newspaper at Madras; and, as a specimen of their spirit, we need only select the heading of it. After enumerating thirty-seven of their names, they proceed to petition against 'the murders, plunders, highway robberies, demolition of the temples of Hindoo deities, and other acts of wicked injustice, carried on by the Missionaries, who have recently been strolling about in this Zillah, teaching the Christian Veda, and by the ever wicked Maravers, spurious Shanars, Pariahs, Pallars, and other low-caste mobs, which they have now got into their possession.'

Others circulated false reports, such as, that an order had been issued by the Government prohibiting all the people of five castes, which they named, from embracing Christianity.

Others again, not trusting to the might of these weapons, took up some of a more tangible kind—sticks and clubs, and, it is said, even fire-arms—and gathered together large mobs. First they attacked the people at Yeraal, belonging to this station, where thirty families had been under instruction only a few months, and where we have had a good school for several years. They forced every one of the people to rub on ashes, taking property out of their houses, and only restoring it on the condition of their paying a fine, and giving a pledge to abandon Christianity.

The mobs, having succeeded at Yeraal, now carried out their plans in the districts of the Rev. A. F. Cæmmerer and the Rev. J. Thomas, where the new converts were most numerous; and in the same way forced many hundreds to return to devil-worship. At last, the representation of one of the missionaries that his own house and village were in danger, produced a good effect: peons were sent in disguise; and having themselves seen the mobs, they made such reports to the authorities as led to the issue of warrants

against a few of the principal men. As, however, the people who had been forced back to heathenism were all new comers, with little knowledge of Christian principle, and as the prospect of further loss was much greater than any encouragement afforded them, they were not disposed to come forward with evidence; and the prosecutors escaped without punishment, except in one or two instances. But the warrants, and the apprehension of several of the principals, had the effect of quelling further disturbances; and since that, we have not had combined resistance in any great degree. Recently, however, a mob collected in a village, at night, where one of ourselves was staying, and a disturbance was with difficulty avoided, their object being forcibly to prevent the enlargement of a place of worship, which had that day been commenced. The case was promptly investigated by the magistrate, and the offenders punished.

Effects of the Persecutions.—It has been no small comfort to find that many, even of the new people, remain steadfast, notwithstanding all these difficulties, and that the mobs did not attack the older congregations: indeed they scarcely seem to have calculated upon the probability of driving them away from the refuge of the Christian Church. We are, moreover, truly thankful to say, that, notwithstanding all who have been forced back, a very large increase remains over last year's account of souls brought regularly under the influence of Christian truth and the daily means of grace. We believe, too, that this trial has been, and will be, of great service to the Christian congregations, in teaching them the source of their strength, quiet confidence in the Lord, and patient suffering for His sake. There is, also, a danger, in times of rapid increase, that some will lose their humility, and presume upon their large numbers to despise the heathen; such checks, therefore, though in themselves unjustifiable, are likely to prove salutary.

Another good effect has been, an evident sympathy throughout the Christian body for those thus exposed to trial, extending wherever the news of the opposition had reached; and thus we trust that unity of feeling termed 'the communion of saints' has been promoted by these afflictions. One instance of this is worthy of be-

ing mentioned here. A Christian of long standing, a communicant of excellent character, lately died, giving good evidence of his faith and hope. When dangerously ill, he became delirious, and the great subject of his wanderings was the disturbance at Yeraal just mentioned, the successful violence of the heathen, and the loss of the new people. To this we could add many more instances of the deep interest taken by the Christian people in the spread of the Gospel and the conversion of the heathen. Surely no man can regard this as a slight proof of the blessing of God upon the labours of His servants, and of the

reality of their success. Our hearts have often been depressed with sorrow during these trials and persecutions; but we now rejoice in the consolation which have been afforded by the results we have mentioned. As for the people who have gone back, it may please the Lord to bring them again to the fold: He is powerful enough to lead them back, even by those who have driven them away.

The number of baptized adults has greatly increased; and we believe the total of communicants, in all the stations, will exhibit also a considerable accession.

JEWISH INTELLIGENCE.

LETTER FROM THE BISHOP OF JERUSALEM.

WE extract the following from a letter received from the Bishop of Jerusalem, dated Oct. 1, 1842:—

‘It is not unlikely I may have to go to Alexandria to hold a confirmation. I hope to-morrow week (D.V.) to hold my first confirmation here, when from fifteen to twenty converts, &c., are expected to avail themselves of this sacred ordinance of our Church. Soon after that I hope to make arrangements for Mr. Tartakover’s ordination.

‘The only printing-press here is the property of a very clever and ingenious Jew. He has just received an additional press, a present sent to him from England by Sir Moses Montefiore, but of course, he confines himself to Rabbinical. Ours might, under the Divine blessing, become the instrument of diffusing scriptural light and knowledge, not only in the East, but throughout the world. I know there are many difficulties in the way, but He, who will again make Jerusalem a praise in the earth, can remove them easily, as he has already done in many respects. What apparently insurmountable difficulties has He not removed during the short period of the present year? and I must say, to my mind it is a most extraordinary, and I must add, a most encouraging fact, that through the instrumentality of the Society, a Hebrew-Christian congregation, in its complete form, is now established on Mount Zion! and before the completion of one year, we shall (D.V.) have performed all the ordinances of the Church.

‘May God enable us to see the greatness of apparently little things, and thus, in not despising the day of small things, may we be truly thankful for what he has done, and be sure that all his purposes of mercy shall be accomplished!

‘I am thankful to be able to inform you, that I am, through mercy, quite well again. The change of air at Gifna, and at the convent, has been very beneficial to us all.

‘We have just come back to our old house. You will be glad to hear that I have succeeded in obtaining another house, which has hitherto been occupied by an American missionary. Although it is not more roomy, it is in a higher and better situation, on Mount Zion, near the Society’s premises. It belongs to the principal Jew here.’

LETTER FROM THE REV. J. NICOLAYSON.

Mr. Nicolayson writes, in his letter of Sept. 30.

‘*Divine Service.*—Our public services, private instructions, and intercourse also with Jews, have proceeded as usual. The two infants mentioned in my last as then born in the mission, have since been publicly baptized, and the mothers have made their public thanksgivings. Last Sunday I published the banns of marriage, for the first time, for Mr. Berghem. One has been added to the number of inquirers under instruction. Another we have had to dismiss for misconduct.

‘*Instruction for Confirmation.*—The instructions preparatory for confirmation to those previously baptized,

which was broken off by my having to go to Smyrna, has been resumed again, and his Lordship has appointed October 9, twentieth Sunday after Trinity, for holding his first confirmation here, when, if illness do not prevent, we shall have quite a little band of candidates for that interesting rite.

Mr. Tartakover has continued to pursue his studies preparatory to his ordination, and has, at the same time, had occasional discussions with the Jews.

EXTRACTS FROM THE JOURNAL OF
THE REV. F. C. EWALD.

'*The 'Upper Pool.'*—*The Valley of Rephaim.*—Aug. 8.—I went to visit the Bishop and his family, who have gone for a change of air to the Convent of the Cross. The way there leads you past several interesting spots. As soon as you are outside the Jaffa gate, you have to pass through the valley of Gihon, until you come to the Upper Pool. This pool is still in very good condition : it is about 318 feet long, 150 broad, and 20 deep, but at present quite empty. From this pool the water was brought by an aqueduct to the Pool of Hezekiah which is within the walls of the city, behind the residence of our Bishop. Remains of the aqueduct are still to be seen along the road from the pool to the gate. Very near the pool there is now a Mahomedan burying-ground and a large terebinth tree, under whose branches you may every evening see a number of Greek priests enjoying the fresh breeze, or, as it is called in this country, 'smelling the air.' King David, a short time before his death, commanded the priest Zadok, and the prophet Nathan, to anoint his son Solomon, king over Israel in this valley. Isaiah was commanded to go forth with his son Shear Jashub, to meet the King Ahaz at the Upper Pool. Here it was that he foretold the birth of the Saviour,—“Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.” Here again, it was, that Rabshakeh, General of the King of Assyria, conferred with the ambassadors of the King Hezekiah, and delivered his insulting message.

'From here the path ascends a rocky hill, from the summit of which you look down upon the once so fruitful Valley of Rephaim, where David

twice defeated the army of the Philistines. (2 Sam. v.)

'*The Convent of the Cross.*—You now turn to the left, and in a few minutes see before you the Convent of the Cross, which is situated in a deep dale between two mountains. You now descend a steep hill, and you arrive at the entrance of the convent. It is surrounded by immense walls, looking more like an immense fortress than the peaceable habitation of friars; but these precautions are necessary in a country like this, where wars and rumours of wars are not unfrequent. The convent take its name from the tradition that it was from this spot the tree was cut from which our Saviour's cross was made. The spot where the tree is said to have stood is also pointed out: there is a large church built over it. The monks, four in number are Georgians, and they profess the Greek religion. They say the church was built by a Georgian Prince about 900 years ago. It might once have been a fine church, but it is now much out of repair. When I inquired upon what authority they believed that it was from here the wood for our Saviour's cross was taken, they replied, 'We do not know it for certain, but tradition affirms it to be so.' The monks all behaved very courteously. In the evening I returned to the Holy City again.

'*Friendly Intercourse with the Jews.* During the Feast of Tabernacles, I visited, in company with Mrs. Ewald, nearly one hundred and fifty Jewish families. We were everywhere kindly received; and, whenever an opportunity offered, I endeavoured to direct their minds to the Saviour of the world.

I am thankful to state, that I am on a very friendly footing with many Jews of the Holy City. I have now two Israelites under instruction, who promise well. His Lordship intends holding a confirmation next Sunday week. I have to prepare three candidates for that holy rite.

'*Spirit of inquiry spreading among the Jews.*—There is a secret commotion towards Christianity among numbers of Jews; and I trust we are not far distant from seeing greater things in this place. More I am not at liberty to mention at present.

There has been a great influx of Jews lately. Forty-six arrived no long since from the Austrian domi

nions. Since the conclusion of the festivals I have had many visits from Jews.

The heat has been very trying this month, and is still so. Our dear William had an attack of the fever of the country, which confined him to his bed for a fortnight. Dr. Macgowan attended him. I am thankful to state, the Lord blessed the means applied, and he is quite recovered. As to myself, I am happy to state I passed the first summer in the Holy City with little inconvenience to my general health, but my eyes have suffered as above stated; but I trust as winter is now approaching, they will get better, and that the Lord will permit me to continue in this sphere of labour, which is daily becoming more interesting.

LETTER FROM DR. MACGOWAN.

The following extract is taken from Dr. Macgowan's letter of Oct. 1:—

'I wish I could inform you that I had secured possession of the premises I have had in view for a hospital; but the difficulties I have had to encounter have been numerous; and when I had imagined I had surmounted them all, a new obstacle has arisen at a time and in a quarter I least expected. I trust, however, that the same gracious Providence which has watched over and directed our proceedings, may yet remove this and other impediments to the establishment of the important institution we have in hand.

'It is understood pretty well, that Tahir Pasha is to be removed from Jerusalem, and replaced by the Pasha of Beyrout.

'I am thankful to say that my

health continues excellent, and that I feel my strength fully equal to my duties.

'This next week I hope to get into my new house, which will be a great comfort to me. Since my arrival in Jerusalem I have been living in the greatest discomfort, owing to the want of accommodation in my present residence. There is not a place where I could safely put up the barometer I brought from London; so that it has remained the whole time in its case, and also my library, which is still unpacked. It will be a great comfort to us all when the Mission-houses are erected, and we have a 'Palestine-place' on Mount Zion.'

MEDICAL REPORT.

State of health of the Members of the Mission.—In resuming my monthly Report of the medical department, I cannot but acknowledge with sentiments of the deepest gratitude, that if it has been too often my painful duty to speak of the prevalence of sickness and suffering among the members of the Mission, it has also been my privilege to record, at no distant period, their restoration to health. It has pleased God hitherto, to grant that blessing on my labours, which has proved an unspeakable consolation and support to me under the peculiarly anxious and responsible duties of my situation. Our little community has now been graciously preserved through the hottest and most unhealthy part of the summer; and though there are yet some invalids among us, there is happily no ground for serious apprehension on their account.

THE CHURCH IN CHINA.

We have much satisfaction in being able to state, that it is in contemplation to make an immediate effort to raise sufficient funds for planting a branch of the English Church in the new settlement at Hong-Kong, with

a view not merely to provide our own countrymen, who may be resident there, with the means of grace and edification, but to the more effectual introduction of our holy religion into the vast empire of China.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

FEBRUARY, 1843.

REMAINS OF ISAAC MILNER, D. D.

LATE DEAN OF CARLISLE, &c. &c.

IN our volume for 1838, we gave a brief sketch of the Life of Dean Milner; so far as published details, added to a considerable personal acquaintance with that great man, enabled us. Within the last three months, however, a most valuable piece of biography, of which he forms the subject, has been given to the world by his nearest surviving relative.* From that volume, which, we trust many of our readers will possess themselves of, we shall proceed to cull a few specimens of the correspondence of the Dean;—a correspondence which lays open the heart of the writer with more freedom and warmth than any similar series of letters which has appeared for many years.

TO MR. WILBERFORCE.

Hull, Oct. 1797.

‘MY DEAR SIR,—Your letter finds me this morning (as you have seen me not unfrequently,) laid at length on a sofa, in considerable pain of the head. * * * I am reviving a little. There is really nothing of which I can speak positively with more certainty than of the utility which is connected with these repeated chastenings. It is a sad thing that they should be so necessary; but I bless God, that they do not harden, as I should have supposed that in time they would, but on the contrary, soften my heart, and make it more submissive to His will, who knows what is best for us.

‘Your dear mother is, I doubt not, under the teaching of the Spirit of God, and will improve by her afflictions: and it is very evident to me, that in her case also afflictions are necessary. When she is better for a few days together, I see a strong tendency to relapse and lose ground in spiritual matters; and, so far as that goes,

* The Life of Isaac Milner, D. D. &c. By his Niece. 8vo. Parker. 1842.

it is a bad sign both in her and myself. It is a bad sign when religious frames depend upon the pulse, yet it is a good sign when the effect of sufferings is to give us a clearer insight into our own character and the character of God ; for it is in that way only that we can come to understand our real situation, that is, the relation in which we stand to an offended God. An inch gained in this way is inestimable, because it is certainly in the right road.

‘ I see your mother every day except Sundays, and, on the whole, with much satisfaction ; but I do yet expect a *brightening up*.

‘ I think I have anticipated much of what you would feel on account of poor Eliot’s death. Alas ! poor H. Broadley—the picture of health, and the object of my envy, in that respect, twenty years ago ! Well, our business is to wait God’s time, and to mind and employ the present moment well. God bless you both.

‘ Your most affectionate,

I. M.

TO THE SAME.

‘ *Hull, Nov. 1797.*

‘ MY DEAR FRIEND,—I know you profess never to be much moved at any event ; still, I believe, if you had been with me for the last fortnight, your compassionate heart would have been deeply affected.

‘ I must be very short ; I am not able to write. A considerable fever, with an increase of asthma, has come upon my poor brother, and brought him to the very gates of death. He still remains in a most critical situation ; I very much doubt whether he will recover. This is not fear, but reality.

‘ My constant and persevering prayer has been for resignation and support,—but alas ! alas ! I can just say from experience, ‘ the Lord knows how to be gracious if we could but trust Him,’ and no more. Oh ! my dear friend, there is a something on this occasion crowds upon my mind, so thick and so close, that I should have been overwhelmed but for God’s especial mercy. A deal of this is bodily ; I am weak, nervous, and worn out. ‘ *Multis vulneribus oppressus, huic uni me imparem sensi.*’ Then from a very child I have lived with this only brother : he has been kind to me beyond description, and a faithful adviser in illness on a thousand occasions. Lastly, no man’s affections were, perhaps, ever so little divided by a variety of friendships as mine. For years past, I have said ten thousand times, that I would exhort a youth whom I wished to be happy in this world, to know *more* people and to love them *less*. Yet God does not absolutely give me up to grief.

‘ Farewell, and remember me most affectionately to Mrs. W. who will drop a tear.

‘ My brother’s mind is so happy, that it can hardly be in a more desirable state. “ The promises are sure.” Yesterday I was told that he has had your book in his hands for several days, and that, he likes it better and better ; and says he should have written to you. When I talked to him last, I could get nothing from him but “ Let not your heart be troubled,” &c.

‘ Your’s affectionately,

I. M.’

FROM JOSEPH MILNER TO HIS BROTHER.

‘ Nov. 1797.

‘ DEAR BROTHER,—Resignation to the Divine will is one of the last and highest attainments of the Christian life ; it is what is ultimately to be aimed at, as essential to comfort here and happiness hereafter. But it seems not by any means to be the first object of one who is desirous of becoming a Christian, nor even attainable, except some other necessary things are previously acquired. For me to have my will in unison with the will of God, I must, in the first place, trust Him thoroughly, and love Him supremely ; for it is impossible for me freely to give up my will to another entirely, while we are on bad terms ; that is, so long as I cannot trust him, and so long as I hate him ; or what, in this case, comes to the same thing, love any person or thing better than him. The conclusion is, all attempts at resignation will be vain, without conversion and reconciliation with God.

‘ When we are convinced of the sinfulness and misery of our natural state, it is a high point of wisdom to seek, by prayer and diligent searching of the Scriptures, that only right and effectual method of relief which God has provided. “ Repent and believe the Gospel,” is the first thing. We should not stir from this direction, till we have some good ground of evidence, that we do repent and believe. Alas ! our guilt and wickedness are much deeper and larger than we are apt to suspect ; and our pride fights, with inexpressible obstinacy, against all just conviction. But let us not be discouraged : things impossible with men, are possible with God. Let us pray, not now and then only, but constantly. Life is short ; we have no other business that ought to interfere with this. It should be the perpetual, as it is the most important, employment of the soul. The Scriptures daily meditated on, will supply us with instruction : and if we persevere, our business in religion will doubtless be made, in time, our chief pleasure. A thorough insight into human emptiness and worldly vanity ; a complete conviction of the evil of sin, even in our own particular case, and a desire to forsake it altogether ; a solid discernment of the complete sufficiency of Christ to save us in all respects—these things, in daily seeking unto God, are to be attained. We are not so ready to pray as God is to hear. He delights to magnify his Son Jesus, and to show what He can and will do for us through Him. He calls us to nothing in our own strength ; and as we cannot have, so we need not think of having, any worthiness of our own. We may come and take freely, what He freely bestows—and, my dear brother, when once, in this way, you can steadfastly rely on the Divine promises through Christ, so sure as “ faith worketh by love,” you will find yourself enabled to love God ; and it is in Christ Jesus that his love will be seen. A union and fellowship with Christ will take place ; and it is the sweetest and the pleasantest sensation which the human mind can know. Though the effervescence of it be but short and momentary, and by very transient glances, yet its steady energy is real and powerful. For to encourage us, we should remember the interest we have in Him by the ties of a common nature. The second and fourth chapters of the Epistle to the Hebrews, represent this

point strongly. You may think I deviate from the subject of Resignation, but I know no other way of coming to it. Once brought to love Christ above all, we shall love other persons in the best manner, in subordination. Even to part with dearest friends will be practicable, because (1 Thess. iv. 14) "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." When we can feel any genuine love to God in Christ, we shall be led to such an acquiescence in his wisdom and goodness, that we shall choose his will to take place, rather than ours; and the thought how soon all things shall be set right in a future life, and that He makes all things to work together for good, will reconcile the mind to anything that God pleases. And though the dissolution of soul and body be always a serious thing, and against the feelings of nature, yet a mind whose hope and desire are with Jesus, and which has a constant thirst for spiritual enjoyments as true felicity, and which is loosened from all worldly attachments, must ON THE WHOLE, wish for death rather than life; as we all wish most, for that which has most of our heart; but the love of God will teach such a one to resign himself, as to the time, to his heavenly Father's will. You will not mistake me, I hope, as if I supposed that all true Christians have learnt all this completely: far from it. But these things are learnt by them in a measure; but not without much conflict, opposition from sinful nature all along, and much imperfection. And though it is not easy to confine by rules the order of the Spirit's operations, yet this seems the general order of Christian virtues, viz., repentance, faith, love, resignation.

'In Christ himself resignation was perfect; "Not my will but thine be done;" and as far as we can trust in Him for grace, so far we may receive grace out of his fulness. Among mere men, St. Paul seems the completest pattern of resignation. What a tremendous view is that of his sufferings in the latter part of 2 Cor. xi! But how practicable did the love of God make everything to him! In Philippians iv. 11, 12, 13, he tells us that he had learned to be content in any state, and that he could do all things through Christ which strengthened him; and the original word for "had learned" *μεμνημαι*, alluding to the Pagan mysteries, shows that the learning was of a mysterious nature.

'Dear brother, I write in the fulness of affection, wishing you to make it your main business to learn these things. I am far from thinking that your long course of afflictions has been against your acquiring them. Oh! let us beg for patience to lie as clay in the hands of His infinite wisdom, who knows how to humble our pride, and to break our wills, and to form us to a conformity to Himself! And may you be helped to a steady course of praying, and of seeking God, with a willingness to give up all for Christ!

'I have been looking at Dr. Johnson's Life. The man was unfaithful to his convictions, for the most part of his life at least. Had he been humbled before God, he would have been despised in the world, but would have been comfortable in his own soul. May Christ Jesus visit you, and lead you, dear brother, to true rest.

'Yours, J. M.'

‘ TO MR. WILBERFORCE.

‘ *November 15, 1797.*

‘ Oh! my dearest friend, my beloved brother’s last words, or nearly so, were, that “ Jesus was now doubly, doubly precious to him.”

‘ Christ called him to himself this morning about seven.

‘ I keep to myself as much as possible, and pray—but, indeed, my dear friend, I fear this may be the last letter you will ever receive from me.

‘ If the event, which, however, is not worse than the suspense, should prove too much for my weak frame, and already half-broken heart, remember, there was a corner in that heart preserved to the last for you and your half. Oh! that I had followed his steps; or had now strength, as I have some heart, in the dregs of life to follow them, in warning a thoughtless world!

‘ I wish tears would come; I should be easier.

‘ Farewell—I had almost forgotten the principal motive that made me struggle to write at this sad moment; viz., that you may lose no time, if you think you can do anything, towards getting a godly vicar. It will be a sad thing if God should punish a careless town by taking away the Gospel from its principal church. I would have exerted myself for Thomason, but I can do little or nothing beyond what I have already done. If you saw me—how thin, and weak, and shattered I am, you would feel for me. Yet—I HAVE A GOOD HOPE. God does not forsake me. With love to B.,

‘ Yours,

I. M.’

TO THE REV. W. RICHARDSON.

‘ *Cambridge, Feb. 3, 1798.*

‘ MY DEAR SIR,—I cannot give any satisfactory reason for it, but so it is, I dread either to see, or to write to, any of my brother’s dear and particular friends. Therefore I have written nothing to any of them, except where there was an absolute necessity for so doing. While I remained at Hull, I dreaded the approach of good Stillingfleet; and at last, when I understood he was coming to see me, I summoned courage to tell him, by letter, that I could not venture to admit him—yet, he had written to me the most kind and affectionate letter that ever was penned.

‘ I say again, I cannot explain the cause of the violent agitation which, I foresee, would take place, on an interview either with you or him; but I feel that it would be so, certainly; and I know not whether I should survive it. This apprehension is not fancy.

‘ A sense of suffocation, which is truly most alarming, is, in my case, readily brought on by any violent affection of the spirits. You may well suppose that I have been on my guard, as well as I can, but this severe trial has been too much for me. ‘ Tot vulneribus jam percussus, huic uni me imparem sensi et penè succubui.’ Indeed it is of God’s special mercy, that I am alive! But, you will say, does not every man lose near friends and relations?

‘ Not many in such circumstances. He was the only near relation I had in the world; and I was brought up with him from a child; I remember him as far back as I remember anything, and we

went to school together for many years. Still, I own, there are cases quite as afflictive as this; and probably several without the same mitigating considerations: MITIGATING, do I call it? to be able to say, 'I have no doubt whatever, that he is in heaven!' This is, indeed, a glorious reflection, and it should heal my broken heart. It would, no doubt, if reason had much to do in such a matter; but reason is pushed aside by affection, self-love, and unsubdued passions.

'There is, however, in religion, a reality; I thank God, I can say so, on the best foundation; viz., that in that way, and in no other, I experience some relief. I grasp, therefore, that help, firmly as I can, but still, dear Sir, my heart is broken! Don't tell me how much you have felt:—I know, and am sure you have.

'My dear brother requests Mr. Stillingfleet and yourself to take the trouble to consider what papers, if any, may be proper to be published, and mentions his agreement in sentiment with you two, as among his reasons for making this request. I am very sensible that publication will be a matter requiring much deliberation. The sermons I have sent you are not half of those which he has left.

'Doubtless his writings are not correct; but I know not whether you may not agree with me in judgment, who am less surprised at finding many defects of that sort, than at finding them so correct as they are, when I consider his numerous avocations, the quantity that he wrote in a little time, and lastly, that he never copied over again anything at all. I know several excellent scholars, who all think, that they never knew any one man, who was so uniformly master of his thoughts, as to be at all times able to write so correctly as he did, with so much quickness. The fact is, his mind was always at work, in all possible situations, and overflowed with weighty matter. He was an original thinker; and appears to me always to drive steadily at the point he had in view; and he never took up his pen, without a distinct subject.

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'All this has so much the appearance of apologizing for the defects of my dear brother, that, for fear of being thought very partial to him, I should certainly never have said what I have said so freely, but for two things that occurred to my mind: the first is, I know you loved him so well that, if you be not quite so partial to him as I am, still you will bear with me.

'The second is a curious fact, and I will state it briefly.

'To my knowledge, several persons of the first literary eminence in this country, and of very high rank in other respects, have expressed themselves in the strongest terms of approbation of him as a writer, and in particular of the second and third volumes of his *Ecclesiastical History*.—"The matter well arranged, the sentiments bold and pertinent, the style nervous, glowing, and perspicuous." At the same time they add, that the first volume is much inferior to the other two, and that the author had improved exceedingly as he went on. Now, it is true, that I took a good deal of pains with the second and third volumes: the first volume I had never seen, but I have the copy of the second and third volumes by me to prove what I say, when I do assure you, that the corrections are slight, and consist chiefly of such little interpolations as I have been describing to you: they were

necessary for elucidation, and yet are by no means numerous. Sometimes a sentence is thrown out as superfluous; very often a worse word is by me introduced instead of the better, merely to avoid a repetition of that word,—a fault of which he was often guilty; and, lastly, the latter part of a sentence is often put first, with no other alteration whatever, and is thus marked in the copy, 2 and 1, signifying that what stood first must be printed last. These alterations unquestionably make the book more pleasant to read, and improve the perspicuity; but as to any essential alteration in the style, or any merit on my part, except a little labour, no such things exist; nor did I perceive that he himself had particularly improved. His style had been formed long ago. You know how closely he wrote his copy; and I assure you the original rough copy was the copy from which we printed. The effect which, as above explained, the insertion of a few very short sentences appears to have had upon the judgment of the public, has surprised me exceedingly. I could not have believed the effect to have been anything like so great,—but so it certainly is; and this is my reason for explaining the matter so fully to you now, though perhaps you yourself may have observed it.

‘Here I cannot but lament, that in publishing any of his papers we have irrecoverably lost the assistance of the author. I read the manuscript at first along with him; and when I noticed any obscurity, he could instantly explain what he had intended, and what was the scope of many pages to come; we immediately inserted a line or two, and thus much time was saved. Now, I fear, whether it be in sermons or essays, there may be several blanks of that sort, which it will be very difficult to fill up.

‘I beg pardon, dear Sir, for giving you such a deal of trouble. I am sadly fatigued with writing so much; my head aches grievously, and I hardly know what I have written; the whole, however, is directly from the heart, and is accompanied with great agitation and many tears.

‘Remember me at the throne of grace, and

‘Believe me to be yours most affectionately,
‘ISAAC MILNER.’

TO WILLIAM WILBERFORCE, ESQ.

Queen's College, Dec. 21, 1799.

“MY DEAR FRIEND,—In the compass of a letter, I cannot explain to you in how great darkness and temptation my mind has been of late, and indeed continues yet, to a great degree. I can only say at present, that all my bodily complaints are nothing to it. I could rejoice under them if they were double, treble, manifold, if it did not please God to hide his countenance. I cannot explain myself as to be understood. You would not, could not, believe my narrative of what passes and has passed, night and day, and even in my dreams. I have yet been kept, blessed be God, from despair, but I really know not where it will end.

‘A ray of hope sometimes darts into my mind, that if ever it please God that I fairly get out of my present harassed state, I may be happier than ever I have yet been. I call it ‘a ray of hope,’ but, in reality, it rather resembles a flash of lightning in a dreadfully dark

tempestuous night, than the cheering rays of the sun. Flashes of lightning, at the same time that they dismay and terrify one, partly on their own account, and partly on account of the deep and dangerous ditches which they discover for a moment; these same flashes, I say, at the same moment show that there is a good turnpike-road between the ditches, and enable the traveller also to avoid the danger, and to proceed on his journey for a time, though under great apprehensions, till another flash comes.

‘There are certain parts of Holy Writ which I endeavour to grasp with all my might, and this constantly, and so it has hitherto pleased God to support me; but I am sorry to say that my grasp is often a grasp of fear and agitation and necessity, rather than of willingness and holy confidence. I see that there is nothing else to be done, but I do not honour God by submitting cordially to his way of salvation. This is the great point that I have long been aiming at, and I make nothing of it, and yet I know, and am sure, that without this, all the rest is sounding brass.

“My grasp, however, of which I now speak, is strong, and I have had a little relief within the last few days. I do not know whether I make myself understood. I mean this: to submit to the condemning power of the holy law of God, is a hard matter—a very hard matter indeed, to do this thoroughly. My understanding has shown me, for many years, that this is the touchstone of a sound conversion, and I have been busy enough in noticing the defect of it in others; but, as to myself, if I have got on at all in this respect, it is very lately indeed. The heart is sadly deceitful here; for, with Christ’s salvation before one’s eyes, one may easily fancy that God is just and equitable in condemning sinners, when, if you put the case only for a moment to your own heart seriously, as a thing likely to happen, the heart will rise against such a dispensation; perhaps, indeed, with a smothered sort of opposition and dislike, but which is very steady and determined.

‘Nothing less than the Holy Ghost himself can cure this, by showing us the glory of God in the face of Jesus Christ. A sinking man lays hold of a rope thrown out to him, and grasps it firmly. I bless God I never leave hold of the rope, and I trust I shall be found grasping it fast to the last. Neither have I the slightest fear of the rope breaking; but if I do not feel and acknowledge thoroughly, that the whole is a downright act of mercy, in every possible sense that you can twist the matter, I may still be suffered to sink for ever. I see, clearly enough, the way in which that dreadful event happens to many of those that are last. Experience concurs to show the wisdom of the Scriptures, and the consistency of the Gospel scheme.

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‘Your’s most affectionately,
‘I. MILNER.’

THE TRIUMPH OF CHRIST.

"For he must reign till he hath put all enemies under his feet."—1 Cor. xv. 25.

WHEN we endeavour to imagine a Being of unlimited power, we are too apt to be led astray by our own inadequate notions concerning the mode of his proceeding in the exercise of that unchallenged prerogative. We conceive of him as of one who is all-impatient to put forth his unresisted arm, and to scatter every obstacle to his Almighty will, and to seize on his unrivalled empire. We cannot make up our minds to believe that he will condescend to the use of means, gradual, and apparently insignificant; seeing that he is above all means, and needeth not that any created intelligence minister to the furtherance of his great designs: He will work, and who shall let it?

But if we take notice of the wonders of Providence aright, we cannot fail to arrive at the conclusion, that our conceptions are by no means warranted by the analogy of nature; and that the power manifested in every circumstance that relates to our present existence is not suffered to burst forth in one vast explosion, but rather husbanded, so to speak, and regulated in a manner that adds much of internal evidence to our faith in the divine attributes. The energy is permitted to continue latent till the proper time arrives. We cannot think that there was a natural impediment to its development before; but when we see it delayed, then we may conclude that a *moral* impediment existed. Hence we are led to ponder concerning the resources of that Almighty Being, how great his knowledge, or rather how infinite, and his wisdom how surpassing thought. His goodness too—how it is concerned in the due and fit display of his power in the proper season, and not before; although poor blind creatures as we are, we should have had more exalted views concerning all his attributes; although we might have experienced much comfort, and although much honour might have been thereby reflected in the cause of our holy religion, still that Almighty Being vouchsafed to work by his own means, in his own way, and in his own time. And this because He sees the end from the beginning, and that again from the issue of it; to Him nothing is past, nothing is future; He is the Alpha and Omega, the beginning and the end.

We shall do well then to bear this in mind while we endeavour, under the blessing of His Spirit without whose teaching, all human learning becomes foolishness here, to investigate the truth contained in this passage of his word. The Apostle had been speaking of the necessity of our resurrection following that of the Lord Jesus Christ; and he had showed that the second Adam came into the world in order to be the bringer in of life, as the first Adam was of death. "But every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority, and power." And then he proceeds to declare that the plan of Divine procedure was that Christ must still hold his kingly office as long as one enemy remain to be subdued, no longer. From this it is evident, that the

present is a dispensation presenting a certain anomaly, so to speak, in the counsels of heaven. The children of men have rebelled against their Creator, and have placed themselves in such a situation, as to render it necessary that a Mediator be provided. And this must needs be the only way in which they can approach Jehovah's throne. But this state of things is not to continue for ever. We are given to understand that in due season this apparatus of mediation between the creature and his Creator, shall be taken down. And thus when this shall come to pass, the whole plan of man's restoration shall have been completed:

Meanwhile the Saviour is invested with kingly authority, in order to subdue his enemies : as we read in the 110th Psalm. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool ;" a passage which Peter applies to the Lord Jesus Christ. (Acts ii. 34, 35.) Whence he argues the exaltation of Him whom the Jews with wicked hands had crucified and slain. And accordingly our Lord constantly refers to the kingdom which he came to establish in a world that disowned his authority, and which still will not have Him to reign over them, yet which must eventually own no other Lord but Him. The people shall be willing in the day of his power. "The Lord at his right hand shall strike through kings in the day of his wrath." (Psalm cx.) But the time for this universal empire is not come. Nevertheless the mighty work goes on, silently indeed, yet surely. The kingdom of heaven cometh not with observation. The grain of mustard-seed is its proper emblem. Though wondrously small in its beginning, it shall finally cover the whole earth ; which shall be filled with the knowledge of the Lord as the waters cover the sea.

Glorious things of thee are spoken,
Zion, city of our God,
He whose words cannot be broken,
Form'd thee for his own abode.

And it is from this consideration that we derive much strength to the argument for our most holy faith. For there is a dignity in the whole scheme which cannot fail to arrest the attention. All proceeds with such solemn regularity as to command our highest admiration, when we consider who is the Author of these things which are to be brought about in their due season. It is He that sitteth upon the circle of the heavens, and the inhabitants of the earth are as grasshoppers, (Isai. xlii. 22.) that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. There is a delay—and this it is that manifests the grandeur of his attributes. And how strongly is this characteristic seized hold on, by the inspired penman, and brought to bear on the consciences of those to whom the Gospel message is addressed. "The Lord is not slack concerning his promise, as some men count slackness, (2 Pet. iii. 9.) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

When John the Baptist prepared the way of him who came to bring in everlasting righteousness, he cried with solemn voice, "Repent ye, for the kingdom of heaven is at hand." As if he had said, a kingdom is about to be set up, in the midst of Satan's empire, a

kingdom of holiness, in the midst of the dominion of iniquity. "Prepare ye then the way of the Lord;" leave off to do evil, learn to do good, in order that you may escape the pollution that is in the world through lust, and become meet subjects of His authority, which cannot countenance sin. Christ was typified by Melchisedec, king of Salem: that wondrous person was invested with a royal priesthood, and in that capacity he received tithes of Abraham. Christ is made to his people a prophet, and a priest, and a king.

Our Lord, indeed, according to the sacred prophecies, was born a lineal heir to David's throne; and therefore his disciples anticipated that he would actually set up an earthly dominion. Herod, too, must have thought that in the infant Saviour, there was born a formidable rival to him. There was a very general expectation throughout the east, of one who was to obtain universal empire. Thus much may be gathered from heathen documents which remain to us. Accordingly, when Jesus was born in Bethlehem of Judea, there came wise men, or magi, from the east to Jerusalem, (Matt. ii. 1, 2.) "saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." No wonder, then, that Herod was troubled at these tidings. And how abject does he appear in his subsequent conduct; how eager he seems to be taught, what the magi have to say concerning the place where Christ was to be born. He learns that out of Bethlehem shall come a governor, who was to rule the Lord's people Israel. And when Herod found himself mocked in his evil purposes, he was exceeding wrath, and gave orders that the destroying sword should not be wiped of its reeking blood till he had slain all the children that were in Bethlehem, and the coasts thereof, from two years old and under. But it was to no purpose that he fought the God of heaven. He whose life was thus early sought, was spared for three and thirty years, and at last stood before the Roman governor; and when the question was put to him, "Art thou the king of the Jews?" declared "that his kingdom was not of this world, for that if it were, then would his servants fight, that he should not be delivered to the Jews?" (John xviii.) And then it was that Pilate was anxious to be informed whether, if he were not a king of the Jewish people, he considered himself a king. Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."

Thus it appears, that although our Lord might have claimed a lineal descent from David, as king of the Jewish people, he nevertheless was content to exchange the royal palace for a lowly manger, and the kingly diadem for a crown of thorns. Yet he reigns. He has a kingdom in this world in the hearts of his people, and in heaven.

This is the mediatorial kingdom; it is necessarily antagonistic, seeing that there is an opposing force permitted. But this opposing force only exists in two of these three conditions. Satan exerts his tyranny in the world, because he has an usurped dominion there. He is an Herod of a more extended empire, his cruelty has an infinitely wider range. Satan exerts his tyranny in the heart, because, since the fall, man has become a traitor to himself, and has drawn the bolts, and let in the stealthy foe. The strong man armed must keep

the house before there can be safety. The Spirit of God must act as a wall of fire about our Sion, before we can serve him in peace. Satan once took the form of a serpent, and brought into the world "death, and all its woe." And behold him now as a roaring lion, going about, seeking whom he may devour. Thus, in the world, and in the heart, he carries on his evil work—but not in heaven. There he reigns not. He has long since been banished thence. There grace reigns supreme. There holiness takes root deep, and flourishes for ever, unblighted, beside "the pure river of water of life, clear as crystal, proceeding out of the throne of God; and of the Lamb."—(Rev. xxii. 1.)

But the very atmosphere of this world is noxious to the lovely plant. And when at last the grain of mustard-seed grows into a stately tree, and bids defiance to the rude blasts that shake its topmost branches, while its stern remains unmoved, how short is its period of continuance. Man being in honour, abideth not, as the grass of the field, so he fadeth. The command goes forth, cut it down, and the place that hath known it shall know it no more.

The enmity manifested by the Prince of Darkness is so great, as to occasion a concerted plan of rebellion against holiness in the world and in the heart. And thus it comes to pass, that the kingdom of heaven suffereth violence, and those that are drawn into it by sovereign grace, must press into it. The strait path that leads thereto may be likened unto the plank that served as a way into the ark of refuge when the waters of the flood were about to burst their sources.

There is a very remarkable analogy here. And as it is brought forward in Holy Scripture, it deserves to be considered more minutely. All that were saved went along that narrow path: all entered at the strait gate. Moreover, that ark of refuge was taken by violence by that vast multitude of living creatures. Yet, at the same time, we can imagine that the patriarch Noah, as the nominal head of that saving dispensation, held a degree of compulsory, though gentle authority, among the various inmates of the ark, which, in fact, was his kingdom. And how great must have been the multitude of creatures thus preserved; yet, withal, small comparatively to the rest that perished with the world that then was; clean and unclean were alike included.

And in the same manner, the Lord Jesus Christ is made unto us, a Noah of the Gospel ark. But his office is infinitely superior to that which Noah held. Noah was merely the instrument employed. Christ is all in all: the beginning of the whole plan, and the completion. Noah is only a way. This is the way, walk ye in it. Christ proclaims "I am the way." Noah could only point to the door of the ark. Christ declares himself the door. Noah could only build the ark of safety. Christ invites us to himself—a house not made with hands, eternal in the heavens. Noah is only king of those who entered with him. Christ is King of kings, and Lord of Lords. Is he King of the Jews, and not of the Gentiles also? yea, of the Gentiles also.

But how long is the Lord Jesus Christ to reign as Mediator? We learn that this dispensation is to continue till all his enemies are trampled beneath his feet. Beyond all question, there is a time coming,

when his kingdom shall be set up triumphant over all the hostile arrogance of Satan's usurped dominion. Then shall his people share his glory. His cause shall be divinely manifested, where now it is calumniated and barely tolerated. His people shall be among the great ones of the earth, not as now, a scanty number in the eyes of men of this world. It shall then be considered the highest *earthly* honour to be found among the followers of the Lamb. For, then, the lowly Jesus of Bethlehem's manger shall be scarcely recognised in the Anointed King, who shines forth in the latter-day glory. We cannot, indeed, presume to decide concerning the personal appearance of our Lord during this millennium rest enjoyed by the Church militant on earth. It is enough for us to know, that He ever liveth in that place where the Church triumphant are blessed in the presence of God, the Father, Son, and Holy Spirit. It is enough for us to believe, that though now we see him not, and though then, even in that predicted Sabbath of thousands of years, he may not vouchsafe to tabernacle among the saints triumphant in their earthly warfare on this globe, before its final destruction by the devouring element; still, He shall, in due time, come again, and show himself "the first fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead. But every man in his own order; Christ, the first-fruits, afterwards they that are Christ's at his coming." And then what follows? Then, but not before, shall he have put down all rule, and all authority, and power. But you will say, how is this; why, then, the Millennium reign if the foes are not all subdued? I answer, by proposing another question—namely, what else is the meaning of that expression in the book of Revelation, by which we are given to understand, that Satan is to be bound for a thousand years only? Besides, the very context of the verse which we are considering, declares that even then an enemy will remain; the last enemy that shall be destroyed is Death.

Oh, could we be satisfied with any thing short of this glorious consummation? No, this death it is that remains still among us, as a memorial of moral delinquency, mental aberration, and natural and corporeal disease, brought on by the fall of our race from that state of perfect blessedness in which they were originally created. This it is that is so glaring an anomaly in our vast field of physical observation, outstretched before our unaccustomed faculties of investigation. Sin is unquestionably a great anomaly therein, but it is not so glaring. Death is a phenomenon that strikes the senses, and obtrudes itself upon our notice. And this stigma on us as creatures, rebellious sinners, sinful and polluted creatures of a Creator of infinite perfection, shall be done away with, and thus not a vestige shall be allowed, not a token shall be seen among the ransomed sons of men, not one accusing remnant of bygone iniquity.

But, further. The Lion of the tribe of Judah shall have a work before him, a work of recompense to his enemies. We read that at the expiration of the thousand years, Satan shall be loosed out of his prison. Therefore it is evident he is not then subdued. It is written that he should go out (Rev. xx. 8.) to deceive the nations, to gather them together to battle, the number of whom is as the sand of the sea. And Satan and his impious hosts are described as compassing the

camp of the saints about, and the beloved city. But all this hostile array is laughed at by the Lord from heaven. We read that fire came down from God out of heaven and devoured them.

Thus the Lord Jesus Christ manifests himself even unto the uttermost, in delivering his elect people. And not only so, but he makes them more than conquerors. He vanquished the last enemy; so shall his elect people. And then comes the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all antagonistic rule. Death shall have been abolished; life-everlasting shall be brought in.

Finally, let us adore the glorious head of this wondrous dispensation, whereby this deliverance, this triumph is achieved. He might bring it all about this moment. He is invested with a kingdom by God the Father. Yet at present we see not all things put under him. Is not this a trait of character (so to speak of him who is above all variableness and shadow of turning) connected with the whole plan of his life on earth, nay, of all the dealings of his providence since the world began. Did he despise the shame and endure the cross? Behold he suffers the same in every individual of his believing and elected family, among the militant here on earth. He suffers with the members of his body spiritual. He knows, too, what sore afflictions mean, for he has felt the same. But we should count the long-suffering, (2 Pet. iii.) of our Lord to be salvation. And then, we shall be more competent to do justice to internal evidences of divine wisdom, manifested in the whole scheme of salvation. Then also we shall be able to put to silence the taunts of scoffers, (2 Pet. iii.) walking after their own lusts, and saying, where is the promise of his coming? For, knowing that now the Lord calleth on us to repent, because the king of heaven is at hand, we may answer with the apostle, one day is with him as a thousand years, and that as one day. Amen.

ZOND.

CALVARY.

GREAT Source of life and power divine,
Through all thy works what wonders shine!
Yet, while vast worlds proclaim thy skill,
And earth reflects thy glory still,
One spot transcends them all to me,
The sacred hill of Calvary.

Not Eden's groves, nor Jordan's stream,
Nor Bethel with its mystic dream,
Nor Sinai where the law was given,
Nor Tabor cloth'd with light from heaven,
Nor all earth's noblest scenes can be
So dear to man as Calvary.

'Twas there the Friend of Sinner's died,
The Lord of life was crucified;
Alone the suffering Saviour trod
The wine-press of the wrath of God:
Heaven, in mute wonder, stooped to see
A world redeemed on Calvary.

The trembling earth its Sovereign knew,
The astonished sun his light withdrew,
The veil was rent, the dead arose,
Strange terror shook the Conqueror's foes;
Now dawned the year of Jubilee,
Midst rending rocks on Calvary.

O Lamb of God! in darkest days
Thy cross shall fix my constant gaze;
Though hell accuse, though death be near,
And the last trumpet's tones I hear,
My faith shall ne'er resign the plea
Sealed by thy blood on Calvary.

Saviour! in purer realms above,
When we retrace thy boundless love,
Myriads will feel before thy throne,
Where every heart is all thy own,
The tie that closest binds to thee,
Was first derived from Calvary.

FAITH IN CHRIST.

THE Christian is a believer in Christ. Faith is the first fruit of union with Christ, and helps to consummate this union, and to make it evident. To believe is the main thing required in the Gospel, "He that believeth, hath everlasting life." "He that believeth not, is condemned already." "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "He that believeth and is baptized shall be saved, he that believeth not shall be damned." "Without faith it is impossible to please Him." "And this is the victory that overcometh the world, even our faith." "It is faith that worketh by love and purifieth the heart." "Being justified by faith." "There is peace and joy in believing."

But what is the Christian's faith? This is a seasonable and important question; for we know that it is not every kind of faith which is connected with salvation. "The devils believe"—Simon Magus believed. Those represented by the seed on the rock believed, but had no root in themselves. Many of the chief rulers believed in our Lord, but for fear of the Jews, they would not confess him. James strongly reproves such as boasted of their faith without having works. "Even so, faith without works is dead." How then shall we distinguish the Christian's faith from a mere historical or temporary faith? Some, to prevent unregenerate men from imagining that their bare assent to the truths of revelation is a saving faith, have enlarged the meaning of the term, so as to make it comprehend almost every other grace; and this is no doubt a safe course. But where the Scriptures distinguish, we should also make a difference, and not confound things which they keep separate. And if we insist on these exercises which they include under faith, as certain fruits and effects of it, without which it cannot be genuine, the same end is gained, and hypocrites or carnal men can no more lay claim to it than if these were considered as entering into the same essence of faith. We will, therefore, in explaining faith, confine ourselves to the strict and proper meaning of the word; which is its common meaning. The act of believing is as well understood, though incapable on account of its simplicity, of being defined, as any act of the mind whatever. Nobody can mistake its sense; it is fully understood by the simplest peasant, yea, by the child, as by the philosopher, or learned theologian. It would, in common matters, be considered not only superfluous but ridiculous to attempt to define or explain what is meant by believing. And the mystery which hangs over the subject of religious faith, is owing very much to the unnecessary pains which have been taken to explain what needs no explanation. The act of believing which I take to be synonymous with faith, being a simple or uncompound act, is susceptible of no varieties in its exercise, except in degrees of strength. We are all conscious of this difference. We believe some things with much stronger faith than others. But in strict propriety of speech, faith, or belief, expresses a strong assent of the mind—a persuasion which excludes doubting. Every act of believing then, considered as an abstract exercise of mind, is of the

same nature; and the only conceivable difference is in the degree. When I believe in a self-evident truth, in the evidence of my senses, in my own existence, in the existence of God, in the conclusion of a logical chain of reasoning, in a historical fact, and in the uniformity of the course of nature, hereafter; the objects of my belief are different, but the acts are all precisely the same, in kind, and differing only in degree. This is a matter of consciousness, and admits of no further explanation. The question now arises, wherein does a saving faith differ from that of an unregenerate man? Is it merely in its greater strength? This ground has been taken by some; who teach, that the unrenewed man cannot be said truly to believe in divine truth or really to give his assent to these things; for if he did believe them, he would from the constitution of his nature, be affected by them. Now the fact is, that many persons educated in the belief of the Christian religion, believe in it so firmly, that they never had a doubt of the truths of revelation as historical facts: there is no reason why men may not, without supernatural influence, believe in those facts, just as firmly as they do in other historical facts, which are attended with no stronger evidence. And not only so, but thousands, who have learned the catechisms of the church, believe in the doctrines comprehended in them, without wavering; and yet give no evidence of a work of grace on their hearts. It appears then, that the difference between a saving faith and that which is merely historical or speculative, does not consist in the different degrees of assurance of the truth; though it is true, that the genuine believer has commonly a firmer persuasion of the realities of the future world than the speculative believer. But this is only a difference in degree; a genuine faith cannot be merely a higher degree of the same faith which the unbeliever has. And it does not consist in the difference of the propositions believed, for the unrenewed man embraces in his creed all the fundamental doctrines of the Gospel. The difference then, does not consist in the abstract nature of the act itself, for all believing is of the same kind; nor in the intensity of the act, for unconverted men often believe the truth of the Gospel without doubting; nor does it consist in a difference in the truths or propositions which are the objects of faith, for they both embrace the same creed, or assent to the same formula of doctrine. Wherein then does the difference consist? The apparent difficulty in this point, has led most sound theologians to extend the definition of faith, so as to include some exercise of the affections and will. Now this tends to confusion in the use of the terms, and as we shall show, is unnecessary. It is true, faith is attended and followed by those exercises of heart, but desire, love, and choice are not believing; they are distinct exercises of mind, and in common matters, are never confounded together, even by the common people. Many tell us that genuine faith can only be distinguished from that of the unregenerate by its cause and effects. It is produced by the agency of the Holy Spirit, and produces love, humility, repentance, and submission and obedience. All this is true, and for popular discourses, may be better than attempting a more accurate and philosophical discrimination; but it is very evident, if the case be different, and the effects different, there must of necessity be a difference in the things themselves; and it surely cannot be

unlawful to inquire, wherein the precise nature of this difference consists. And this is the very point which I will endeavour in few words to explain. It consists in the manner in which the things believed are apprehended by the persons believing. The same truth may be believed by two persons, and yet the conceptions of the nature of that truth entertained by them may be widely different. This is a fact known to all ; but it may not be amiss to furnish some illustrations, which render the thing evident to every mind. Persons who never saw a mountain raising its majestic head above the clouds, or the ocean dashing its tremendous waves against the shore in a storm, may believe in those things upon the credible report of many witnesses ; but how different would be their conceptions if they saw these objects in all their sublimity, with their own eyes ? But a more perfect illustration may be derived from those cases in which some one of the bodily senses is wanting. A man who has always been blind, believes as firmly as any one that there is such a thing as light and colours, but he has no adequate conception of these things, and cannot form a correct idea of them, unless he should receive the sense of vision ; yet this man can learn many things that relate to colours ; he may learn accurately the laws of light and may even be able to deliver learned lectures on light and colours ; which is not a matter of conjecture, but a matter of fact, of which more examples might be given than one. The same may be said respecting the sense of hearing, persons who have no idea of sound, might learn with mathematical exactness, the relation of the notes in the scale of music, so as to be able to give lectures on the rules of musical composition. Just so in spiritual things. The Scriptures teach us that there is " a spiritual discernment," without which no natural man can receive the things of the Spirit of God. This may be compared to the sense of sight : it is the only medium by which correct ideas of this class of objects can be acquired ; but natural men may possess accurate knowledge of many of the relations of divine truth, without possessing one adequate conception of the true nature of spiritual objects ; just as the blind man may reason and discourse correctly about colours ; or the deaf man, about music. Unregenerate men may be great theologians, and entertain very orthodox views of the system of divine truth ; but in regard to the true nature of these truths, they remain blind, until illumined by the Holy Spirit. When the external revelation is possessed and doctrinally understood, regeneration is like opening the blind eyes, that the external light may shine into the mind, to give the knowledge of the glory of God, in the face of Jesus Christ. The same truth which was acknowledged and assented to before, is now seen in a new light ; it shines to the enlightened mind with a new lustre, and is believed on new evidence.

Here it may be asked, is faith then no more than a bare assent of the understanding ? If that assent is certainly accompanied by all the pious affections and emotions which correspond with the truths believed, where is the danger of maintaining this ? But when this question is asked, the inquiry seems to be respecting an assent which is produced merely by education or reasoning : such an assent, however strong, we have shown not to be of the nature of saving faith. Again, the phrase ' assent of the understanding,' properly signifies

such an assent as has nothing as its object, but the mere verity of a proposition; and has no regard to the qualities included in that truth. But the views of truth on which that belief is founded, which is of the nature of true faith, embraces the moral excellences and beauty of the truth; or what is frequently called in Scripture, the glory of God. It is not, therefore, 'a bare assent of the understanding;' it is such a persuasion of the excellence, beauty, and suitability of the truth, as carries the whole soul along with it. The broad distinction between understanding and will which many make, does not correspond with the actual exercises of the mind. Let the facts be accurately stated, however, and no difficulty will be experienced in relation to this matter. To those who entertain any just views of the laws of the human mind, the only question which can arise as to the nature of saving faith, will be, what exercises should be classed under this name. And this must be ascertained by a careful attention to the sense given to the word in the Holy Scriptures. The synonymous terms are belief, persuasion, conviction, assurance. The fact may thus be stated. A soul hitherto dead in sin, and of course blind to all spiritual beauty, is in some moment, quickened or regenerated. This effect, in the case of adults, takes place only in connexion with the word. The truth of the word now becomes the object of attention, and by the enlightened soul is viewed, though it may be dimly, in an entirely new light. The rational soul is always affected by truth, according to the intellectual apprehension which it had of its nature. To see an object to be lovely, and not love it, to be sublime and not admire it, or excellent and not esteem it, is impossible. There may be conceptions of the mind relating to truth, which may be correct as far as they go, but do not reach its true qualities; just as a deaf man may conceive that the notes which compose a tune, rise and fall according to a certain scale, of the proportions of which he may possess an accurate knowledge, but cannot perceive the beauty or sweetness of the tones, for he has no perception of any sound. If his ears should be suddenly opened, he would experience perfectly new ideas and new emotions, entirely different from what he had ever experienced before. Thus the regenerate man has entirely new ideas of divine truth, although when he expresses his sentiments in words, they may be the same which he before was accustomed to use. The truth thus spiritually discerned is always accompanied by a persuasion of the reality of the qualities which are seen; and in many cases, the belief of the excellence of an object is identical with the conviction of its truth. Excellence of spiritual beauty is the essence of the truth. The opinion of some, derived from a false philosophy, that the understanding may be thus enlightened, and yet the affections and will stand out in opposition to the truth, is contradictory to Scripture and to all experience. It is true, that no ideas or notions of truth which can be communicated to an unregenerate mind, will produce love to God, or any other holy emotion; but the reason is, that a soul dead in sin, is incapable of any just and adequate views of the excellence of spiritual objects. But no sooner is spiritual life communicated, and spiritual conceptions entertained, than the emotions and affections of the soul are moved in exact correspondence with these new views. Some, indeed,

have maintained that the change not only begins with the acts of the will and affections, but is confined to them, as being the only seat of moral exercise ; and that the intellect is as incapable of moral depravity as the eye or the hand. They suppose that the new views of the regenerated man are produced by the new feelings which arise in his heart. They are accustomed to speak of new apprehensions as altogether the effect of a new heart. Now, if by this ' new heart,' they meant a new nature or principle, or life, communicated in regeneration, we should have no controversy with them. But this is not their meaning. When they are explicit, they leave no room to doubt that their theory is, that holy feelings or affections are, in the order of nature, before spiritual apprehensions ; and that they, in this order, bear the relation of cause and effect. And as to any thing latent, prior to the emotions of the heart, they do not commonly receive it into their philosophy. To show the inaccuracy of this theory, we might appeal to the common experience of mankind ; but as the fact would be disputed, I will only ask the reader to consider attentively what is the theory in question. Regeneration by the Holy Spirit produces a new set of affections ; of these, the chief—and including all the rest—is love to God. As immediately before this change, God was the object of aversion, and as an object of enmity cannot be viewed as lovely while that enmity exists, therefore, by regeneration the soul is made to love supremely that object which in the view of the mind is hateful ; which is a flat contradiction. But if it be said that this quickening power by which the soul is renewed, changes its views of the object, this, upon close examination, will be found to be a concession of the principle for which we contend, or it leaves the difficulty unsolved.

If the renovating efficacy of the Spirit so changes the mind, that new views or conceptions are the effect, which new views are accompanied by new affections, this is precisely our view of the case. But if the new views arise from the actual exercise of new feelings, then the difficulty, or rather absurdity before mentioned, meets us ; namely, that the affection of love is in exercise towards an object not perceived to be lovely ; yea, while it is viewed to be hateful. But do we not all know that our ideas are greatly biased by our feelings, so that if you know what a man's predominant feelings are, you are seldom at a loss to guess at his opinions. This, considered as a matter of common experience, we do not object to, but when accurately considered, it will be found to have no direct bearing on the point at issue. The influence of the affections on the judgment, causing it to decide in conformity with the state of the affections, is never direct ; so that when the evidence of truth is actually before the mind, it can resist it ; but the true state of the fact is, that by the bias produced by the feelings, the mind is prevented from examining the evidence, or the attention to it is partial. In many instances, however, when men profess opinions which correspond with the state of their feelings, these are not the real convictions of their minds as expressed, but false and hypocritical declarations by which they endeavour to impose on those around them.

Our theory then is, simply, that the understanding in a rational being, is the leading faculty, and that the feelings and affections, and

consequently the volitions, are in coincidence with the views of the mind : that when the soul is renewed, the effect of which the soul is conscious is, a new view of spiritual objects when, according to the truth before the mind, and the clearness with which it is apprehended, the emotions and affections naturally follow ; and if any action is to be performed or omitted, the will, under the influence of those affections, determines on the act.

A. A.

DEATH OF MRS. —

IN a Christian Obituary, the name of this lovely disciple of Jesus is worthy of special notice. She was the youngest child of the late ———, who for more than thirty years was a member of the bar, and one of the highest ornaments of society. From childhood she was trained in the doctrines and usages of the church, by the hand of a pious mother who survives her, and was educated with much care. From infancy she discovered a singular gentleness and sweetness of disposition, of which her countenance was a faithful mirror. Though thus favoured in her natural temperament, and from her religious training always susceptible of tender impressions from religious topics, and though, in general character, one of the loveliest of her sex, yet she lived to adult age without having earnestly sought the salvation of her soul. Judged "after the flesh," her life had been from childhood a course of innocence and stainless purity, but a few years after she became known to the writer, it was given her to see the true character and condition of every child of fallen Adam. She saw that to God she had been, as all are by nature, dead ; dead in sin, for our Saviour teaches us, that "that which is born of the flesh is flesh," and St. Paul, "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Though in the meaning of the young ruler in the Gospel, she "had kept the commandments from her youth," yet she saw that she had "lacked one thing," *the* one thing, without which no man can enter into the kingdom of God ; the spiritual birth, for she had neither known nor loved Christ as her Saviour, who had bought her soul with the price of his own blood. Then she became a suppliant at the throne of grace in the contrition of the publican, who cried, "God be merciful to me a sinner." Burdened with a sense of guilt as an heir of fallen Adam, she sought to Jesus as her sacrifice of propitiation, and went in faith to his blood as the fountain for washing away sin, and to his righteousness as her plea for justification before her Maker. In this faith she lived, one of the loveliest of the disciples of Jesus. Her *natural* gentleness, sanctified by the grace of her Redeemer, gave a charm of peculiar sweetness to her character. Gentle as she was in temper, her faith was singularly well fixed and settled, not adopted in a moment of passionate feeling, but it was of the deep-rooted growth of sober judgment and thorough experience. Her exquisite

tenderness of spirit, though like a delicate plant, which when bruised hangs its head to weep and wither, was combined with wonderful firmness and fortitude for the hour of trial. Perhaps no one who has departed from the communion of this church has received so many testimonials of respect and love. It was specially in the quiet shades of her own household she found a fitting sphere for the exercise of her peculiar gift and graces. A son, her only surviving child, was the object of her maternal love and care, and his feet she delighted to turn to the house of her God. After having been the head of a family for fifteen years, (during all which time she was known to the writer) and for ten years of the time a follower of Christ, her naturally-delicate constitution began to show symptoms of fatal decline. During her last illness (of pulmonary disease) of many months, her spirit, already ripe, was mellowed for the Heavenly Master's use. Her faith, which had grown in strength during the season of activity, was found unyielding when stripped for trial in the season of suffering. When her term of active life in serving God was passed, she learned to bear his will in suffering,

They also serve who only stand and wait.

Her last hours were singularly peaceful, and her death the most placid I ever knew. It was a fit ending of so gentle a life. I saw her for the last time on the morning of Sunday the day of her death, before public service. She was then rapidly changing. After a prayer had been offered by her bedside, and a request made by herself that she should be remembered in the prayers of the church, she said in a whisper, for her breathing was short, 'I believe my Redeemer will carry me through.' A few minutes afterwards, when I had left her, she was told by her physician (her husband) that her pulse was gone, and that death was probably near, to which she replied, 'I suppose so.' A chapter in John was then read at her request, and her favourite hymn "Brought safely by his hand thus far, why wilt thou now give place to fear." The words, "Jesus can make a dying bed feel soft as downy pillows are," were then recited, and she was asked, whether they were true, when she emphatically answered, she found them so. After a word of affectionate counsel to each member of her family, given in a voice of more than usual strength and clearness, referring to a strange sound in her ears, she asked whether it could be the effect of the Laudanum which she had taken. When answered No, she added, 'It is death,' and in three minutes her head sunk upon her pillow, and she was asleep in Jesus. After service I was sent for hastily to see her, but it was too late. I had not supposed that the end was so near, and had thought to see her again. I knew not that the marriage-feast of her Lord was waiting, and her bridal dress was ready, for "the King's commandment was urgent," and she went in quickly to the wedding. While we were again in the sanctuary on the earth, she was in the most holy place within the veil, enjoying the open vision of her Redeemer, and joined in the society and songs of them who are ransomed by his blood out of all nations.

“THY KINGDOM COME.”

FROM BISHOP HEBER'S WORKS.

IN the divine prayer from which these words are taken, there is a twofold recurrence of the term God's kingdom. In the former instance we desire of our Father, that his kingdom may come; and in the latter, we acknowledge and recognize the kingdom of the Almighty as, together with his glory and his power, existing for ever and ever: a circumstance which should seem to point out to us two distinct and different manifestations of celestial authority; the one which is now, and has been from the beginning of time, the other which is yet future, and is advancing to take place among men.

That the name of kingdom is familiarly and appropriately applied to the relationship which God bears to all created things as their Maker, Preserver, and Governor, is plain, not only from the natural reason of mankind, but from innumerable passages of Scripture. Even the heathen had so far a perception of this propriety, that they called their Jupiter the king of gods and men; and to the Lord Jehovah the prophet David, in his address to his son Solomon, ascribes the same distinctive title in a splendid strain of pathetic eloquence: “Thine, O Lord,” are his words, “is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all!” The establishment of this kingdom, however, being the subject of our praises, not of our prayers, has no place among the petitions which our Lord has taught us to offer up, but is reserved with more propriety to the glorification or doxology by which those petitions are concluded.

But out of this universal empire over nature, there was to arise, in process of time, an especial kingdom over the moral world, to which all the prophets of elder times bore witness, and which is described by the evangelists, as it was already familiarly spoken of by the Jews, as the kingdom of heaven or of God. The good old Simeon waited for this consolation of his people, when it was foretold to him that he should not depart before he had seen the Christ, or anointed prince of Israel. It was the argument by which the Baptist moved his hearers to repentance, that the kingdom of heaven was fast approaching, and our blessed Lord himself, on his first appearance in Galilee, came preaching, as we are told, the good tidings of his Father's kingdom.

We cannot, therefore, be at a loss to determine, that by this kingdom is meant, the world under the gospel dispensation. The person who rules over it is our Saviour, the son and the anointed of the Most High. Its laws and statutes are the gospel which he has given, and its subjects are those who believe in, and are called by his name. The beginning of this empire is to be dated from the time at which Jesus ascended into heaven, and sate on the right hand of God, all power and rule over the Church being then committed to him. The exercise of that power shall remain in the hands of the Messiah, till all his enemies shall be put under his feet, and death itself shall be destroyed by him. “Then cometh the end,” when the Son shall deliver

up again his mediatorial kingdom to him from whom he received it, when, having put all things under his feet, he shall himself be subject unto the Father; and God, in his threefold unity, shall be thenceforward all in all.

The plain and natural meaning, then, of entreating our heavenly Father, that his kingdom may come, is that, by his grace, the religion of his Son may be extended, supported, and established. It is the endeavouring to aid by our prayers that great and good work in which the apostles laboured, and in which the best and wisest of mankind have, in imitation of the apostles, esteemed it a glory and happiness to endure hardship, contempt, and martyrdom: that work which was the subject of the latest charge given by the Lord Jesus to his followers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

It is true that, in its fullest sense, the prayer which we offer thus to God embraces far more than the outward establishment and profession of his faith among the sons of men. It comprises a devout aspiration for the establishment, or renewal, or preservation of Christ's kingdom in our hearts, as an internal, a ruling, and overmastering principle of faith, of feeling, and deportment. It comprises a desire to be admitted, in God's good time, to the society of that blessed portion of his church which, having been faithful unto death, is already rejoicing in paradise. It implies, above all, a longing after that triumphant return of our glorified Saviour, when, having completed the number of his elect, He shall hasten his more perfect kingdom, when God shall visibly take unto himself his great power and shall reign, and when we, with all those that are departed in the true faith of his holy name, may have our perfect consummation and bliss both in body and soul, in his eternal and everlasting glory!

ROMISH PRIESTS IN HAITI.

MR. JOHN CANDLER, an English Quaker, who lately visited Haiti, gives the following account of its religious condition;—

‘One of the greatest obstacles to improvement in Haiti would appear to be the corruption of the Roman Catholic priesthood; a body of clerical adventurers from Europe availing themselves of every opportunity to amass wealth, by the ignorance and superstition of the people. The following is a description of a banquet given by the principal ecclesiastic of Haiti, to the author:—

‘It greatly exceeded our expectations; its cost and magnificence were far beyond any idea we had formed of the power of priestly wealth in this country. It carried us back, in imagination, to the times of Cardinal Wolsey. The company consisted of our generous host, the Abbe himself, the Chief Judge of the Court of Cassation, three senators of Haiti, five merchants of the city, three Roman Catholic priests, a physician, who married the only daughter of General

Inginac, with his amiable and intelligent wife, and ourselves. It would be useless to enumerate the various courses and dishes that were served on the occasion. Soups, fish, flesh, fowl, and game, were brought on the table, and removed, in quick succession, together with a great variety of ices, creams, pastry, and comfitures; there was also a splendid dessert, and many kinds of wine.'

'The income of the Abbe d'Echeverria, at Port-au-Prince, was variously estimated at from £800 to £3,200 per annum. Many of the priests become speedily rich; and how their wealth is obtained, Mr. Candler explains:—

'The chief object of the ecclesiastics in Haiti, (their number is about seventy,) is to secure gold and silver as quickly as they can, to send to Europe for investment. Three instances of this sort came under our own observation; in one of which, a priest, having heard that we possessed some doubloons, came privately to us to bargain for them, to send abroad; and in the others, money to a considerable amount had been placed in the hands of English merchants of our acquaintance, to invest in the English and French funds. One priest told me how much he had placed in our three per cent. consols, and asked me confidentially what I thought of the safety of entrusting his money to a certain merchant in one of our trading towns, for transmission abroad. The means of acquiring wealth, by greedy ecclesiastics, are, unhappily, always ready to their hand; they encourage superstitious feelings in the people, and receive donatives without law, as well as by virtue of it. Not contented with baptizing children for gain, they baptize houses, boats, and door-posts! A merchant of Gonaives assured us that he had paid, on one occasion, twenty dollars to a priest for baptizing a small vessel when ready for sea, which belonged to a female friend of his; and related to us many other instances of church rapacity.'

MARTYRDOM OF TWO MORE NATIVE CHRISTIANS AT MADAGASCAR.

(FROM A LETTER FROM MR. BAKER OF THE MAURITIUS.)

AGAIN the blood of the martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in the hospitable province of the chief Obadiah. The narrative of the event received from the distressed Christians only yesterday, is briefly this;—Obadiah had heard that some king or kings of Ambongo would receive the Christians; but no messenger having arrived from that part, and he, not knowing whether one or all were favourably disposed, determined to send two trusty Christians to ascertain what prospect of escape existed, and to make themselves acquainted with the road. He selected for the purpose Eatsitahina and Rabearahaba, and sent them on their way, accompanied by the wife of the latter and a little slave girl, probably intending by this to lull suspicion in case of their being observed by

the Queen's people passing over the boundaries of the Sakalava country, where a guard is stationed to apprehend all persons attempting to pass into the enemy's country. They crossed the frontier in safety, and arrived at the house of a friend, to whom they showed their copies of the Scriptures. He immediately assured them that a neighbouring king, called Ilavantsikindahy, was desirous to hear, and know the word of God; and 'Come,' said he, 'let us all go together and see him personally.' They agreed to the proposal, and, having written to Obadiah and Ralaijo, and another Vonizongo Christian, to inform them of the arrangement, they proceeded on their journey, leaving at the house of their friend the woman and little girl to await their return. During their absence, the woman and her young companion became alarmed, and fled towards the territory of the Queen—their native land. They reached the boundary, but, in repassing, they were apprehended by the guardian or land-watchman; in the meantime, the two men returned from their visit, and finding that the woman had fled, they instantly set off in pursuit of her, fearing she would be caught and inform against them. They fell thus into the hands of the land-watchman, who was, no doubt, looking out for them. They were taken up to the village as prisoners, and subsequently sent to Antananarivo for judgment. They were subjected to similar tortures and questioning to urge them to impeach others, as the former martyrs had to undergo; such as, 'Who sent you on this errand, and what was your design?' 'We went,' said they, 'of our own free will, not being constrained by any one; and our design was to try and soften by instruction in the word of God, the hearts of those robbers beyond the border country who steal our cattle, and commit violence against our country (Vonizongo). That was why we took those books.' Again they were asked, 'Who are that great number of people who were to follow you; and did you not intend to take up arms against the Queen?' They replied, 'As to our designs, we do not deny that we prayed, or followed the practices of the praying people; we did so, as the books found upon us testify; but as to taking up arms against Ranavalona, we never intended that. We demand the water to try if any thought of bearing arms against the Queen was ever entertained by us.' They were condemned to death, and ordered to be executed in their own country, one upon the Sunday and the other on the Monday, in the Market-place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians who took them food during the interval, they on one occasion whispered an affectionate farewell to all the Christians; saying, 'Let them not fear that we shall disclose their names; we shall do them no harm; but say *farewell*. If we do not meet again here on earth, we shall meet in the future life.' With unflinching fortitude they kept this noble promise to the last: and seem to have been even cheerful in death. Obadiah speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but really serving as an additional evidence of the unmitigated cruelty of the Queen, and the sustaining power of that grace which kept our departed friends faithful unto death.

CHURCH BUILDING.

INTERESTING ANECDOTE.

At the Triennial Meeting of the Salisbury Diocesan Church Building Society, recently held at Salisbury, the Lord Bishop of the diocese said, there was an anecdote connected with the building of the church at Whitchurch Canonorum, which he could not forbear relating :— ‘ The first proposal for this undertaking (said his Lordship) was made to me soon after I became bishop, by a farmer in that neighbourhood of the name of James. He was a man, not of the more opulent, rather, I believe of the humbler class ; nor did either his appearance or manner indicate anything superior to that ordinarily found in his sphere of life ; but he felt deeply the privation under which he and his neighbours laboured in their separation from the house of God, and the means of grace provided therein. He lamented to see many around him falling into ungodliness and disregard of all religion—others supplying the want for themselves in an irregular manner, by forming conventicles of one or other denomination of dissent. His heart was stirred within him to endeavour if by any means this want could be removed. He exerted himself among those with whom he was connected and his neighbours generally, and obtained promises of assistance to a considerable extent. He came to me at Salisbury from the furthest part of Dorsetshire, bringing with him a map of the parish and of the neighbouring district, drawn by himself very clearly and accurately, in order to demonstrate the want, and a subscription list amounting to £400., raised by his almost unaided efforts ; and, indeed, in the face of the opposition of some from whom he might naturally have expected encouragement and help ; and, to this he had himself contributed the sum of £50. I think I am stating these things correctly, but I am speaking only from memory, and after the lapse of some years. There were greater difficulties to be surmounted than I have ever known to occur in a similar case—legal and technical objections of various kinds, consents necessary to be had, but impossible to obtain, so that, in spite of my best efforts, the business made no progress for nearly two years ; but still this earnest-minded man was not disheartened. He wrote to me from time to time. He came once to London to see me on the subject. He said he would draw stone, and begin building himself, if I would only promise to consecrate the building when raised. At length all obstacles were overcome, and the building was commenced, and advanced rapidly towards its completion ; but in the mysterious providence of the Almighty, it was not to be permitted to its zealous projector to see the labour of his own hands, to rejoice in his work. He was taken ill, and died a short time, I believe a few weeks only, before the termination of that work which he had so long and so earnestly desired to behold. But were his efforts therefore thrown away ? No, rather was his work finished, and he was taken to his reward ; and if he was not allowed to worship in the courts of God’s tabernacle on earth, may we not humbly trust that he joined in purer worship, and in more joyful strains, in the blessed company of the saints who rest in the Lord.’

BURIAL OF UNITARIAN DISSENTERS.

FROM THE IPSWICH EXPRESS.

THE following "Case" and "Opinion" has not, probably, come to the knowledge of our readers. It has been sent to us by a member of the Church for insertion:—

CASE.

Unitarians in the parish of A., and, we believe, universally, are baptized in the name of Jesus of Nazareth only. Your opinion is requested on behalf of a clergyman of the Church of England, the incumbent of A., whether he can be compelled, and if so, by what means, to read the Burial Service of the Church of England over these or any persons baptised in other form of words than that recognised by the Church. viz. "in the name of the Father, and of the Son, and of the Holy Ghost."

OPINION.

I have no doubt that a person baptised "in the name of Jesus of Nazareth" only, is to be considered "unbaptised." This may be collected from the judgment of Sir John Nicholl, in *Kemp v. Wickes*, 3 Phil. Rep.; and also from the judgment of Sir Herbert Jenner in the late case of *Mastin v. Escott*. In the latter case, at page 240, (edition published by Dr. Curteis,) the following passage occurs;—It is admitted, on all hands, that no baptism is valid, unless the matter and the form of words prescribed at the institution of the Sacrament are observed and used; that is, that the child shall be immersed in, or sprinkled with, water, in the name of the Father, and of the Son, and of the Holy Ghost."

I am of opinion, therefore, not only that a clergyman of the Church of England cannot be compelled to read the Burial Service over a person baptised "in the name of Jesus of Nazareth" only, but (to use the words of Sir John Nicholl, in *Kemp v. Wickes*) that 'it is not matter of option, it is not matter of expediency and benevolence, whether a clergyman shall administer the Burial Service, or shall refuse it; for the Rubric, confirmed by statutes 13 and 14 Car. II., expressly enjoins him not to perform this office in the specified cases.'

It is assumed in the Case, that Unitarians universally are baptised "in the name of Jesus of Nazareth" only. I think it right to mention, that, in a case lately before me, it was stated that there were two forms of baptism made use of by the Unitarians, in one of which the words used were, "I baptize thee in the name of the Lord Jesus Christ;" in the other, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." I should therefore recommend, that measures should be taken to ascertain correctly, and in a manner capable of proof hereafter, should it be necessary, what precise form of words was made use of in the case of any particular person brought for interment.

HERBERT JENNER.

Review of Books.

MODEL LESSONS for Infant School Teachers and Nursery Governesses. **SECOND PART:** containing Lessons on the Natural History of the Bible—on Plants—on Form, &c. By the Author of "Lessons on Objects," "Lessons on Shells," &c. Pp. 227. London: Seeley and Burnside.

USEFUL HINTS TO TEACHERS. Published under the direction of the Committee of the Home and Colonial Infant School Society. Pp. 70. Nisbet and Co.

WE have looked over these two small volumes with great satisfaction, regarding them as we do, as a valuable addition to the various means which have originated with the Home and Colonial Infant School Society, for rendering the system of infant instruction efficient. The estimate formed by the public, of the Lessons on Objects by the same author, is apparent from the fact of its having reached the ninth edition, and we venture to predict the Model Lessons will be equally acceptable; and it has this great recommendation, that it is well adapted to children above the age of infants, so that it will be found useful not only in infant schools, and the nursery, but in schools for elder children, and also a valuable aid in domestic instruction.

The second small volume is really what it professes to be, 'Hints' only, but they are most 'Useful' from beginning to end, and as such we would recommend it not only to teachers, but to the clergy, to members of committees, and to all who wish to acquire a knowledge of the requisites of an efficient Infant School.

THE LIFE OF WILLIAM WILBERFORCE. By his Sons; ROBERT I. WILBERFORCE, M. A. Archdeacon of the East Riding; and SAMUEL WILBERFORCE, M. A. Archdeacon of Surrey. Abridged Edition. One vol. small octavo. London: Seeleys, 1843.

THERE has not been a *six-shilling* volume published for many years, so honestly worth its price, as this. The narrative of Mr. Wilberforce's Life is the record of his times also, viewed through a Christian's organs of vision. Starting in life, side by side with William Pitt,—induced to study the *great question* by Isaac Milner,—seeking and acquiring the friendship of John Newton,—and then passing through life, the friend of Hannah More, Charles Grant, Leigh Richmond, Claudius Buchanan, Thomas Scott, Richard Cecil,—where could we find a story of real life, to compare in intrinsic interest with this of William Wilberforce. And when we add, that the volume contains 560 pages, closely and yet handsomely printed, comprehending the whole substance of the original life, issued in five volumes,—with the best portrait ever taken, are not our words proved to be true, that a book better worth its price, can nowhere be found.

A PRACTICAL EXPOSITION of the Epistle of St. Paul to the Romans, and the First Epistle to the Corinthians. By JOHN BIRD SUMNER, D. D. Lord Bishop of Chester. Octavo. London: Hatchards, 1843.

OLD Bishop Latimer used to aim his bitterest upbraidings against the 'unpreaching prelates' of his day. There *have been*,—shall we say, still *are*,—those of our own time to whom his censures would apply. But, certainly, the good Bishop of Chester is not one of them. Abundant in labours, not only do Sabbaths and week-days too behold him addressing crowded congregations—but, amidst all the toils of a diocese of 2,000,000 of souls, he even finds time to confer the further benefit on the Church, of successive volumes of most sound and valuable Scripture Exposition.

The present is the *sixth* of a course, with the former volumes of which, doubtless, many of our readers are well acquainted. It is quite needless for us to offer encomiums on such works as these. But we were much gratified with one feature in the present volume, of which we must say a few words.

The Bishop of Chester, as is well known, has always belonged to that *moderate* class of Evangelical divines, of which the late Mr. Wilberforce and Mrs. Hannah More were, in their time, literary representatives,—who dread what is called 'Calvinism,' and do not hesitate to avow their general preference for the Arminian scheme. We were much pleased, therefore, to perceive the candour, and honesty, and submission to the plain meaning of God's word, which marks Dr. Sumner's exposition of the 'hard sayings' in the seventh chapter of the Romans.

Former commentators of the Arminian school have almost invariably 'stumbled at this stumbling-stone.' Thus, Dr. Whitby, in dealing with verses 22 to 25, says:

'Nothing can be more evident, and unquestionably true, than that the Apostle doth not here speak of himself, in his own person, or in the state he was then in.' 'Such things are in this chapter said of the person spoken of, as can by no means agree to Paul, or to *any regenerate person*.'

So also Dr. Adam Clarke, who writes, on verses 14—17:

'By *I*, here he cannot mean *himself*, nor *any Christian believer*.' 'It is difficult to conceive how the opinion could have crept into the Church, that the Apostle speaks here of his regenerate state.'

This would be quite ludicrous, were it not quite shocking. Of what use would the word of God be to man, if the plainest possible language could thus be evaded? When the Apostle says, '*I* do this or that,' he '*cannot* mean himself,'—nay, it is "difficult to conceive how such an opinion could have crept into the Church," as that '*I*' means *I*, when it so certainly means *somebody else*!!

But the good Bishop of Chester is a sounder and an honest expounder of Scripture than either the High-Church Dr. Whitby, or the Wesleyan Dr. Adam Clarke. How beautifully simple, clear, and convincing, is the following commentary on the Apostle's words:

"What, then, it may be asked, are these the words of an apostle speaking of himself? Yes. He is thus led by the course of his

argument to record his own experience : and to show the difference of his state, under the law, and under the Gospel. *The law is spiritual : but I am carnal, sold under sin.* Such was his original nature. 'We ourselves,' as he says elsewhere, "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." A change had now been wrought : but the remainder of sin still maintains a harassing conflict within him. *For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* No doubt Paul felt this : felt the tendency of his corrupt nature to prevail over the law of his mind ; so that it was needful for him to "keep under his body, and bring it into subjection, lest while he preaches to others, he himself should be a cast-away." And he describes his own feelings, his abiding hope and consolation, when he sees nothing in the law but condemnation : and looks to "eternal life as the gift of God through Jesus Christ." For he "desired to be saved, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith : " to expect eternal life, not as a reward that might be claimed, but as a mercy to be thankfully received. Wretched man that he would be, if he had only himself to depend on, no confidence but in his own righteousness !

And thus describing the process of his feelings, he has given us a test by which we may try our own. It is, indeed, one great benefit of St. Paul's writings, that he is led incidentally to show the effect upon his own mind and character of the doctrine which he was inculcating. The feelings here represented must be, in the main, the thoughts of every man who sets himself in earnest to the work of salvation. Every man must contend against the law of sin which is in his members. Every man must seek deliverance through the one name under heaven, by which salvation is granted to man. Every man will discover to the end a principle in the flesh which *serves the law of sin*, though the mind *serves the law of God*. And this makes it needful at last as at first, to thank God, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."

A DEFENCE OF THE PRINCIPLES OF THE ENGLISH REFORMATION. By the Rev. C. S. BIRD, M. A. *London: Hatchards. 1843.*

THIS is a continuation of the controversy between Mr. Bird and the *British Critic*, which sprang out of an article printed in that periodical in July 1841, now extensively known as the 'unprotestantizing' article. Mr. Bird first published a '*Plea for the Reformed Church*,' which was met by two articles in the *British Critic*, and a separate pamphlet by the writer of the review complained of. Mr. Bird here well maintains his ground; rendering good service to the Church by divers citations from the best English Divines, and also by many

appalling quotations from the present organ of the Tractarian party.

We cannot, of course, either enter into the controversy at length, or build any argument upon it. The best service that we can render to the common cause, is, by giving additional publicity to some extracts from the *British Critic*, which have only to be read, to excite a general feeling of alarm and indignation. And our readers will bear in mind, that these passages are all taken from one of the latest numbers of *that* which is now the chief organ of the party ;—to wit, the *British Critic*; for October, 1842.

On "the Lutheran Doctrine of Justification."

"Whether any HERESY has ever infested the Church so hateful and unchristian as this doctrine, it is perhaps not necessary to determine: none certainly has ever prevailed so subtle and extensively poisonous. It is not only that it denies some one essential doctrine of the Gospel, as for instance, Inherent Righteousness; this all heresies do: it is not only that it corrupts all sound Christian doctrine, nay, the very principle of orthodoxy itself; though this also it certainly does: but its inroads extend further than this; as far as its formal statements are concerned, it poisons at the very root, not Christianity only, but natural religion. That obedience to the will of God, with whatever sacrifice of self, is the one thing needful; that sin is the one only danger to be dreaded, the one only evil to be avoided; these great truths are the very foundation of natural religion; and inasmuch as this modern system denies these to be essential and necessary truths, yea, counts it the chief glory of the Gospel that under it they are no longer truths, we must plainly express our conviction, that a religious heathen, were he really to accept the doctrine which Lutheran language expresses, so far from making any advance, would sustain a heavy loss, in exchanging fundamental truth for fundamental error."—B. C. lxiv. p. 390.

"On the Religion of the Middle Ages."

"It is not surely too much to ask, that a person who professes 'high-church' principles, and who has not the opportunity or the inclination for deep study of doctrine, shall abstain from severe condemnation of the MEDIÆVAL SYSTEM." "The question is—Was the Mediæval honour paid to Saints, an encroachment on the supreme allegiance due to God? This is a matter wholly foreign to his experience. He may believe that in him such language (as St. Bernard's or St. Buonaventura's,) would so encroach upon God's honour. Well, no one wishes him to use it; but how does it therefore follow that it did so in them? What inconceivable boldness to decide peremptorily on such a question, where the objects of criticism are" (like Buonaventura) "God's Saints. Is it not quite conceivable, that holy and mortified men may have entertained feelings of devotion and love, e.g. towards the Blessed Virgin, which no human language can adequately express?" p. 410.

"On the authority of the Church."

"What will be the course pursued, of circulating sounder and

more accurate views of doctrine, if our Church is to be saved from final and avowed apostasy? We do not say, how are these views to be proved, but how to be made known?"

"There are two principal methods—the historical and the scholastic.

"In the former, the inquirer is led step by step through the successive periods of the Church's existence." First, heresy appears. The "recoil of contemporary Christians" is seen. A contest ensues. "At length SOME GREAT DOCTOR arises, raised up, can we doubt it? by God to this very end; gifted with that piercing sagacity which enables him to track the heresy unintermittingly through all its windings of logical subtilty and impious evasion, till he drags it from the covert which it has chosen, into the clear light of day. Then, as the completion of the whole, the Church authoritatively sanctions the definite and formal expression of doctrine, which it shall be henceforth unlawful for the Christian to reject."

"This, or like to this, is the process which the student of Church history will witness on the subject of one great truth of Revelation after another, till that great and wonderful system gradually accrues, our Charter and our Heritage," (to be entered upon if Tractarianism triumphs,) "and which gives to all lovers of holiness and peace this inestimable privilege, that within the magic circle which it protects, we are saved from the pain of doubt, from the necessity of disputation, and are called upon but to learn and to believe!"

"The Church of Rome.

"We might, indeed, be expected to turn to other guides in our need: but, alas! it is matter of sufficient notoriety, that she, to whom we should naturally turn, our Mother in the Faith, is regarded even by very many Catholic minds among us, rather with distrust and aversion, than with that feeling of regard and affection (we should rather say, deep gratitude and veneration) which is her due. This feeling (whatever its grounds and whatever its merits) seems so deeply ingrained in the national mind, that it would be over sanguine to expect any very speedy revolution of sentiment." p. 402.

We thank Mr. Bird for his resolute maintenance of the contest;—a contest which seems now likely to bring the very existence of the Church of England into peril. The Tractarians have evidently now acquired such courage, as scarcely to be anxious about keeping on the mask. They are beginning to *profess*, as well as secretly to *hold*, Popery. The consequences, apparently, they defy; not meaning to take any step in abandonment of their position *within* the Church; but leaving it to those who dislike their presence, to expel them *if they can*. By this course they take the chance of becoming, some day, the majority in the Church, and so of changing the Church itself, once more, into a limb of the Papacy.

Intelligence.

CHURCH MISSIONARY SOCIETY.

INDIA WITHIN THE GANGES.

ACCOUNT of the two young Brahmins, Dajee and Ram Krishna, communicated in a Letter from the Rev. J.S.S. Robertson, dated June 14, 1842.

On the 1st of July 1840, I arrived in Nassuck. A short time afterward, a lad, about fifteen or sixteen years old, of the English School, named Ram Krishna, began to visit me almost every evening; on which occasions I spoke on the principal doctrines of the Gospel, making, at the same time, several remarks on the sin and evils of Hindoo idolatry. My audience, in addition to my own family, consisted of several youths—not always the same—of the English School, who would accompany Ram Krishna. He often requested permission to remain after the others had left, saying he wished to tell us in private something of great importance. Permission being one evening obtained, he told us that he wished to become a Christian. We at first did not give him much encouragement; but told him to go on with his studies, and to read the Bible with serious attention. He at length became very importunate, and wished to be baptized; alleging as a reason for haste, that he feared, should he die in his Hindooism unbaptized, he would be sent to the place of woe. This, of course, led me to explain the true nature and use of the Sacrament of Baptism. I asked him whether he would be able to meet opposition and persecution from his friends? if he were ready to be put out of caste, and expelled from his father's house, and to give up his life for the sake of Christ, should he be brought to the trial? We told him that he might expect all these things to come upon him; and warned him to think well upon the consequences of taking the proposed step; and I believe we either read or alluded to Luke xiv. 25—33. On the night when he was first spoken to in this style, he only said, before going home, that he would reflect on the subject. A few nights afterwards, he came, and said that he had been thinking on what I had said to him, and that he was willing

FEBRUARY, 1843

to suffer any thing to be a Christian. He added, 'I am convinced that the Hindoo religion is false, and I am determined never to worship idols again.' When he announced this determination, a thrill of joy, almost causing us to shed tears, pervaded all at the table. It was made with such boldness, and yet with such a due proportion of humility, as quite arrested our attention.

His resolution soon brought him into trouble. One day he refused to perform some of the household ceremonies of Hindoo worship, which, in his father's absence, it fell to him, as the eldest son, to perform. On his refusing, his mother turned him out of the house. He told us of the matter; and we sent a trusty friend, living in the Mission House, to his home, who was told by Krishna's mother that she had put him out, but that it was in a rage she did so. She was asked whether she would permit her son to return. She replied, that he might come back and stay until his father, who had gone to a distant village in the exercise of his office as a Hindoo Priest, should return; and agreed not to desire her son to perform any Hindoo ceremonies in the mean time.

On Saturday, in the same week, his father came home, and that very day ordered Krishna to worship the family idol. He refused, and was thereupon again expelled from the house, his father being in a great fury. This occurred in the morning. He came to the Evening School as usual, and did not tell us any thing of the matter until the evening. As he was now destitute of a lodging, we thought it our duty to allow him to remain in the Mission House.

In the evening of the next day, Lord's day, Sept. 27th, his father came, and wished to take him away. I told him that we did not force his son to remain in the Mission House; that he was at full liberty to go if he pleased. On the father being asked about what had happened on the day before, he protested that he was altogether ignorant upon the subject; that he knew nothing about his son

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having been put out of the house by his mother, his objections to the worship of idols, or his intending to become a Christian. This flat denial of what we believed to be the plain truth struck us with astonishment. We then called Ram Krishna from the little room in which he was, to answer certain questions in the presence of his father. After I had put a few questions both to Ram Krishna and his father, the father still persisting in his denial of the truth, Ram Krishna, with much firmness, but with tears in his eyes, asked his father, 'Have I not often told you of my intention to become a Christian; that I believed the Christian religion to be true, and the Hindoo religion to be false?' The father at first again denied; but afterward confessed that he did know all the things mentioned. This is one of the numberless instances of the utter disregard to truth which prevails among the natives of India; and oh, how lamentable, in this case, did it appear to us, the person being a priest with grey hairs! The old man then wept and wailed much, and pleaded to get back his son. We asked the lad if he would go; but he said, in the hearing of his father, and in the Mahratta tongue, for as yet he could not converse in English, that it was for no good purpose his friends wished him back, after knowing that he had polluted himself by eating food cooked by Christians. His father, after pleading earnestly a long time to no effect, prostrated himself at his son's feet, in the manner of the people of the East, and wept bitterly in a lamentable wail. The effect of this on Ram Krishna was overpowering; he burst into tears, and his grief became excessive. I and my family were equally affected. Then it was that Ram Krishna tasted, and we saw, how hard it is to forsake father and mother for Christ's sake. When the poor old man saw that his son would not return with him, he seized him by the arm, with the grasp of a man in despair, and began to pull him out. The son resisted him; when the father released his hold, turned his back weeping, and went in haste from the Mission House. This scene affected Ram Krishna so much, that he was inconsolable and in tears, scarcely taking any food or sleep for several days.

Next morning his mother called at

the Mission House, in the hope that her influence over him would accomplish that in which his father had failed. She was in a great measure justified in this hope, from the very affectionate temper of her son, and his particularly fond attachment to herself. She is a good-looking woman, and young, compared with her husband. She was accompanied by two little children, the brother and sister of Ram Krishna, both of them as interesting in their looks, and as affectionate as himself. In order to prevail upon her son to return to his father's house, she wept, removed her upper garment, pressed him to her breast, reminded him of the hoary head of his father, pointed to his little brother and sister, and asked, 'Do you mean to abandon these and me to the wide world, when your father is no more?' Her tears and entreaties were all in vain. But although Ram Krishna refused to comply with his mother's request, he assured her, before she left the Mission House, that, now he had become a Christian, his love to his parents and other relations would not cease, for that the Christian religion, more than any other, urged the obligation of this duty.

When his parents saw that all their efforts were vain, they went to the Sub-Collector of Nassuck, and begged his assistance in getting their son from the Mission House, in which they pretended he was detained by my unlawful influence. The Sub-Collector forthwith sent a note to me, desiring me to send Ram Krishna to be examined in his court. Ram Krishna was immediately sent, under the care of the Peon (Court Officer or Bailiff) who brought the note. The Sub-Collector, in the presence of many of the chief Nassuck Brahmins of the sacerdotal order, then entered fully into the case. I was not present. When the examination was over, the Sub-Collector again wrote to me, to say that he now returned Ram Krishna, having fully satisfied himself that the lad was of an age at which he was capable of choosing his own religion and residence, and of being master of his own actions. While in court, Ram Krishna was importuned by the Chief Brahmins to return to his parents, and thus put an end to their grief, and avoid bringing disgrace upon his whole family and caste, by

forsaking the religion of his fathers, and polluting * himself by living among people of another religion. One of the Brahmins, a famous priest, who happened to be at Nassuck at that time, pretending great kindness, invited Ram Krishna to go with him to his lodgings, when he would show him the excellence, and prove the divine origin of the Hindoo religion. To this Ram Krishna replied, that his entreaties were in vain, and his arguments would be as unavailing; for he knew that the chief part of the Hindoo religion was the bowing to an idol of stone: and he asked, with justifiable scorn, "What profit can you get by serving a stone?"

It is proper to observe here, that the reason why Ram Krishna was so unwilling to return to his father's house, was, that he could not, after having eaten of food cooked by a Christian, again be received into communion with his family and caste, without performing penance or atonement, the ceremonies attending which are all idolatrous; and Ram Krishna had already resolved, with the help of the living and true God, never again to bow to an idol, but to treat it with that horror and contempt which are always manifested toward idols by Christian converts from idolatry.

A few weeks after, Ram Krishna had mentioned his desire to be baptized, another Brahmin youth, a year older than he, named Dajee Pandurang, offered himself as a candidate for baptism. He told us that he was first led to think seriously about the claims of the Christian religion while attending the Bible Class of my predecessor, the Rev. C. Stone; but he was not then decided, and therefore did not open his mind to any one. On applying for Baptism, he told us that he was now so firmly convinced of the truth of Christianity, and so decide in his determination to become a worshipper of the true God, that nothing would turn his mind from it. We thought him an affectionate lad, and had often been struck with his modesty and retiring habits. He had at this time been about four years in connexion with the English School, and could therefore converse fluently in English. His parents belong to the lay class of the Brahmins,

* The Hindoos have a word for this which inspires a strong feeling of aversion on its being pronounced.

so that he had been less frequently brought into contact with actual idolatry than his fellow Catechumen, Ram Krishna. He was, besides, one of the youngest of his father's sons, and was not therefore required, in the absence of his father, to officiate at the domestic idolatry, but could, every morning, leave home for school before the time of its performance. From these circumstances, he was not necessitated to leave his father's house on becoming a candidate for baptism.

But that important step was not long to remain unattended with sad consequences; and I am now to produce, in connexion with him and Ram Krishna, an instance of the dark character of those who have been praised in the journals, histories, and poems of infidels, *soi-disant* philosophers, as 'the mild, the meek, the inoffensive devotees of Brahma.' After a few weeks' quietness and religious instruction, Dajee was one day in school, we believe on the 20th of October 1840, taken seriously ill. He began to tremble all over, then became giddy and convulsive, in a short time spasmodic, and at length delirious. I immediately sent for the Civil Surgeon of the station: who, on seeing Dajee, immediately declared that a dose of the poisonous plant called 'datura' must have been given to him. Various medicines were administered; after which, Dajee's elder brother, having heard of the state in which he was, came and took him home abruptly. He continued stupid or delirious for a day or two, after which he recovered slowly; and in about a week visited us at the Mission House. He was then very feeble, and during another week remained at home, being unable to attend for instruction. In the mean time, however, he was encouraged and much cheered by letters frequently written to him by my dear partner. To these letters he replied in a sincere, affectionate, and sensible manner.

On a Lord's day, about three weeks after the attempt to poison Dajee, Ram Krishna was suddenly taken ill, almost in the same manner, but with symptoms more violent and alarming. The Civil Surgeon was again called, and found such symptoms as led him confidently to pronounce that a dose of nux vomica had been taken. Strong emetics

were immediately given, and quickly took effect; so that, by the mercy of a gracious God, the dear boy's life was saved. After several days' pain and great weakness, he began slowly to recover.

This second attempt to poison our Catechumens led me to suspect that the bigotry of the Brahmins was working by some secret agent, who might at some time accomplish his inhuman purpose, not only as to the Catechumens, but also the members of the mission. I accordingly mentioned my suspicions to the Assistant Collector; and eventually it was deemed proper to apprehend and commit to prison a Musulman servant of the Mission House. On the trial of this servant, however, nothing could be proved against him; but he was refused re-admission into our service.

On the recommendation of my friends, I immediately took measures for sending the two Catechumens to the Rev. G. M. Valentine, in Bombay; as it was evident that their lives was not now safe in Nassuck. They went thither; and have found in Mr. and Mrs. Valentine the tenderness of parents.

On the 17th of February 1841, on the arrival of the Rev. C. C. Menge and Mrs. Menge from England, I returned to Bombay, my own station.

A few weeks afterwards, I took Dajee to the Bishop's house, to be examined by his Lordship as to whether he was prepared for admission into the Church of Christ by the Sacrament of Baptism. The bishop entered into a minute and lengthened examination; at the close of which, being perfectly satisfied, he solemnly and earnestly commended the two Catechumens, by prayer, to the Chief *Shepherd and Bishop* of the Church. It was his Lordship's opinion, that the baptism of Ram Krishna should be delayed for a few months, as there was a doubt whether he had yet completed his sixteenth year, that we might not be subject to any eventual claim of his person by his relations in a Civil Court, or to any taunt about receiving minors into the Christian Church before they are able to think for themselves. Dajee Pandurang was baptized in Christ's Church, Byculla, on the first Lord's day in March 1841; and Ram Krishna in the same place on the first Lord's day in May. I baptized both. They have since been continuing the study of English, chiefly under me; and it is much wished that they may, by the power of the blessed spirit of God, be one day fitted for making known the Gospel of Christ to their heathen countrymen.

JEWISH INTELLIGENCE.

LETTER FROM THE REV. J. NICOLAYSON.

The following communication is dated Nov. 1, 1842:—

'I have now several interesting occurrences to report in the ecclesiastical department. The first is the Bishop's first confirmation here, which has been held since the date of my last, in which I mentioned that instruction to candidates preparatory to it had been resumed. To give the more solemnity and effect to this instruction, given in private, the Bishop had directed that they should be addressed in public also twice during the week immediately preceding the Sunday fixed for that sacred rite. Accordingly, notice having been given to this effect on Sunday, the 2nd inst., they assembled first on Wednesday morning, the 5th, at Hebrew prayers, after which I addressed them in German from 2 Cor. xiii. 5, on that self-examination which is binding

upon them specially previous to the solemn renewal of their baptismal vows, which they were about to make in the sacred rite of confirmation, having first briefly shown the scriptural basis and solemn import of that institution of the Church. They were all very attentive, and some seemed deeply moved. Again, on Friday morning, the 7th, they assembled at Hebrew prayers; and, Mr. Ewald being ill, I again addressed them, from Ephesians vi. 10, on the source and means of the moral and spiritual strength they need, and confirmation is designed to confer, that they may be faithful to their vows, and fight perseveringly and successfully the good fight of that faith which they have professed, and were then about solemnly to renew that profession of it, and so walk worthy of their high and holy calling as Christians.

'Confirmation.—Next Sunday, the

9th, being the day previously appointed by the Bishop, his Lordship, after the usual morning service, preached a very impressive sermon from Matthew x. 32, on the duty, nature, means, and end of confessing Christ before men, dwelling particularly on that solemn and public profession which the candidates for confirmation were now about to renew, and most impressively and affectionately exhorted and encouraged them so to renew it and persevere in it, that in the great and approaching day, when He shall come again in power and great glory, they may be owned and acknowledged by him amongst his elect. Immediately after this, the Bishop proceeded to the solemn service of confirmation, the candidates kneeling round the communion railings. Such was the depth of feeling with which he performed this truly affecting service, that when he began to lay his hands on the head of each candidate, and came to his own daughter, he was so completely overcome, that at first he could not proceed at all, and only gradually recovered firmness enough to go on. This could not but produce deep emotion in the candidates also, and made a strong impression upon all present.

'The candidates were nine in number; all, with one exception only, "Hebrews of the Hebrews." Our little chapel was quite crowded on this occasion, there being upwards of forty persons present, a large party having just come up from the Vesuvius steamer at Jaffa.

'*Solemnization of Matrimony.*—The next occurrence to be noticed in our ecclesiastical history of this month, is the first solemnization here of matrimony, which took place in our chapel on the 12th, after that I had duly published the banns of marriage on the three successive Sundays next preceding. On Wednesday morning, the 12th, those who had been invited for the occasion, as well as the usual congregation, assembled at Hebrew service; after which the Bishop himself, being the first occasion of the kind here, solemnized matrimony between Melville Peter Bergheim and Maria Dorothea Rosenthal, both connected with the Mission. This service, in itself so solemn, was rendered still more impressive by the deep solemnity with which the Bishop always exercises the sacred functions

of his high office. On this interesting occasion there were several natives, laymen as well as ecclesiastics, present, among the latter, the Syrian Bishop, his priest, and deacon, who also accompanied us afterwards to the house of the bride's parents, though they could not partake of the simple refreshments provided there, it being Wednesday morning. Our Bishop and Mrs. Alexander, as well as Mr. and Mrs. Young, honoured the young couple with their presence; and it was quite an occasion for interesting reflections on these beginnings amongst us, and of pleasing anticipations of the hopes of further progress in thus planting a Hebrew Christian community on Mount Zion. I need not remark, and yet I cannot refrain from it on this occasion, how valuable an assistant Mr. Bergheim has been to the Mission in its medical department, and how justly we rejoice in his consistent character and conduct as a Christian. May his partner in life, who is of the first Hebrew family baptized in this Mission, be equally a helpmeet for him, and an ornament to our little community here!

'*Ordination.*—To complete the record of our ecclesiastical transactions this month, I have yet one to record still more interesting and important, viz., our Bishop's third ordination, and in this case conferred for the first time upon a Hebrew believer here.

'Mr. Tartakover, ever since his arrival here, on August 12, had been diligently preparing for examination previous to his admission to deacon's orders. About the 8th instant, Mr. William Whitmarsh, an English gentleman, who has been naval instructor, and also acted hitherto as lay-chaplain on board Her Majesty's ship the Vernon, now on the station of Beyrout, arrived here among a party from the Vesuvius steamer, then at Jaffa, with letters of introduction to the Bishop from the Commander of the Vernon and from others, strongly recommending him for ordination. The Bishop, on becoming acquainted with his Christian spirit and character, and learning also that he has been long prepared for the ministry, the more readily acceded to his request, as that vessel is now stationed within his diocese, and Mr. Whitmarsh, after ordination, will also do duty for the English on shore at Beyrout. Accordingly he had fixed upon Sunday, the 30th ult., for conferring deacons'

orders upon the two candidates. The Bishop himself preached a very instructive and impressive sermon from 2 Tim. iv. 1, 2, on the responsibility, nature, and duties of the Christian ministry, dwelling particularly on the duty of preaching Christ himself, the living and the life-giving Word, as the sole foundation of salvation, and the written Word of Divine inspiration, as the sole standard of faith and practice. The Bishop enforced both these, the general responsibility and the specific and comprehensive duty of the Christian ministry, with peculiar solemnity, upon both candidates, not without a distinct warning against the present tendency to overrate the sacraments and other means, and then proceeded to the sacred service itself, conferring deacon's orders upon them, as introduced by the peculiarly solemn service of the Litany, and concluded by the administration of the sacrament of the Lord's body and blood, first to the candidates and clergy present, and then also to the other members of our Church.

'It is deeply interesting to observe that, by that day's solemnities, the nucleus of a Hebrew Christian Church, in this city is now complete in all its offices, as well as functions. There is now here a bishop, a priest (Mr. Ewald,) and a deacon also, all "Hebrews of the Hebrews," a fact in the history of Jerusalem, which has not been realized since its final destruction by Adrian, in the second century; and which thus completes also the chain of restored connexion between the first Hebrew Church here, (so well described by Mr. Cartwright in his recent little work) and its present distant, yet genuine off-shoot. May it grow into a great tree of life, under whose branches the dispersed of Israel shall find shelter, and whose fruits shall be for the healing of the nations! It is interesting to recall here the fact, that the first Gentile ordained here is already gone on a mission to Ethiopia; the next is ordained to the ministry in Her Majesty's navy; and the first Israelite is to labour with us amongst his still unbelieving brethren in this country. The same afternoon Mr. Tartakover entered upon his sacred office by reading service for me in German; and in the evening of the same day Mr. Whitmarsh also, by reading service at the Bishop's house in English, where several travellers attended with us. This

morning Mr. Tartakover also took his turn in reading Hebrew prayers for the week; and Mr. Whitmarsh will do the same this evening, and will continue to do so until his return to his larger congregation in one of the floating bulwarks of England.

'*General Proceedings.*—I have now only to add, on this department, that the full public services, on Sunday and throughout the week, have been kept up regularly during the month as usual, though some of our number have been ill most of the time; that Mr. Ewald has resumed instruction with the inquirers under his care; and that I have prepared one for baptism, which he will probably receive next Sunday.

'*Visit to the Syrian Bishop.*—Another subject which I may here notice, though it belongs to that part of his Lordship's Episcopal appointment by which it is designed to cultivate a friendly relation between our Church and these Churches of the East, as having occurred this month, is thus recorded in my Journal:—

'*October 15.*—Have just attended the Bishop, with the Rev. Mr. Rowlands, on a visit to the Syrian Bishop, who had lately called on his Lordship. He was not very well, yet received us in a very friendly manner, and entered into much conversation on the importance, duty, and desirableness of union among all such churches; as, while they differ in forms and usages, and also in opinion on minor and non-essential points of doctrine, yet agree in the great fundamental and essential truths of the Gospel; and endeavoured earnestly to show that his Church and those of the Armenians, Copts, and Abyssinians have no affinity to, or connection with Eutychnus and his heresy, whom they anathematize, together with Arius and Macedonius. And yet, he complained, they were confounded with him, or at least with his followers, in our Prayer-book. On our denying this, he called for the book, which proved to be a very small compendium of Church history, printed at Malta, in Arabic. We soon satisfied him that this book has no ecclesiastical authority or sanction whatever. He then observed that Roman ecclesiastical writers, having early endeavoured to trace these Churches to Eutychnus, a brief popular work might be excused for falling into this error; and he was therefore happy to

find that this book has not any authority in our Church. Mr. Rowlands on the contrary, read to him an article from an ecclesiastical paper, where the names of several of the earliest and highest authorities in our Reformed Church were mentioned as having declared the very Churches to be, in their opinion, free from the Eutychian heresy. This affords, by the way, an interesting illustration of the importance of personal intercourse with these Churches to remove prejudices and misunderstandings. This good bishop would otherwise have believed, that the Church of England had publicly branded these four Churches of the East with the Eutychian heresy. Afterwards he showed us their church, a very neat little building, which they said is built on the spot occupied by St. Mark's house, particularly the altar, which he said was built by St. Peter

himself, and consecrated by St. James; also the font, which they said occupies the spot where the Apostles used to baptize. They place the infant (or person), in the water (the font being very large), and pour the element three times over its head. He also showed us the various apparatus of the altar. The manner in which they curiously divide the (leavened) cake after consecration, dip it in the consecrated wine, and then administer thus the bread and wine together to the laity, while the clergy alone drink of the cup. We reminded them of our Lord's words, "Drink ye all of it;" and they admitted, that so it was originally, but said, that for fear of spilling any of the sacred element the present practice had been early introduced in the Church. We admitted, and approved, that the laity with them partake of both elements, I, of course, acted as interpreter.'

BRITISH AND FOREIGN BIBLE SOCIETY.

From G. T. Lay, Esq., H.M.S. Cornwallis, Chin-keang, near the Grand Canal. July 31, 1842.

NOTWITHSTANDING our warlike attitude, many of the unofficial part of the community are anxious to secure our friendship. In seeking for this, the usual course is for a village or town to select one or two respectable individuals, and appoint them as their heralds: these are sent with a petition and a certain number of peace-offerings. On such occasions I act the double part of intercessor and interpreter. The Deputies are pleased with their reception; astonished at the strength of our armament; and still more, when, at their departure, the full value of their present is laid before them, with an injunction that they leave not the ship unless they take it. It is at such a time that the Chinese eagerly grasps the Sacred Book of the Western Stranger, lifts it toward heaven with both hands, opens it with a curious haste, and promises, in a frankness of tone not easily counterfeited, that he will pore over it again and again, as long as he lives. These little scenes excite a good deal of interest in my brother officers, and have already tempted more than one to turn Bible distributor.

Nanking, Aug. 22, 1842.

I am sure you will unite with me

in heartfelt thankfulness to God, that the Chinese war is brought to a close. This desirable event has happened earlier than I anticipated; since, from the resolute opposition which the Tartars and Chinese made against us whenever we joined issue in battle, and the spirit of pride and defiance with which all their private and public communications were imbued, I was led to suppose it would require a long time to bring them to a sense of their weakness. But causes were at work, of which I had a very faint conception till I reached Keang Yin, a district town at one of the entrances to the Grand Canal, on July 16, in the H. C. Steam Frigate, *Auckland*. At that place I found, in the Chief Magistrate's offices, a number of memorials and private letters. A perusal of these authentic sources of information assured me that insubordination was travelling through the country; and that the common people, urged forward by the miseries occasioned by the stoppage of their trade on one hand, and by the germinant feelings of contempt for their superiors, now no longer able to protect them from foreign aggression, on the other, were arraying themselves against the laws, and trampling upon all the veneration usually paid to persons in office. The Chinese Government has thus been unexpected-

ly reduced to the necessity of treating, not only from a consciousness of their inability to cope with us in battle, but from the prospect of seeing the country speedily thrown into a state of anarchy and confusion. In this, God has wrought for us; not, I trust, without a gracious design of overruling the present sufferings of the Chinese to their ultimate advantage, and of making them instrumental in opening the country to the irradiation of Christian light. Ere long, I hope the word of God will have a free course in its circulation, and be welcomed, not only by a reading, but a believing people. Indeed I am inclined to agree with an officer of this expedition, who the other night, in conversation, said he thought the time was *now* come when the Most High would execute His promises, and make this vast confluence of living and responsible Beings willing in the day of His power.

Before the arrival of Mr. Morrison, Chinese Secretary to the Mission, I conducted the correspondence between the Commander-in-Chief of Her Majesty's naval forces and His Excellency the Governor-General of Keangsoo and Keangse. I then took an opportunity of telling the

officers who came on board that I felt a great kindness for the Chinese, and wished with all my heart that matters might be so adjusted between the belligerent parties as to render the continuance of hostilities unnecessary. At the close of my share in this important and interesting business, I gave the officer a copy of the New Testament, neatly wrapped in writing-paper, an article highly valued here; and upon another, packed in the same way, I wrote, near the top of the right-hand side, 'His Excellency New; and at the bottom of the left-hand side, 'Lay presents this.' The next time I saw the officer, he said, the Governor-General had sent his best thanks, by him, for the book. On Saturday, while the High Commissioners, Ke Ying, Elepo, and the Governor-General New, were seated on the quarter-deck of the H. C. steam-ship *Medusa*, which conveyed them to the flag-ship, I went to the flag-ship to pay my respects to them. Now then asked one of the native officers my name; and, on hearing it, told the High Commissioners that I was a well-disposed person. This showed, that though he made no allusion to the book, he was pleased with the gift.

STATISTICS OF EDUCATION.

THE following statement, which is taken from Parliamentary Documents, printed by order of the House of Commons relative to the Schools in England, in which daily instruction is given to all classes, is here inserted, not with any invidious feeling, but to stir up the members of the Church of England to a sense of the fearful responsibility which the work of education imposes upon them.

	Total of children in the English counties under daily instruction.	Proportions of the preceding in schools established by Dissenters.
Bedford ..	6,632	285
Berks ..	16,754	120
Buckingham ..	10,834	42
Cambridge ..	15,269	343
Chester ..	32,189	1,308
Cornwall ..	31,629	249
Cumberland ..	21,531	235
Derby ..	21,508	334
Devon ..	54,971	1,076
Dorset ..	18,158	394
Durham ..	30,666	550
Essex ..	32,977	1,235
Gloucester ..	32,274	1,272
Hereford ..	8,015	218
Huntingdon ..	8,105	153
Kent ..	53,321	844

Lancaster ..	97,534	9,284
Leicester ..	19,267	283
Lincoln ..	38,124	114
Middlesex ..	101,233	9,747
Monmouth ..	6,649	136
Norfolk ..	35,428	590
Northampton ..	18,295	392
Northumberland ..	24,582	461
Nottingham ..	21,439	1,134
Oxford ..	15,939	637
Rutland ..	2,701	12
Salop ..	12,179	580
Somerset ..	35,891	1,260
Southampton ..	38,733	1,562
Stafford ..	35,710	2,079
Suffolk ..	28,642	309
Surrey ..	45,915	2,146
Sussex ..	32,877	1,637
Warwick ..	26,041	1,110
Westmoreland ..	7,256	793
Wiltshire ..	20,375	247
Worcester ..	17,858	1,006
York, E. R. ..	20,407	257
City and Alnsty ..	5,324	555
North Riding ..	22,825	387
West Riding ..	73,934	2,170
Total	1,196,921	47,538

Out of nearly one million and a quarter of children receiving daily instruction, less than fifty thousand are supplied with schools by the Dissenters.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

MARCH, 1843.

THE YOUGHAL IMPOSTURE.

THE advance of Romanism has its errors and mistakes in point of policy, like other schemes of human ambition and satanic enmity. The priests, or at least some of them, appear to have recently overpassed the bounds of prudence, in a bold attempt to imitate the Italian 'Ecstatica' in the town of Youghal. Their more prudent, and perhaps less dishonest advocates in London, saw the danger to their cause which might flow from the spread of a system of fraud, and promptly interfered to crush the imposture. The London *Tablet*, the ablest organ of Romanism, furnishes us with the following details :

* [The following paper is a narrative of a visit made by the Rev. Mr. Russell, the Dominican, of Cork; the Rev. Mr. Scully, of Phibsborough, Dublin, and myself (Mr. Lucas), to the Magdalen Asylum at Youghal, which is under the direction of Father Foley, founder of the Missionary College. It was said that there were three girls in that establishment, all more or less participants in the miraculous manifestations of our Lord's passion. One of these was said to be a virtuous girl, who followed all the stages of the passion from Thursday night to Friday night; and one of the most curious parts of the miracle consisted in the supernatural joining of the arms together, with the miraculous impression of the cord upon them when the arms were providentially unloosed. This was a part of the miracle which we wished particularly to inspect, but we were not allowed to do so.]

' Waterford, Saturday night, Jan. 21, 1843.

' When we were at Youghal, on Thursday last we found that a solemn inquiry, in which some of the clergymen and other persons were to bear a part, had been arranged, and it was understood that these individuals were to sit up all Thursday night, to examine minutely the tying of the arms, and the time and circumstances under which the marks of the cords were produced. This examination, however, was postponed, for a reason at first unexplained; and it was agreed that we should go to the Asylum at eight o'clock on Friday morning (20th of January) to see whatever might then be going on. As soon as we were admitted into the room we found Mary Roche, dressed, in bed, seemingly in great pain, with her arms pressed tightly together within both the large loose sleeves of her frock. Several persons were assembled round the bed, and Mr. Foley being fully

MARCH, 1843.

M

convinced that she could hear nothing that was not addressed personally to her by her director (himself), gave us all the necessary explanations aloud in her presence, without reserve. He first of all told us that his reasons for refusing the inquiry during the night was, that Mary had had a special revelation, that the marks of the cords would never appear again,—that henceforward her arms would be tied for one hour on Thursday night; but that the end of that miracle having been answered by its establishing the truth of her visions, &c. it would be discontinued: thus making it appear that the truth was established before any ecclesiastical authority had examined the case. She said, however, that she had prayed to God that, as several persons, clergymen and others, were coming to visit her on this occasion, the favour might be renewed this once, and that her prayer had been granted: the arms would be tied for about an hour on that Friday morning, and the miraculous marks would be visible when the arms were loosened. Accordingly, after about a quarter of an hour's delay, she drew her arms out, and, with an air of exhaustion, threw them on the bed-cover. They were examined, and though no string could be detected in or about the dress, which was not very closely inspected, there certainly were marks as of a thin cord round both arms. When the room was cleared, to allow the women to get up for Mass, Mr. Foley, Mr. Russell, and myself remained behind, and Mr. Russell begged Mr. Foley to put certain questions to the girl, in order to test the spirit by which she was actuated. To this Mr. Foley objected, saying that he thought it wrong to try her so, and that she had herself taken an objection to it, saying, in answer to some questions on another occasion, 'You ask me this to try me.' Two questions, however, Mr. Foley did put, at Mr. Russell's request, and these were answered; but a third he positively refused to put, for the reason just mentioned.

'After this we all went down stairs, and were not long after summoned up again, to hear Mass in an adjoining room. In this room screens were arranged across one part, and behind the screens were placed the three girls and other female members of the establishment, the three having apparently a compartment to themselves. During Mass, groans were painfully audible, and after Mass the miraculous Magdalen was observed by Mr. Scully to look out behind the screens with a very suspicious curiosity. After Mass we again went down stairs to allow the women to pass into their rooms, and were told that nothing further would be visible worth stopping for until about twelve o'clock, when the stigmata would bleed. At our request, however, we were allowed to go up stairs with little delay. Mr. Scully was the first to enter the room, which he did unperceived, and on entering he found the Addolorata laughing, and talking to the female attendant. This ceased on his entrance. When I entered, a minute or two after the others, I found them seated round the bed, and Mary in bed with her eyes open, and in a natural state. Mr. Russell put the question whether she was now in great pain, and immediately she began to moan as with much anguish; her arms were suddenly fixed to her sides with (apparently) supernatural rigidity; her eyes were all but closed, the eyelids quivering incessantly; and the sympathetic torments were again renewed. As she went on with her different

but the stigmas; that pins might be run into her in every part but those; but whenever those parts were touched, she started, groaned, and seemed to be in great agony. This, however, was not quite uniform. On one occasion, and I think more than one, I remarked that the agony did not come immediately. She seemed to have forgotten for a moment that she ought to be in agony, and the groaning began several seconds after the wound was touched. Now, however, when the bleeding of the stigmas was waited for, she doubled both fists strongly together so as to bring the points of the fingers violently in contact with the inside stigmas, and evidently suffered no pain from the operation. After several writhings and convulsive movements in the bed, which ended in nothing, she whispered Mr. Foley. What she said we did not then learn. Mr. Foley said it was something 'curious,' which he could not repeat; but he gave us to understand that the wounds would not bleed, and that there was no use in our staying longer, for that there would be no change till three o'clock (it was now between twelve and one.) Accordingly Mr. Russell, Mr. Scully, and myself, soon after left the room; and, on comparing notes on our walk back to the inn, we unanimously agreed that the whole affair was a diabolical fraud, and that one, at least, of the servants was in the conspiracy. We agreed also that Mary Roche knew we had suspected her, though nothing had passed between us beyond what has been here stated. We resolved to go at once to the Rev. Mr.—, and inform him of what we had witnessed. He told us that our narrative confirmed some previous doubts of his own; he mentioned another instance in which an inspection of the miracle of the marks of the cord had been prevented by special revelation; and he told us that, before these miracles had occurred, the Tyrolese Virgins had formed the subject of certain discourses in the Asylum by Mr. Foley. Mr. — also said that on one occasion a handkerchief, with blood on it, had been shown him, and he was told that it was from Mary's forehead, and could not be washed out. He ordered some water to be brought, however, and every stain of blood was soon made to disappear. When we got back to the inn we met Brother —, who had staid behind us. He said that after we had gone, Mr. Foley acquainted the crowd that the wounds would not bleed to-day, because persons who had no faith in the miracles had been present, (this, it seems, was the 'curious' saying before referred to); the room was then all but cleared, and soon it was announced that the wounds had begun to bleed. The crowd all rushed back, together with some Protestant additions, no one knows who, and again the miracle of the bleeding stopped short for want of faith. I ought to add, however, that between our two visits, before and after Mass, that is, after the cording had been performed, this girl's frock, or gown, was changed for one of a different make about the arms. Mary Roche is stated to be a relation of Mr. Foley's.

The Magdalen we saw much less of. On one occasion, however, Mr. Russell was amused by her throwing herself into a most graceful and studied attitude of devotion, on his coming suddenly into the room and expressing his admiration of the beauty of her devotional demeanour, &c. This girl was first admitted into the house about four years ago. Three months after her admission she run away,

joined a sister of hers in Cork, and lived in prostitution again for about nine months. About three years ago she returned, and has remained ever since. She declares that when the house was being built, or fitted up, she used to look at it with much interest, and had an impression on her mind that she should one day live there.

'The third miraculous virgin we did not see. As to the commencement of these manifestations, we were told by Mr. Foley that for some time, several months ago, one of the girls (Mary Roche, I believe) had great pains. The doctor was called in, and blisters were applied, but without giving any relief. At length Mr. Foley himself inquired of the girl whether she was not concealing from him some spiritual cause of her sufferings. She then told him that she had a great sympathy with our Lord's sufferings, and thought her pains might have some connexion with these. When the stigmas began first of all to make an indistinct appearance, we were told by one of the curates that Mr. Foley ordered the entire establishment to put up a fifty days' prayer for the more distinct manifestation of what was thus going on. At the end of that time the stigmas became more distinct. It appears, then, that the first idea of these miracles may have been suggested by Father Foley's discourses on the Tyrol Virgins, and that the commencements of them were (unconsciously) helped on by his suggestions and positive encouragement,

'The revelations of these girls are said to coincide exactly with those of Sister Emmerich, and even to go beyond them in some details. One of these details, as stated by the Rev. Mr. —, is, that one occasion she marked herself with the sign of the cross, and being asked what that represented, she answered 'Our Lord blessed himself.' Now Mr. Foley's mind is quite full of Sister Emmerich's revelations, and, from the unreserved way in which he speaks before the girls, and even states in their hearing, but in the full belief that they cannot hear him, his own crude guesses as to such and such meanings to be given to their motions and proceedings, I have no doubt if they, or one of them, has told him anything resembling what is to be found in Sister Emmerich, that she has heard it first from him, and has repeated her narrative, with some additions of her own, like that of "our Lord blessing himself."

'I may conclude with the remark, that our minds were anything but sceptically disposed on commencing the inquiry. On the contrary, we all looked at it with much reverence, and were strongly disposed to believe it true. Up to the time of the blood appearing on the forehead, and even later, I looked at what was being done with the utmost respect, and even devotion. Some things, indeed, appeared strange and inexplicable, but I certainly did not imagine a deliberate fraud. Mr. Russell was the quickest to detect the imposture, and it was only on putting calmly all the above circumstances together, and finding myself strengthened by the clear decision of Mr. Russell, that I ventured to adopt his conclusion. Mr. Scully, indeed, on leaving the house, though staggered by some part of the scene, was inclined to believe in the possibility of the genuineness of the affair; but a very little reflection satisfied him of the fraud, of which we are all now convinced more firmly than ever.'

“ IS IT WELL WITH THEE ? ”

THE story of the Shunamite mother is one of tender interest. In the simple language of Scripture the tale is told with more power than the fancy of the poet has ever given it, and no one can read it without being moved with sympathy for the bereaved, and admiration of the sweet submission with which she bowed to the heavy blow. God had given her a son—an only-begotten and well-beloved son—and it was not strange that a mother's heart should entwine itself most tenderly around him, and all her hopes of earthly happiness should be hushed with her darling boy. In his infancy she had watched him with a mother's love, and now, he was just blooming in the beauty of childhood, and beginning to repay the debt, which to none but a mother is due.

“ And it fell on a day that he went out to his father, to the reapers. And he said unto his father, My head ! my head ! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.”

In this hour of her terrible affliction it was natural that she should fly to the man of God, for counsel and comfort. He had promised her this child from God, and the trembling hope doubtless lingered around her heart, that He, who had given her the child, could give him back. He saw her coming, and sending his servant, asked her, “ Is it well with thee ? Is it well with thy husband ? Is it well with thy child ? ” and she answered, “ It is well.” Was it well with thee, O mother ! when thy first-born, thine only child, thy bright and beautiful boy, was cut down like a morning flower ?

Yes it was well ! And severe as she must have felt the blow to be, with the meekness of pious resignation to the holy will of the Lord, she acquiesced in the dispensation, though it made her house desolate, and her heart a desert.

This is a profitable question to put to any and every one, at all times ; and one, on the answer of which, the most tremendous consequences may depend. In affliction, the inquiry may appear more appropriate, as it was originally addressed to one in the depths of distress. But it is not to be confined to those who mourn. It is often better with those that weep, than with those who rejoice. “ Blessed are they that mourn ; for they shall be comforted.” Those who are called to weep over the loss of them they love, and those who weep on account of sin, have found that it was well for them to be in sorrow. In such times the Comforter has come, and dried up their tears, and given them beauty for ashes, and the oil of joy for mourning. Their sorrow has been succeeded by that peace which passeth all understanding, and joy that the world knoweth not of. And when the Lord, by the mouth of his servant, has inquired, “ Is it well with thee ? ” the ready reply has been “ It is well.”

The question ought rather to be put as a test of character. It is well with those, and those only, who have found peace in believing in the Lord Jesus Christ. With them it is well under all the vicissitudes of life ; in the trying hour of death, and in the eternal world. Put the question to the believer, and hear his answer. Perhaps the

world calls him poor. He has struggled all his days against the current of adversity, but is still poor; and what is more he expects never to be otherwise than poor. But he never murmurs. He feels that it is well with him, and better than it was with his master when he dwelt among men.

Perhaps some sudden change of circumstances has swept away his property, and reduced him from affluence to poverty. He feels his loss more keenly than he would have felt poverty, had he never been rich. But he knows that he has not lost his all. He has an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved eternal in the heavens. Thither he turns his eye when this world perishes with the using, and as the last vestige of his fortune passes from his hands he cries, "It is well."

Death comes to his fire-side and takes away the joy of his heart. He feels the bereavement, but he finds grace to say, "It is well." So when he comes to lie down on a death-bed himself, he would love to live and rejoice in the joy of those who now weep around him. But he knows that to die is gain; to depart and be with Christ is far better; and though the pains of death are terrible, and the ties that bind to life are strong, still, as he feels his heart-strings breaking he can say with truth, "It is well." And oh! is it not well with him when eternity opens on his soul; when he quits this vale of tears; this land of sorrow, and pain, and death, and enters the gates of heaven? As he treads the golden streets of the new Jerusalem, as he casts his crown at the foot of the eternal throne, as he sits down with Abraham, and Isaac, and Jacob, in the kingdom of God, as he looks upward to the face of the Lamb, and meets his smile of transporting love, will he not exclaim in the fulness of his satisfied soul, "It is well!"

Thus the believer answers this question. What saith the sinner? When afflictions assail him, he has not the strong consolation of those who have fled for a refuge to the hope set before them in the gospel. He mourns as those who have no hope. When his property is stripped from him, he murmurs at his lot. When those he loves are removed by death from his arms, his heart rises in rebellion at the dealings of God. When he comes to lie down to die himself, he may cry 'Peace, peace,' to his soul, but to his troubled conscience, the voice of God assures him, there is no peace. It is not well with the sinner in life, nor in death. In that awful hour, when, of all other hours, he needs the Christian's stay, he is torn by the torments of his own bosom, and harrowed by the awful forebodings of the future. But he must die. Eternity opens on his soul. Hell throws wide its gates. He plunges into its flames. He feels the gnawing of the worm that never dies; the fire that is never quenched kindles upon him, and burns with its fiercest flame. That is his eternal couch. Ages will roll along, but no pang of hell will die, no ray of hope will give sweet relief, no drop of water fall on his parched tongue.

Reader! perhaps that lost soul is thine. Is it well with thee? If not now, it may not be in death or in eternity. It will not be, unless, before the evil day overtakes thee, thou art persuaded to fly unto Jesus Christ, to make him thy friend. Then it shall be well with thee in sickness and in health, in life and in death, and well with thee to all eternity.

IRENÆUS.

“IN EVERY THING GIVE THANKS.”

IN close connexion with prayer stands the duty of thanksgiving and praise. So entirely dependent upon God as the giver of every good and perfect gift for the enjoyment of all blessings whether spiritual or temporal, and each moment bringing with it renewed evidences of Divine love, the least that can be expected is a spirit of thankfulness for the benefits which have been conferred upon us. There is no more effectual mode of inducing gratitude, than will be found in “watching unto prayer,” and looking for those blessings which are desired and have been asked at the hands of our Heavenly Father. “Every day will I bless thee,” said David, “and I will praise thy name for ever and ever.” “In all things give thanks,” wrote the Apostle to the Thessalonians.

In what are usually denominated the great mercies of God, whether in deliverance from impending danger which menaced instant, and apparently certain destruction, or in the bestowal of kindness in such a manner that the hand of the Divine giver could not be mistaken, the heart must be hard as the adamant rock, and cold as the polar ice to refuse an acknowledgment of the goodness of God. The storm-tossed traveller who in his frail bark is exposed to the fury of the wintry blast and cast from wave to wave, when delivered from danger, and once again possessing the comforts, and enjoying the security and happiness of his fire-side, can but feel his heart glowing with gratitude towards Him who was his guardian amid the perils to which he was subject. But, by the grace of our Heavenly Father many are spared from these trials of faith, and perhaps during the whole course of their lives may never be placed in circumstances where the outstretched arm of the Almighty is so plainly palpable. The current of life may run smoothly on, no ripple may disturb its surface—no storms may threaten, or billows roll, and yet instead of this condition of things forming an additional source of thankfulness, it may render the heart callous and ungrateful. As the longest life is composed of moments, and the most huge mass of the smallest particles, so do the mercies of God bestowed each hour of our existence afford subjects for gratitude, and form in the aggregate though singly they may be suffered to pass unnoticed, undoubted evidences of the superintending Providence, and unbounded love of God. We admire the beautiful galaxy which extends across the heavens shedding forth its soft and mellowed light in contrast with the brighter, but not more lovely constellations which gem the skies, but are too apt to forget that the whole of the ‘milky way’ is composed of stars glimmering so faintly in the far distance—so faintly, that their rays are singly scarcely visible, yet presenting in the whole an object upon which the eye delights to rest. We admire the noble river bearing on its waters the gallant vessel, and flowing swiftly on its sea-ward journey, but think not of the many rills which form the stream and impart to it, its beauty, its purity, and its power. We listen with admiration to the sweet sounds of melody struck forth by master hands, yet think not of the single notes composing the symphony so beautiful and stirring.

MARCH, 1843.

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Thus it is with Divine blessings. The very atmosphere we inhale comes loaded with favours and benefits which are frequently unappreciated until they are lost. Each moment the arm of the Lord is outstretched to protect from danger and to save from harm. Each day in its course brings with it numberless blessings. Let the Christian reflect, as the evening shades gather around, upon the many privileges and enjoyments which have been sown broad-cast upon his pathway, the very commonness of which has caused forgetfulness of the hand that bestowed them. Let him count the answers to his morning's prayer, and receive the "daily bread," which has renewed his strength and invigorated his body, and the "deliverance from evil" to which he owes the continuance of life, as gifts granted for the sake of Jesus Christ the Mediator and Intercessor, given, it is true, to many who have asked them not, but to such without the accompaniment of the Divine blessing, and the heart cannot be callous and ungrateful.

"In every thing give thanks." It is comparatively easy to be thankful for that which gives immediate pleasure and enjoyment, but the word of God assures us that all things work together for good to those that love Him. In this promise there is neither reserve nor qualification. There is, therefore, nothing which can occur to the Christian, unless it be directly or indirectly connected with the commission of sin, that is not the subject of thanksgiving on the part of man towards his Heavenly Father; sorrow, pain, sickness, bereavement, and all the other ills to which flesh is heir, have concealed beneath them some intended good which, if it appear not in this life, will be fully revealed in that which is to come. As light is necessary to the development of the value of the pearl hidden from the view in the dark corners of the rolling deep, and to an appreciation of the precious ore imbedded in the earth, so eternity can alone unveil the purposes of the Almighty in His dealings with his creatures, and make manifest causes of thankfulness even in the infliction of pangs the object of which was unknown while under their influence. But there are causes of gratitude so many that we need not seek for those now shrouded in mystery. The earth is full of the goodness of God. His mercy and love shine forth in every thing around, but especially in that grace and kindness and fidelity which induced Him to vacate the brightest throne in heaven that sinful man might find salvation. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

TROPHIMUS.

THE SPEAKING BELL OF HALES OWEN.

SIR,—I thank you for inserting my visit to Hales Owen in your last number. I now beg leave to enclose my sentiments on the occasion conveyed in blank verse. Perhaps if it is not too long, you will kindly find place for it in an early number.

I am, Sir,

Your obedient Servant,

A CONTRIBUTOR.

Dost thou not know me? Am I not the voice
 Which many years ago fell on thine ear,
 And tried to wake thee from thy dream of youth,
 And was disdained? Hark, I am still the same
 An instrument of God—a tongue of time,
 An echo on my former errand bent
 To call the thoughtless to the house of prayer.
 O may my tones, more solemn than the first,
 Fall through a cloud of grace, and speak of truth
 Blended no more with all the frivolous
 And fond delusions which mislead the soul,
 Luring it off from an eternal world,
 For this vain scene.

That Bell again!—I will not let thee rest
 Surrounded by an angel ministry
 The gracious Lord of Sabbath sends them forth
 To whisper and to make salvation's heirs
 Each in his province, with his separate power
 The universe is his, and as their hands
 Intelligent, obedient to his will—
 Cleave their pure way through all the realms of space,
 So can he wield the most ignoble means,
 Even lifeless matter to his purposes.
 Yea, even to me, a watchman of his tower
 But honoured in the charge, he issues forth
 His high behests 'Be as an angel thou
 And with thy deep voice, speak of heaven and hell
 And of the grave which is the gate of both,
 And teach my people seriousness of thought,
 Reminding them that this is not their rest
 But this their duty—' Rise ye and depart.'

BELL AGAIN.

Again, and yet again these accents come
 See what a change, since last thou heard'st my voice.
 The flock who then obedient to my call—
 Had'st thou obeyed it, would have shared my praise,
 These are all changed, save some few heedless youths
 Now gravely bending on the vane of life,
 The rest reposing in their narrow cells,
 While all their labouring time is at an end
 And rustling rank grass marks their place of peace.

BELL.

Once more I hear that sad remembrancer
 The priest is changed—the venerable clerk,
 Who has resigned his long-conned register,
 The sexton, hoary-headed chronicle,
 Who turned up skulls, as children marbles tossed,
 The organist who led the song of praise,
 And choristers of Levites' office proud,
 All, all are changed, all that belongs to life,
 To this world, and to time, are things of nought
 And made to pass away. Yet I remain
 Fixed in my tower, the same as when of yore
 (And to my office true,) I summoned thee,
 And faithful servants to the house of God,
 And called them to forget their earthly cares,

And prelibate the sweets and joys of heaven,
Yes, mid this transience, I have, still unchang'd,
Repeated every sabbath my loud call,
Obeied by some, by many set at nought,
And served my God—and spoke in his behalf,
Shame to the faithless sinners whom I called,
For some who heard with frequent disregard,
Deeming my voice a signal for their sport,
Ran to the fields, and thought not of their souls,
To maddening draughts intemperate—anything
Which they misnamed a pastime, little dreaming
Till Satan poured his poison in their bowls
And caught them in his wiles, how smooth, how easy,
How short the passage is from sport to crime,
Both termed in their vocabulary—pleasure ;
But when the hand of death at length surprised them,
Or age, or sickness, and they learned to view
Their whole sad story and perceive its emptiness ;
If then perchance on some still Sabbath morn,
My wonted voice broke in upon their chamber,
Long slighted, speaking now a differed call,
Yet still the voice of God calling no more
Away to pleasure, but approach to truth,
Time closes in, your days are told, prepare,
The grave is near, eternity awaits :
O, with what tenfold emphasis the sound
Came to the sinner's heart, with what new meaning
Not till now construed, what a waste of time
And golden opportunities of good,
Since first I heard that sabbath bell, and left
The Church to which it called, but called in vain,
O that these sabbaths rolling o'er my head
Were now restored. How altered should I be,
How should they wake my soul to penitence,
And preparation for my latter end.

But no,—the tower alone, and speaking bell,
Survive the mass of mutability,
As a lone column in Palmyra's waste,
Peers our scattered wrecks of other days,
All that relates to God is stable, fixed,
While all of man is changeable and lost.
The Bible is the same, the word of God,
His day the Sabbath, and his house the Church,
His sacraments, his prayers, his covenants,
His pardon and his grace remain unaltered,
And still inviting from those earliest years,
Calling thee to heaven—that too is still the same,
O that thy spirit were at length confirmed
To all these things of truth, and thou wert like
Not the lone watch-bell as it first came o'er thee,
But like its permanence, unmoved by change,
Henceforward to the end a monitor
Of grace, and heaven, and pointing to the skies,
Like that tall spire, and still like the deep bell,
Herald of truth, and index of the heavens.

ORIGINAL LETTER OF THE REV. JOHN NEWTON.

DEAR SIR,—You are not wholly a stranger to me, though we are not personally acquainted. My late honoured friend, Mrs. Thornton, informed me of you, upon your first settlement at Knaresborough. I had from her frequent accounts, during her life, of your diligence in preaching the Gospel, and of the success with which the Lord honoured your labours, which gave me much pleasure.

I have not heard much of you since her removal. I hoped, however, that you were going on comfortably, and with a prospect of growing usefulness. It was, therefore, with real concern, that I read your last two letters to Mr. Samuel Thornton, which he put into my hands yesterday, expressing, at the same time, his desire that I should write to you.

If your own apprehensions respecting yourself are justly formed, you may possibly not be living, or not able to open or read my letter. But I am willing to hope otherwise, as the mournful strain in which you write is not the usual manner in which the Lord's faithful servants express themselves when drawing very near the close of their life. Should it be His pleasure to call you home by this illness, I trust, before your departure, you will be enabled to bear a comfortable testimony of the power of those truths in your own soul, by which, in the course of your ministry, you have been instrumental to the comfort of others. But with submission to His will, I pray that this sickness may not be unto death, but to the glory of God, for the sake both of your people and your children. And, as I have hinted, I take some encouragement to pray thus, from the state of your mind when you wrote your last letter. However, the event may prove, I trust you have a good right to say, "Whether I live I shall live unto the Lord, or whether I die I shall die to the Lord; so that, living or dying, I am the Lord's." The right to say thus, and the power of saying it, are distinct things, and may, upon some occasions, be separated for a season. For, from the near and intimate union between body and mind, sickness and pain often darken and obstruct the actings and views of the soul, and afford the enemy, if he is permitted, some peculiar advantages of assaulting it with temptations. But though he may disturb, he cannot destroy those who have committed themselves to Jesus and devoted themselves to his service.

Is not the case of Joshua, the high priest, described by the prophet Zech. iii. 1—5, applicable to you, as it has been to many before you? When he stood before the Lord in his filthy garments, Satan was at his right hand to resist him. Joshua had nothing to offer in his own behalf; he could not deny the charge, or pretend that his filthy garments were white and clean. But he had a powerful friend to plead for him, who claimed him as a brand plucked out of the fire, silenced his adversary, and clothed him with a change of raiment.

Thus totally undeserving are we; thus abundantly gracious is the Lord. Do not, therefore, speak of yourself as without hope, but rather say, "Why art thou cast down, O my soul. Hope thou in God, for I shall yet praise him."

Your expression, "Oh that I had lived more to God, and less to myself," is what becomes me also to adopt. Surely, when I draw near to the gates of the grave, I shall (if sensible) feel the force of that

thought more than I do at present. I am a debtor for innumerable blessings, for which I have made no suitable acknowledgment, and for innumerable sins which I have committed. "If thou, Lord, wert strict to mark what is amiss, O Lord, who could stand? I could not answer to one of a thousand." But our comfort lies in the solemn assurance given, "There is forgiveness with Him." No Israelite, however severely bitten and wounded, needed to despond while the brazen serpent, erected by God's appointment purposely for his cure, was always within his view. It is true, I have sinned; my best service is defective; my all is defiled; my heart is deceitful and desperately wicked; my every power is disordered and depraved, so that my services and duties, my preaching and my prayers are sufficient to ruin me, if the Lord should enter into severe judgment. But it is true, Christ died for sinners; that he is risen, is ascended, is able and willing, and determined to save to the uttermost all that come unto God by him; his precious blood cleanses from all sin; his grace is sufficient for us; and when he has begun a good work, he will carry it on. Upon this Gospel ground I desire to stand, and I trust you likewise will find a firm footing, solid rock, a sure foundation; and that when your enemy sees you resolved to take refuge in Jesus Christ crucified, he will be put to shame and flight.

Then, being yourself likely to leave this world soon, you feel a tender solicitude for your children. I trust the Lord will take care of them, should they survive you. But it reminds me of our Saviour, who, in his agonies, was mindful not only of his disciples who were with him, but of all who should in future believe through his word. Yes, Sir, you and I were interested in his dying prayers. Therefore he was found of us, when we sought him not; he softened our hearts, opened our eyes, and led us into his chosen fold. Many causes of humiliation we have: we have been poor unprofitable servants, but not wholly so, because he has been pleased to work in and by us. And our services are not the ground of our acceptance: we are not under the law, but under grace; and are invited and encouraged to look to him alone for our salvation, who so loved us as to obey and suffer for us.

Cheer up, Sir, and commit yourself to the Almighty Shepherd and Saviour. He knows your sorrows, your fears, and your feelings. All your enemies are under his control, and cannot distress you a moment longer than he permits them. I shall be glad to hear that, though the Lord has chastened you sore, he has not given you over to death, but that you are yet to live and to declare his wonderful works. If he appoints, you have but done with cares and trials sooner. You have sown in tears, but the harvest will be unspeakable joy. I wish the knowledge I have received of your illness may be sanctified, to quicken me in my work and warfare; that I may abound in the Lord's service while it is day, for the night cometh. Perhaps I may not see you in this world, but I hope to meet you at last, and join with you in the songs before the throne, "to him who loved us, and washed us from our sins in his blood." I commend you to his care and blessing. I remain, Your affectionate friend and brother,

London, May 21, 1770.

JOHN NEWTON.

To the late Rev. Mr. Howell, Knaresborough, Yorkshire.

ERRORS IN THE CHRISTIAN WORLD.

To the truly pious mind it is a source of deep regret, that so many errors of a fatal tendency prevail amongst professing Christians respecting the nature of true religion—and more especially as there appears no reason why men should embrace error in preference to truth : for whatsoever is essential to salvation is so clearly revealed, that “ a wayfaring man, though a fool, need not err therein.

There is one class of individuals who “ lay the flattering unction to their souls,” and vainly suppose that a regular observance of the outward forms of religion is all that is necessary to constitute a true disciple of Christ ; and hence, whatever relates to *experience* in the profession of their fellow-worshippers, is immediately branded with the epithet of fanaticism or enthusiasm.—The communications of the gifts and graces of the Holy Spirit to the heart of the believer, so repeatedly promised, and so freely offered, in the Word of God, to all who faithfully seek them, are treated with practical contempt, and many of the most solemn declarations of our divine Redeemer set at nought. To such individuals we would affectionately say, on the authority of that God to whom we feel ourselves responsible, that nothing short of the destruction of the carnal mind, “ which is enmity against God,” and the renewal of the heart in righteousness and true holiness, can support the soul in the hour of death, and secure its admission into the company of the pure and holy inhabitants of heaven. There must be a constant growth in grace, an increasing deadness to the world, ardent aspirations of soul after holiness, a strong feeling of love for the souls of our fellow-men still under the influence of sin, and an untiring zeal for the glory of our Divine Master, in endeavouring, by every means within our power, to extend the blessings of the everlasting Gospel to earth’s remotest bounds.

But there is another class of Christians to which we must briefly refer,—who, although apparently sincere and earnest respecting their own salvation, nevertheless put forth little or no effort towards reclaiming their perishing fellow-sinners. There is, if we may so speak, a *selfishness* about such a line of conduct totally at variance with the scriptural definition of the child of God ; and the conclusion must be come to, (however humiliating it may be,) that there is something alarmingly defective in the character of such an one. We appeal to the experience of every individual who has been made the subject of a change of heart, whether one of his first and strongest emotions, upon receiving this blessing, was not an ardent desire that every fallen child of Adam might be blessed with “ like precious faith.” What is the reason, then, that that desire is not more generally carried out by corresponding conduct ? Is there not too much reason to fear, that the rebuke administered by the Spirit to the Church of Ephesus, may be applied to all who are “ at ease in Zion.”—“ I have somewhat against thee, because thou hast left thy first love.”

In no period of the history of the Church of Christ was there greater need for the exertions of the pious than at the present day ;

and we reioice to add, that opportunities for Christian exertion were never so numerous. Let the awfully responsible character of the Christian profession induce all who may read these few humble remarks, to betake themselves at once to humiliation, prayer, and self-examination; and, should they discover that their love for their Saviour hath waxed cold, let them without delay attend to the instructions contained in the conclusion of the passage we have above quoted: "Remember, therefore, from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

D.

HINDRANCES TO PRAYER.

WICKLIFF in his day complained of the following 'Lettings to Prayer.' The knowledge of these is not less important now than in the days of the Proto-reformer.

The first hindrance is, the sins of him who prayeth. According to that in Isaiah, "When ye make many prayers, I will not hear you, for your hands are full of blood."

The second is doubting. As saith the Apostle James, "Let a man ask in faith, nothing doubting."

The third hindrance is, when a man asketh not that which ought to be. As in Matthew xx. it is said, "Ye know not what ye ask."—And in James, "Ye ask and take not, because ye ask amiss."

The fourth is, the unworthiness of them for whom we pray. Thus God in Jeremiah saith, "Pray not for this people, for I shall not hear thee."

The fifth hindrance is the multitude of evil thoughts. Thus Abram, (Gen. xv.) drove away the birds; that is, he that prayeth shall drive away evil thoughts.

The sixth is, despising of God's law. In Psalm xxviii. God saith, "The prayer of him that turneth away his ear from hearing the law of God shall be cursed, as an abomination."

The seventh is hardness of soul. And this is in two ways. First, in Proverbs xxi., it is said, "If a man stopped his ear at the cry of the poor, he shall cry and shall not be heard." The second is when one has trespassed, and we refuse to forgive him. As Christ says, "When ye stand to pray, forgive ye if ye have any thing against any man, for if ye forgive not to men, neither shall your Father forgive your sins."

The eighth letting is, the increasing of sin. David saith to God, "They that draw themselves from thee shall perish." In James iv. it is said, "Nigh ye to God, and he shall nigh to you." He nigheth to God that ceaseth of evil work.

The ninth is, suggestions of the devil, that withdraw many men from prayer.

MORAL INFLUENCE.

ALONG with a well-administered system of jurisprudence, there must be a powerfully-exerted moral influence, directed at once to the amendment of individuals: and those who are employed in exerting it, stand—not perhaps amongst the most conspicuous, but—amongst the most valuable benefactors of society. We have two or three classes of persons particularly in our view when we say this; and we mention them, because we wish not only to encourage them, by showing them that their labours are not overlooked, but also to stimulate them to increased exertions, by showing them that their labours are more than ever required. We refer, for instance, to the large body of Sabbath-school Teachers—to those who systematically visit the sick poor at their own houses, communicating religious consolation and instruction, as well as imparting relief,—and to those truly valuable labourers in this good cause, who, by means of the distribution of religious tracts, furnish, from week to week, the means of a more important improvement than many would suppose, to masses too often sunk in ignorance, and all but abandoned to that moral corruption which undermines the very foundations of society. We have instanced these three classes, not that only these are employed, but because they furnish examples of that kind of labour which goes directly to the cure of evils which no other process can reach, and which occasion, with lamentable frequency, outbreaks of crime, which the terrors of law can but very partially limit.

For the safety and peace—we say not now the prosperity—of a country like England, the most energetic application of the means of moral improvement to the masses is indispensable; and we cannot look upon the evangelically-religious communities of the land, without feeling that among them are found the true foundations of our hopes of good to the nation at large. With these communities are found the individuals who constitute the classes to which we have referred; and who do their work from a principle of true, and self-denying, and active benevolence. Even were there no other labourers than are included in the three classes which we have mentioned as connected with the different evangelical communities of the country, it would be impossible to calculate the quantity of crime which they prevent, or to state the numbers whom they are the instruments of transforming into honest and industrious citizens, who instead of preying upon society, largely contribute to its health and wealth. They may be derided as enthusiasts, and their spirit mocked as the ‘spirit of puritanism,’ because they are not found among the gamblers of the turf and the ring; but they are among the most valuable members that society possesses. Many of them are poor, but these will be found characterized by two remarkable facts,—they are well dressed on the Sabbath-day, and they enjoy a comfortable breakfast on the Sunday morning with their own families. Poor many of them doubtless are, but their benevolence, as compared with their means is astonishing.—*Watchman.*

INFANT BAPTISM.

FROM BISHOP MACILVAINE.

BAPTISM to infants, as well as adults, is a door of admission into the visible church. They become thereby, literally, members, not of any particular church, but of the church Catholic, the universal church, "the body of Christ;" and no subsequent advancement, either in grace or fellowship, can make them, in respect to visible relations more completely members. They are citizens "of the commonwealth of Israel;" though, because yet in their minority, they be not invested with all the rights of citizenship. Full age, if they walk in all the commandments and ordinances of citizenship, will introduce them, according to the adopted mode of ascertaining and recognizing their ripeness, not to mere membership, but to the full exercise of all the privileges of membership. They were "baptized into Christ," and therefore, into "the church which is his body, the fulness of him who worketh all in all."

Widely as the language of Christians often varies from this statement, indicating that baptised persons are not members of the church, till they be admitted to the Lord's Supper, the standards of the various denominations under which the church is unhappily divided, are of one consent in its confession. The language of the celebrated Dr. Dwight may be quoted as containing the substance of all;—'That they (infants) are members of the Christian Church (if lawfully baptized, I fully believe. All persons are baptized, not *in*, but *into* the name of the Father, and of the Son, and of the Holy Ghost; that is, they are in this ordinance publicly and solemnly introduced into the family, and entitled, in a peculiar manner, to the name of God.'

But, besides being a door of admission to the Church, baptism, to infants as well as adults, is 'a seal of the covenant of grace, confirming the promises of the covenant, by a sign and pledge, in which we are mutually engaged to God and God to us; in which we are visibly consecrated to his service, bound to our duty, and inheritors of his promises. The *privileges* are an investiture with the promises of the Christian covenant, such as union with Christ, adoption into the family of God, and the inheritance of heaven. The *grace of baptism* (or that of which the water is the sign,) is "a death unto sin and a new birth unto righteousness,"—a real, not a relative change.' 'The efficacy of baptism (says Matthew Henry,) is the putting the child's name into the Gospel grant, The child's actual faith, repentance, and obedience, are thereby made debts, then incurred, to be paid at a future time.'

ON ENTHUSIASM.

DEAR SIR,—I have met with the following extract from a Sermon by the Venerable John Wesley, in a Canada paper. The sentiments appear so judicious, and some of them so applicable to the present times, I have sent it for insertion, if you approve of it, in the Christian Guardian.

Your's truly,
VIGILANS.

‘As to the nature of enthusiasm, it is undoubtedly a disorder of the mind ; and such a disorder as greatly hinders the exercise of reason. Nay, sometimes it wholly sets it aside : it not only dims but shuts the eyes of the understanding. It may, therefore, well be accounted a species of madness ; of madness rather than of folly : seeing a fool is properly one who draws wrong conclusions from right premises : whereas a madman draws right conclusions, but from wrong premises. And so does an enthusiast. Suppose his premises true, and his conclusions would necessarily follow. But here lies his mistake : his premises are false. He imagines himself to be what he is not ; and therefore, setting out wrong, the farther he goes, the more he wanders out of the way.

‘Every enthusiast, then, is properly a madman. Yet his is not an ordinary, but a religious madness. By religious, I do not mean, that it is any part of religion : quite the reverse. Religion is the spirit of a sound mind ; and, consequently, stands in direct opposition to madness of every kind. But I mean, it has religion for its object ; it is conversant about religion. And so the enthusiast is generally talking of religion, of God, or of the things of God ; but talking in such a manner that every reasonable Christian may discern the disorder of his mind. Enthusiasm in general may then be described in some such manner as this ; A religious madness arising from some falsely-imagined influence or inspiration of God ; at least, from imputing something to God which ought not to be imputed to him, or expecting something from God which ought not to be expected from him.

‘There are innumerable sorts of enthusiasm. Those which are most common, and for that reason most dangerous, I shall endeavour to reduce under a few general heads, that they may be more easily understood and avoided.

‘The first sort of enthusiasm which I shall mention, is that of those who imagine they have the grace which they have not. Thus some imagine, when it is not so, that they have redemption through Christ, “even the forgiveness of sins.” These are usually such as “have no root in themselves ;” no deep repentance, or thorough conviction, “therefore they receive the word with joy,” and “because they have no deepness of earth,” no deep work in their heart, therefore the seed “immediately springs up :” there is immediately a superficial change, which, together with that light joy, striking in with the pride of their unbroken heart, and with their inordinate self-

love, easily persuades them they have already "tasted the good word of God, and the powers of the world to come."

' This is properly an instance of the first sort of enthusiasm ; it is a kind of madness arising from the imagination that they have that grace, which, in truth, they have not : so that they only deceive their own souls. Madness it may be justly termed : for the reasonings of these poor men are right, were their premises good ; but as those are a mere creature of their own imagination, so all that is built on them falls to the ground. The foundation of all their reveries is this : they imagine themselves to have faith in Christ. If they had this, they would be " kings and priests to God ; " possessed of " a kingdom which cannot be moved ; " but they have it not : consequently all their following behaviour is as wide of truth and soberness as that of the ordinary madman, who, fancying himself an earthly king, speaks and acts in that character.

' There are many other enthusiasts of this sort. Such, for instance, as the fiery zealot for religion ; or, more properly, for the opinions and modes of worship which he dignifies with that name. This man, also, strongly imagines himself to be a believer in Jesus ; yea, that he is a champion for the faith which was once delivered to the saints. Accordingly, all his conduct is formed upon that vain imagination. And allowing his supposition to be just, he would have some tolerable plea for his behaviour ; whereas now it is evidently the effect of a distempered brain, as well as of a distempered heart.

' But the most common of all the enthusiasts of this kind are those who imagine themselves Christians, and are not. These abound, not only in all parts of our land, but in most parts of the habitable earth. That they are not Christians is clear and undeniable, if we believe the oracles of God. For Christians are holy ; these are unholy ; Christians love God ; these love the world : Christians are humble ; these are proud : Christians are gentle ; these are passionate : Christians have the mind which was in Christ ; these are at the utmost distance from it. Consequently, they are no more Christians than they are archangels. Yet they imagine themselves so to be ; and they can give several reasons for it : for they have been *called* so ever since they can remember ; they were *christened* many years ago ; they embrace the *Christian opinions*, vulgarly termed the Christian or Catholic faith : they use the *Christian modes of worship*, as their fathers did before them ; they live, what is called a good *Christian life*, as the rest of their neighbours do. And who shall presume to think or say that these men are not Christians ? though without one grain of true faith in Christ or of real, inward holiness ; without ever having tasted the love of God, or been " made partakers of the Holy Ghost ! "

' Ah poor self-deceivers ! Christians ye are not. But you are enthusiasts in a high degree. Physicians, heal yourselves ! But first know your disease : your whole life is enthusiasm ; as being all suitable to the imagination, that you have received that grace of God which you have not. In consequence of this grand mistake, you blunder on, day by day, speaking and acting under a character which does in no wise belong to you. Hence arises that palpable, glaring inconsistency that runs through your whole behaviour ; which is an

awkward mixture of real Heathenism and imaginary Christianity. Yet still, as you have so vast a majority on your side, you will always carry it by mere dint of numbers, "that you are the only men in your senses, and all are lunatics who are not as you are." But this alters not the nature of things. In the sight of God, and his holy angels, yea, and all the children of God upon earth, you are mere madmen, mere enthusiasts all! Are you not? Are you not "walking in a vain shadow," a shadow of religion, a shadow of happiness? Are you not still "disquieting yourselves in vain" with misfortunes as imaginary as your happiness or religion? Do you not fancy yourselves great or good? very knowing and very wise? How long? Perhaps till death brings you back to your senses to bewail your folly for ever and ever!

'A second sort of enthusiasm is that of those who imagine they have such gifts from God as they have not. That some have imagined themselves to be endued with a power of working miracles, of healing the sick by a word or a touch, of restoring sight to the blind; yea, even of raising the dead—a notorious instance of which is still fresh in our own history. Others have undertaken to prophesy, to foretel things to come, and that with the utmost certainty and exactness. But a little time usually convinces these enthusiasts. When plain facts run counter to their predictions, experience performs what reason could not, and sinks them down into their senses.

'To the same class belong those who, in preaching or prayer, imagine themselves to be so influenced by the Spirit of God, as, in fact, they are not. I am sensible, indeed, that without Him we can do nothing, more especially in our public ministry; that all our preaching is utterly vain, unless it be attended with his power; and all our prayer, unless his Spirit therein help our infirmities. I know, if we do not both preach and pray by the Spirit, it is all but lost labour; seeing the help that is done upon earth He doeth it himself, who worketh all in all. But this does not affect the case before us. Though there is a real influence of the Spirit of God, there is also an imaginary one: and many there are who mistake the one for the other. Many suppose themselves to be under that influence, when they are not, when it is far from them. And many others suppose they are more under that influence than they really are. Of this number, I fear, are all they who imagine that God dictates the very words they speak; and that, consequently, it is impossible they should speak anything amiss, either as to the matter or manner of it. It is well known how many enthusiasts of this sort also have appeared during the present century; some of whom speak in a far more authoritative manner than either St. Paul or any of the Apostles.

'The same sort of enthusiasm, though in a lower degree, is frequently found in men of a private character. They may likewise imagine themselves to be influenced or directed by the Spirit when they are not. I allow, "if any man have not the Spirit of Christ, he is none of his:" and that if ever we either think, speak, or act aright, it is through the assistance of that blessed Spirit. But how many impute things to him, or expect things from him, without any rational or scriptural ground! Such are they who imagine, they either do or shall receive *particular directions* from God, not only in point of im-

portance, but in things of no moment; in the most trifling circumstances of life. Whereas in these cases God has given us our own reason for a guide; though never excluding the secret assistance of his Spirit.

' To this kind of enthusiasm they are peculiarly exposed who expect to be directed of God, either in spiritual things or in common life, in what is justly called an *extraordinary* manner; I mean, by visions or dreams, by strong impressions or sudden impulses on the mind. I do not deny, that God has, of old times, manifested his will in this manner; or, that he can do so now; nay, I believe he does, in some very rare instances. But how frequently do men mistake herein! How are they misled by pride and a warm imagination, to ascribe such impulses or impressions, dreams or visions, to God, as are utterly unworthy of him. Now this is all pure enthusiasm; all as wide of religion, as it is of truth and soberness.

' Perhaps some may ask, ' Ought we not then to inquire what is the will of God in all things? And ought not his will to be the rule of our practice?' Unquestionably it ought. But how is a sober Christian to make this inquiry? to know what is the will of God? Not by waiting for supernatural dreams; not by expecting God to reveal it in visions; not by looking for any *particular impressions* or sudden impulses on his mind; No; but by consulting the oracles of God. "To the law and to the testimony!" This is the general method of knowing what is "the holy and acceptable will of God."

JUSTIFICATION BY FAITH.

AT the time when hundreds are inquiring with earnestness, what they must do to be saved, it is of great importance that the doctrines of the Gospel be brought fully to view. The great doctrine of justification by faith should be clearly exhibited, and so explained as not to leave the inquirer on the tottering foundation of his own works, nor lead him, on the other hand, to trust to a fruitless, dead faith, as the ground of his acceptance with God. This doctrine was the glory and the bulwark of Christianity in the apostolic age. What joy must have filled the bosoms of conscience-stricken men who had toiled through all the burdensome rites of the law, without finding the spiritual rest and peace which they longed after when they heard from apostolic lips, and as deductions of the clearest reasoning from admitted premises. "Therefore *we conclude*, that a man is justified by faith without the deeds of the law." "Being justified *freely by his grace*, through the redemption that is in Christ Jesus." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Well might the Jew throw off a burden "which neither he nor his fathers were able to bear," at such glad news as this, and ex-

claim, "What things were gain to me, those I counted| loss for Christ: yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." And when Luther, a poor, obscure monk in his cloister, toiling and burdened under a load of monkish austerities, and mortifications of the body, yet finding no rest to his spirit, drew from the dusty rubbish of long-neglected shelves a volume of the New Testament in its native dialect, and dug up, as from the very tombs of martyrs and confessors, the doctrine of justification by faith, after its long burial of a thousand years; well might his spirit be stirred to its utmost depths, and well might the new and thrilling doctrine fill not only Germany with commotion, but roll like a mighty tide over the Alps, and threaten the foundations of the papal throne itself.

To a soul asking, with alarm and anguish, "What must I do to be saved?" "How can I be just with God?" the assurance, "Believe in the Lord Jesus Christ and thou shalt be saved," for a way is discovered by which "God can be just and the justifier of him that believeth in Jesus," is fraught with unspeakable consolation. It is a doctrine exactly suited to his wants. His own works he now sees are utterly insufficient; for put them all together and they could not atone for a single past sin, and he has sinned ways and times innumerable. By this course of sin his moral constitution has become weakened and diseased. He feels the need of a daily advocate and of daily strength from above. All this is found in the way of justification provided in the gospel. Here he finds a free pardon, obtained without his help, and offered to him on the simple condition of his cordially accepting it.

This doctrine, like every other, can be abused and perverted. To prevent this, the sinner should be warned against trusting in any thing as faith, except that which "works by love, purifies the heart, and overcomes the world." If it be faith, it will work by love to God and man; it will purify the heart from every unholy love and overcome worldly affections. The man who does not find in his heart a disposition to obey God in every command, has no good evidence of possessing justifying faith.—"Do we then make void the law through faith?" says Paul. And he adds, with pointed reprobation at the thought, "God forbid. Yea, we *establish* the law." The scriptural evidence of justifying faith is, that the law of God is written on the heart, and exemplified, so far as possible, in the life.

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## MARIAN LINDSAY, THE TRACT VENDOR.

FROM 'RECOLLECTIONS OF EDINBURGH.'

MARIAN LINDSAY's cottage was situated in a hamlet three miles from Edinburgh, near the imposing ruins of Craigmillar Castle, once the summer palace of Mary Queen of Scots. The dwelling was what is called in the provincial dialect, '*A but and a ben*,'—in other words a house having only two apartments. But though a cottage in the country, it had nothing about it that would draw the eye of the sentimentalist,—no latticed windows shaded from the light of heaven by the spreading boughs of some giant beech—no beautiful green lawn—or mountain streamlet dashing by with its mirth and its music to give animation to the picture—alas! no, Marian Lindsay's cottage stood with its grey walls, and its heavy brown thatch, close to the public road; and was daily passed by hundreds of coal-carts, proceeding to and from the mines of Dalkeith, often covering it with dust, and altogether destroying its pretensions to seclusion and romance.

Marian was brought up at the foot of the rugged Grampians, and had in her youthful days been suspected of disaffection to the Protestant succession—her father having been a follower of the gallant but unfortunate Prince Charles—the recital of whose bold and perilous adventures made a strong impression on her ardent imagination. But those day-dreams had passed away, and at the period of which we write, poor Marian had seen the vanity of earthly hope—of popish superstition—yea of life itself! and she had turned to the only unfailing source of happiness,—“the love of God in Christ Jesus.” Here she found, in the winter of her days, a “refuge and a hiding-place,” and if she could not altogether forget the sorrows that darkened her path, she was at least, under the influence of the blessed gospel, enabled to bear them with resignation.

Marian Lindsay was now a widow, in the ninety-second year of her age, and destitute of property; but possessed of such vigour of mind and body as to be able to support herself, and a daughter, confined to her chamber through the infirmities of declining years. This she did chiefly by selling religious tracts through the country; and her cheerful smile was welcomed at the door of many a poor villager.

Marian we have hinted was an experienced Christian, but not a member of the *Kirk*. She had heard much of the signing of the *Covenant*, and in the descendants of the Covenanters found much sincere and manly piety, and a steadfast zeal for civil and religious liberty. Still her preferences were for Episcopacy, and notwithstanding the strong national prejudice that surrounded her, she adhered to her choice, and worshipped in St. James' Chapel.

Although well read in the Bible, and somewhat acquainted with ecclesiastical history, Marian was no controversialist. Possibly she might not be able to meet some of the most slender objections, or to refute the most erroneous charges brought against the system she had embraced; yet there was nothing that could drive her from her position, or unsettle her belief, after its having been deliberately formed, and she would sit as easy under the allegations of “*Dominie John*,”

as though she had been perfectly deaf. We can remember hearing the summing up of an evening's argument, when her sturdy assailant ended his polemical harangue, by giving three taps on the top of his 'Kirk Ailoway snuff-box,' and declaring triumphantly, that there was but a very thin wall between her and Popery. '*A'weel*,' rejoined Marian, no way discomposed, 'I hope the partition will fall in on my side, which will be as *life from the dead*.'

It was on a fine summer morning that we set out to visit the cottage of Marian Lindsay, and at an early hour found ourselves skirting the valley at the base of Arthur's seat—the highest point in the picturesque range of hills that form as it were the ramparts of the metropolis. The scene spread out before us was one of such beauty and variety as rarely to be equalled. Masses of handsome buildings of white freestone, rose on the south, forming a suburban city—beyond them in the distance the clear bold outline of the Pentlands—at our feet the church and manse of Duddingston, with its wooded lawn, and its quiet pellucid lake—and to the east an arm of the sea fringed with fishing villages, and richly cultivated fields. The air was soft and fragrant, for the gowan and wild white roses lay sparkling with dew among the fine old pasturage.

As we advanced we saw approaching us at a lively pace, an old woman in a gray cloak, and black bonnet, leaning on a staff. We thought it could not be Marian, at so early an hour, and so far from home; but it proved to be she, thus far on a day's journey, undertaken for the purpose of disposing of the little articles with which her basket was furnished. She greeted us with her usual politeness and good humour—remarking on the beauty of the morning, and on the beneficence of that Being whose tender mercies are over all his works. She showed us the books and tracts which she carried, and expressed a hope that they might be the means of leading some to the Saviour of sinners. In all that she said, there was a sprightliness, and a warmth, which the love of God only could inspire in the cold and selfish heart, and which was as the radiance of the setting sun to an evening landscape. Old age seemed beautiful, while the immortal spirit shone out in all the vigour and freshness of its undying perfections, and looked up to the "Father of Lights" as its Divine original. It was "the breath of the Almighty," that animated that withered bosom and defied the hand of death itself.

We rested a few minutes beneath a cliff that overhung our path, and spoke of the blessedness of the believer's state, and of the dreadful condition of those who should one day be constrained to "call upon the rocks to fall upon them!" As we raised our eyes to the beetling crag, that could have crushed us in a moment, we were enabled in some measure to realize the scene to which these words alluded; and we thought of those whom we loved, still exposed to the overwhelming indignation of the Eternal Judge!

As Marian insisted on returning home, and conducting us thither, we proceeded on our way; and after nearly an hour's walk reached her humble abode.



## Review of Books.

THE WARDEN OF BERKINGHOLT, OR RICH AND POOR. By FRANCIS E. PAGET, M.A. Rector of Elford, Author of 'St. Antholin's,' 'Milford Malvoisin,' &c. Pp. xvii. and 299. Oxford. Parker, 1843.

THE author of this volume assures us at page 142, that 'it is *not* a novel,' and endeavours to impress the same upon us on several other occasions. We are obliged to him for this piece of information, though the only ground on which he seems to rest his assurance is, that 'the love story' contained in it is not so elaborate as is usually the case in books of the said class; more of *the detail* being left to the imagination of the reader to fill up from the outline with which the author has furnished him. But we should have been further obliged, had the author informed us, under what head of literature his work is to be classed? To us it appears, to use his own borrowed expression, to be 'the type of a genus.' It is certainly a most singular production, and perhaps we should best express it as a combination of Religious Novel, Churchman's Guide, Jest Book, and Newgate Calendar! since it largely partakes of each of these descriptions of composition, though the third has the decided predominance! We are at a loss to imagine, whether the author is in jest or earnest when he talks of some of the contents of his book 'affording matter for reflection with the few who *think* as well as read.' We should have imagined that 'reflection' was the attitude of mind which he was least prone to cultivate himself or to recommend to his readers! If he be in earnest, we can only stand astonished at the self-deception which could suppose such a work as this calculated to produce or foster it! The objects on which he seems most thoroughly intent, are—1. The exaltation of 'The Church,' according to some indefinite and inexplicable sense of the term; for, in this little volume, it is used in a vast variety of meanings: 2. The *hunting down* (if we may use the expression) of 'the system of Evangelicalism' by every conceivable method of sarcasm and satire. And, 3. The discharge of the like kindly office with regard to the 'New Poor Law;' with this difference that, while on the deluded Evangelicals *infinite pity* is expended, all their faults arising out of their 'vicious system,' the aiders and abettors of the New Poor Law meet with something like malignity and abuse.\*

In the short space which we have to expend on this volume, it is difficult to convey anything like an adequate idea of the vast range of territory in which the writer expatiates! The dreadful ills of 'the Evangelical system' can scarcely be conceived by those who have not gazed on it through the immensely convex and highly-coloured lenses which our author always wears! And, on the other hand, no words can pourtray the Elysium which is to follow immediately upon the establishment of the Church or Catholic system. The rich are henceforth to make mighty 'sacrifices,' if not to give *their all*, according to our Saviour's exhortation to the rich Young Ruler! the poor are to be comfortably provided for in temporal things, and

\* We are far from committing ourselves as *advocates* of the New Poor Law, but we cannot sanction Mr. Paget's method of warring against it.

churches in abundance built for their spiritual accommodation; in short, a more than millenium is swiftly to follow! But all these wondrous streams of bounty are to flow through the hands of the bishops as the representatives of the Church! Above all, we are to beware that no Public Meetings be held—no Subscription lists be handed about—all, all is to be given at the Church by means of the offertory revived; and so afraid is the author of letting his 'left hand know what his right hand doeth,' that we doubt whether he will not be Low Church enough to expunge at least one of the offertory sentences, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." In fact, the kingdom of Utopia is to be more than realized! The bishops are to be the supreme governors in all temporal and spiritual concerns, and the 'inferior clergy, the priests and deacons' are to be a sort of sub-commissioned officers in the various provinces of this wondrous kingdom!

But alas! all is but

'The baseless fabric of a vision!'

Suppose the New Poor Law abrogated, 'the Evangelical system' fairly suppressed—nay, even the Dissenters themselves annihilated! Does our author for a moment imagine, that all this would draw out the thousands upon thousands from the pockets of the rich? and amply provide for the every want of the poor? Let his own *marvellously inconsistent* statements furnish the answer to these questions.

'Then are we far worse than the past generation, whose apathy and carelessness it is now so much the fashion to condemn. What you speak of as impossible, was not only practicable, but actually practised in the last century?' p. 187.

Speaking of *precisely the same period*, he says—

'We have all, it is to be hoped, awakened out of our *long sleep*, and are acting up to a higher standard of self-denial and self-devotion.' p. 215.

This 'long sleep' was before the hated 'Evangelical system' was known—or rather *revived* in the Church! and this 'awakening' was accomplished by no other means, under Providence, than the revival of this system!

Every body and every thing that in the least degree interferes with our author's theories, is denounced without mercy, whether they be on the one hand 'Ultra Protestants,' 'silly and self-satisfied,' 'calumniating' Evangelicals,—or on the other, 'Lank Undergraduates,' 'Oxford Geese.'\* He has an unbounded store of nick-names of

\* Be it observed that these 'Oxford Geese' are only the young Puseyites who carry out the system too fully, or too speedily, to suit the purposes of their more wary friends and patrons; 'who wear *crucifixes* as well as crosses,' and 'date their letters on Saints' days not recognised in our calendar!' addressing them also to 'their tailors and green-grocers!' which description of persons we suppose being 'uninitiated' in the mysteries of the system, are to be treated with the 'reserve in communicating religious knowledge' peculiar to the Oxford School! For these unfortunate individuals, 'the Oxford Geese,' our Author scarcely knows how—in any adequate manner, to express his indignation! But 'the authors of the Oxford movement are lauded in terms of extravagance only exceeded by the absurdity of those in which the persons are reprobated who have ventured to disagree with them, and honestly to express that disagreement. In the one case it is, 'their meek and silent following of their Lord's example!' 'their holy and harmless lives, as one falsehood after another had been

every conceivable description, ready coined for every body who falls short of, or rises too high for his own *peculiar theory* of Church and Poor Law perfection ! These flow forth in rich profusion, down from 'the Rev. Rory O'Flannigan of Liverpool,' to the 'Rev. Jeremy Swamp' the 'Government nominee' to the living of Berkingholt, Mrs. Snooks and Mrs. Snaggs, the Berkingholt shop-keepers' wives, who attended the Bible Meeting in company with 'Mrs. Lillycrop the Baptist minister's wife.' A specimen must suffice. We cannot notice 'Mother Butterflaps,' 'Tom Pipes,' 'Noodle Nelly,' 'Mrs. Twopenny,' and the host of others who figure before us in their turn ! We may add that the facetious Dr. South seems to be set up as our Author's exemplar, and he can furnish a quotation from Shakespeare for well nigh every case or character ; all which may be very *clever*, but is not in our opinion very *clerical*. All this wit and satire also, may seem very harmless in itself ; and all these Utopian expectations may suffice to amuse the leisure hours of a 'confirmed bachelor,' in a small village Rectory ; but concerning the latter we venture to assert, that nothing so '*unreal*' and so '*impracticable*,' was ever, in his serious moments, even *thought of* by one of those enthusiastic and weak-headed Evangelicals, as our Author *with all gravity publishes* to the world ; and as to the former, making full allowance for the Author's powers of jesting, and even for his wit on some occasions, we would ask, has he selected the subjects on which that wit and jesting can be *profitably* or even *harmlessly* expended ? It may do very well in the eyes of the thoughtless worldling to make game of 'the Bible Society,' the 'Bible Meetings,' and all the 'excellent of the earth' concerned in the hallowed work of disseminating the Holy Scriptures in "a world that lieth in wickedness ;" but are *such* proper weapons for a Clergyman of the Church of England, and a Bishop's Chaplain, to make use of ? We confess that we are astonished at the mind that can *condescend* to what borders so nearly upon profane ribaldry ! The infidel will always have the advantage over every other in such warfare. Mr. Paget may sport with the Bible Society, but *he* can sport with the Bible. Mr. P. can sneer at 'the Evangelical system,' but *he* can sneer at Evangelical *truth*. Mr. P. can indulge sarcasm on 'faith of which we hear so much,' but 'whose fruits are not so easy to be perceived ;' but the Infidel can look with sarcastic grin on faith with or without fruits. Truly we may say with Mr. P. at p. 15,—'It is fearful to think how speedily men's opinions' [and practices] 'tend towards infidelity, when once they allow themselves to admit any other standard of opinion or action than the Word of God.' Let us then go "to the law and to the testimony," and we shall be able to test Mr.

disproved which had been circulated about them !' In the other it is, 'the cruel and unmanly calumnies which had been heaped upon them,' 'the unchristian tempers, the flagrant dishonesty, nay, (alas ! that it must be spoken) the *wickedness* of the opposite party,' &c. In fact the whole tone used with regard to both parties strongly reminds us of an incident in the Annals of Newgate, as detailed in the after part of the volume, to wit, 'Mr. Abraham Goodman's meek and martyr-like gentleness, towards Susan Allen, when she had accused him of drawing out the screws from the bars of the pantry window, to facilitate the robbery of his mistress's house, which screws he had contrived to replace before conviction could be brought home to him, and which 'extreme suavity' of manner lasted during the whole time that he was contriving new and more ingenious plots for the accomplishment of his purpose ! Let the reader make the application. The cases seem very analogous, except that in the latter the martyr-like gentleness was *real*, though hypocritical and designing—in the former, it mainly resides in the imagination of such friends of the system as Mr. Paget !

Paget's extraordinary theories. It is "faith that worketh by love," that can alone produce aught of the wondrous effects for which he is vainly looking, from a 'self-denial' which is rather, in his eyes, to be the *parent*, than the *offspring*, of faith in Christ. He has cut off the tree from its root, and then he marvels that it does not burst forth with luxuriant foliage, and bear abundant fruit! Vain delusion. "Make the tree good, and then shall the fruit be good likewise." Let "living faith" be implanted in the heart, and then shall the effects thereof be manifested in the life and conduct. But 'Popery,' whether real or 'modified,' (to use Bp. Mant's expression concerning the Oxford heresy,) attempts to reverse, or rather to annul, the maxim of our Saviour; and looks for abundant fruit from dead and withered trees! Yea it seeks to make the tree good by *forcing* it to produce, by mechanical means, *apparent* fruit! Let the 'Evangelical system' be sneered at and derided as it may, it is the *very truth of God and will prevail*. Its enemies may distort its features, or picture the defects seen in some of its professors, or rather in creatures of their own imagination! It reminds us only of the fable of the lion and the sculptor. The latter may pourtray the lion prostrate and the man victorious: but when the former takes the chisel, the reverse will be the case, the lion will be 'rampant,' and the man 'couchant.' Victories over men of straw avail nothing to the conqueror, and are no loss to the vanquished.

But we forbear, and leave Mr. Paget, with the hope and prayer, that 'the eyes of his understanding may be enlightened,' and the affections of his heart influenced by the operation of the Holy Spirit of God upon his soul. Then will he marvel at his former blindness, and repent his former folly and injustice. Then will he see that it is not by "the might or power" of the Church *alone*, that the world is to be regenerated, but by the agency of the blessed Spirit of Christ working in His Church; apart from which, she is but as 'a body without a spirit, a shadow without a substance.'

GENEVA AND OXFORD. A Discourse delivered at the opening Meeting of the Theological School of Geneva, Oct. 3, 1842. By J. H. MERLE D'AUBIGNE, President, Author of 'The History of the Great Reformation,' &c. With an Introduction by the Rev. E. BICKERSTETH, M. A. Rector of Watton, Herts. Pp. 66. London. W. H. Dalton. 1843.

THE above is a valuable little work, by an author whose name is too well known to be dwelt upon. The immediate subject of it is 'the semi-popery now lifting its head in England.' The author traces three distinct epochs in the Church previous to the Reformation,

1. *Evangelical Christianity*, which having its focus in the times of the Apostles, shed its rays throughout the first and second centuries of the Church.

2. *Ecclesiastical Catholicism*, which, commencing in the third century, reigned to the seventh.

3. The *Roman Papacy*, which reigned from the seventh to the fifteenth century.

This, as a *general division*, is, we have no doubt, very correct. The *characteristics* of the three epochs were—

‘In the first, authority attributed to the revealed word of God.

‘In the second, it existed, according to some, in the Church, as represented by its bishops.

‘In the third, it rested with the Pope.’

He proceeds to show, quite convincingly, we think, that the glorious Reformation was the *revival* of the first of these periods, in all its grand principles and characteristics, while the Oxford Tract movement is an attempt to revive the second, with a fearful preference to the third over the first.

In answer to the question in what does Christianity consist, when we oppose it to the two other systems which we reject? he replies, in three things; which, omitting his definitions, are these three simple truths:

The word of God—ONLY.

The grace of Christ—ONLY.

The work of the Spirit—ONLY.

He then proceeds to dwell on these separately, and, as we think, very conclusively; having first set forth what we *most cordially* subscribe to, that

‘It is not some point of detail, or some secondary doctrine, to attack which they lend themselves at Oxford; it is that which forms the very essence of Christianity and of the Reformation, and these truths are so important, that, as Luther said, “With them the Church stands, without them the Church falls.”’

We are glad to have the testimony of such a man to the view we have always taken of the Oxford Tract system, and its fearful errors; and we think the book well worthy the attention of our readers.

A few valuable prefatory remarks from the well-known pen of the Rev. E. Bickersteth, introduce this edition of the pamphlet; but from their brevity, do not, we think, fairly entitle it to be exalted from a sixpenny into an eighteenpenny publication!

SONGS FROM THE PARSONAGE, or Lyrical Teaching. By a Clergyman. Pp. xi. and 309. *London. Seeleys.* 1843.

THIS is a small volume of poems, for the most part on religious subjects; several of them with texts of Scripture prefixed—as denoting the general tenour of the poem. The subjects are, we think, very well-chosen, and the poetry, to say the least, extremely pleasing. After the dreamy mystifications of the Oxford Poetry, which we have often laboured in vain to understand, it is very grateful to our feelings to take up a volume of poems on sacred subjects which are at once pleasingly simple and perfectly intelligible,—though we do not always admire the metres which the author has selected. We may add that we have not, as yet, observed any thing contrary to sound evangelical doctrine in any of the poems; though we are free to confess that we do not take them up with the same suspicion which we

do even Keble's 'Christian Year,' which is probably the least objectionable, and the most intelligible and poetical of the Oxford productions. As, however, poetry—and especially sacred poetry, is a species of subject which admits of so much difference of opinion, arising from taste, feeling, and other somewhat ornamental appendages of the intellectual system, we shall let our readers judge for themselves, by presenting them with one of the poems taken in part—though not altogether—at random, only observing that the tone of thought and sentiment which pervades it, is very agreeable to our own turn of mind and feeling.

LXXVI.

WAKING IN HEAVEN.

"I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS."—

PSALM XVII. 15.

I.

'Tis sweet to wake at early morn,  
Refreshed and glad, when faint and worn  
We laid us down at even:  
How sweet, when last we sink to rest,  
Pallid and spent—amid the blest,  
To wake in heaven!

II.

On earth, at morning's dawn, once more  
Restored to strength, that strength is o'er,  
When evening comes again:  
In heaven renewed, our angel powers  
Shall yield not to a few brief hours;  
But aye remain.

III.

On earth, though we may wake, and smile,  
With new-born joy; a little while  
And tears may tell our woe:  
In heaven, who once with joy awake,  
Shall ever deepening bliss partake,  
As ages flow.

IV.

Who then that knows, and trusts an arm,  
Mighty from every threatening harm  
To shield him and to save,  
Would shun the swift approaching close  
Of this frail being—and repose  
Within the grave!

p. 244.

We venture to suggest that in the last line but one, the word 'and' might be beneficially exchanged for the word 'or,' rendering the substantive 'repose' less likely to be mistaken for a verb.

COTTAGE CONVERSATIONS ON THE GOSPEL OF St. MARK. By  
D. H. W. *London, Baisler, Oxford Street, 1841.*

It is sometime since we read a book of this description with which we have been so much pleased, as we are with this unpretending volume. We have no idea who is its author, but we are sure that he or she deserves the thanks of the Christian public. The style is most unaffectedly simple, and withal forcible and appropriate to the *subjects* treated of, and the *parties* who converse upon them. We are much gratified with the decided, consistent, and humble piety of such characters as the faithful Susan, the servant-maid, as well as Isaac the farmer's boy. Of such it may be truly said, that they "set the Lord always before them," and sought, "as they had opportunity, to do good unto all." Possibly the persons who are represented as the objects of their faithful exertions, may be considered as lending a too favourable ear to their warnings and advice. Be this, however, as it may, we should thankfully rejoice to meet with like success ourselves, when we assay to do good to our fellow-creatures in spiritual matters; since there is not a more delightful sight to be beheld on earth than a repentant, humbled sinner "asking the way to Zion with his face thitherwards."

We regret that we have not met with this volume before. We confidently recommend it to the notice of our readers, and more especially to those who are anxious to promote the spiritual welfare of the young by means of Sunday Schools; and also to heads of families for the use of their children and servants. The perusal of such a volume carries back our thoughts to the time when we ourselves have listened with sincere pleasure, and we hope with profit also, to the interesting '*Annals of the Poor*,' contained in the early volumes of this periodical. We possibly may take a future opportunity of presenting our readers with a few specimens of the style of conversation and anecdote which these Dialogues afford.

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

*Red River.*—The accounts recently received from this part of the world are even more than usually cheering. The little tabernacle, which was pitched on the banks of the Red River twenty years ago, has, by the blessing of God, been gradually enlarged, its cords have been lengthened, and its stakes strengthened.

The Rev. A. Cowley, Mrs. Cowley, and Mr. J. Roberts, arrived in safety at the Red River on the 28th of September 1841. Mr. Cowley was at first stationed at Grand Rapids, and Mr. Roberts at the Indian Settlement; but in May last Mr. Cowley removed, to form a new station near Lake Manitoba, and Mr. Roberts went to reside at Grand Rapids.

We are thankful to be enabled to state, that, by the seasonable relief thus afforded to the Rev. W. Cockran in the discharge of his onerous duties, the health of that devoted and experienced missionary has considerably improved: and he has again resolved to remain for a longer period in the scene of his much-blessed labours. In reference to a repeated invitation on the part of the Committee to visit home, Mr. Cockran remarks, Aug. 9, 1842—

‘My general health has been improving since I had my duties lightened by the assistance of Mr. Cowley. I have no doubt that much relief might have been obtained by a temporary removal; but having previously made up my mind to continue here as long as my strength and energy should enable me to labour, and, when these failed, to remove, with the intention of not returning, I could not, consistently with my principles, avail myself of the kindness of the Committee.

*Upper Settlement.*—In a letter, dated Jan. 4, 1842, Mr. Cockran writes—

‘Our churches are regularly attended, the Lord’s Day sanctified according to the Word of God, and all the ordinances of our holy religion observed. The religious and moral deportment of our people is such as to encourage us to perseverance. When we reflect on their former state, when

Gospel light was first introduced, and compare it with the present, we are constrained to acknowledge that the Lord hath done great things for us. We can thank Him for many of our Christian brethren who have departed this life in the “faith, fear, and love” of God; and for others who are practising the self-denial enjoined by Him.’

And in a letter dated Aug. 9, 1842, he gives the following summary of baptisms, marriages, and burials for the year:—

‘Baptisms solemnized at the Upper Church, 51; Marriages, 6; Burials, 10. Baptisms solemnized at the Rapids, 42; Marriages, 7; Burials, 18.’

The following Extracts from Mr. Cowley’s Journal refer to this district of the mission—

‘*Proposed Rebuilding of the Church and School-room, Jan. 20, 1842.*—Today I attended a meeting at the Middle Church, convened to deliberate respecting its repairs. The opinion of the meeting was, that in consequence of the very dilapidated state of the old Church, it would be better to build a new one at once; and that for this purpose a meeting should be called on the first Thursday in February. It was further proposed that a school-room should be built; and a subscription for that purpose was immediately commenced. An account of the disbursement of money collected for the repairs of the Church was also read, and a churchwarden chosen in the place of one who had resigned.

‘*Feb. 3.*—I attended a general meeting for rebuilding the Middle Church. The business of the day being opened by singing and prayer, Mr. Cockran addressed the assembly on the duty and necessity of rebuilding the church. A liberal collection was afterward made, and officers appointed to execute the work.

‘*Need of a Resident Clergyman.*—April 3.—I held Divine Service at the Upper and Middle Churches. I think I was never so fatigued in body with a Lord’s-Day’s employment in my life. I left home on horseback about half-past six, and did not reach the

MARCH, 1843.

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Upper Church till a few minutes past ten. The people were waiting for me in great numbers: so that I had not time to take any refreshment, but went from my horse to the desk and pulpit. After service, I called to see a sick man, took some refreshment, and departed for the Middle Church; at which I held service, and reached the Rapids at seven o'clock. I sincerely hope that there may soon be a resident clergyman in this very important upper district.'

*Indian Settlement*—The Rev. J. Smithurst has, for the most part, continued to enjoy excellent health during the past year, having never been so far unwell as to be under the necessity of omitting any public duty. The Divine favour continues to be vouchsafed to his labours; and though not without trials, he has had numerous tokens for good, and abundant cause for thankfulness.

*Report for the Year ending August 1842.*—'Divine Service is held in the Indian Church twice on Lord's Day, and once on Wednesday. At the morning-service, when the prayers are in English, the attendance is about 350; and at the afternoon-service, when the prayers are in the Indian language, about 250. The Wednesday service is attended by from 150 to 250.

'The Sunday-school, which is held between the morning and afternoon-services, contains 184.

'The School-room lectures are continued as usual, on Monday, Tuesday, Thursday, and Friday evenings. The attendance may be stated at 70 or 80.

'Nine adult Indians, and twenty-five children have been baptised during the year; and five new communicants have been received. We have now in communion with us 58 Muscaigo Indians, 4 Saulteaux, 3 Half-breeds, and 1 European; Total, 66. There have been four marriages, and seven burials.

'The attendance upon our schools is as follows:—

|                                                     | Boys. | Girls. | Total. |
|-----------------------------------------------------|-------|--------|--------|
| Muscaigo School, Joseph Cook, Native Teacher ..     | 43    | 39     | 81     |
| Saulteaux School, J. J. Smith, European Teacher ..  | 6     | 13     | 19     |
| Half-breed School, George Spence, Teacher .....     | 10    | 8      | 18     |
|                                                     | 58    | 60     | 118    |
| Sunday School: adult men, 25; adult women, 41 ..... |       |        | 66     |
| Grand Total                                         |       |        | 184    |

'Of these 184, 38 read the Bible fluently, and know the Church Catechism broken into short questions. Many of them can also say the Collects for the whole year, together with a good part of the Thirty-nine Articles. They converse in English with tolerable ease and correctness. There are 56 who read the Testament very well, and say the Catechism. These speak English, but not so well as the Bible Class. The Bible Class of the Day School write and study arithmetic. The Testament Class write on slates. The remaining 90 read in books, before the Testament. The children, as well as the adults, improve in cleanliness, and have now quite a civilized aspect.

'This Settlement has been increased by the accession of four additional families from Norway House. A marked improvement takes place from year to year in the temporal circumstances of the Indians. They have now become, for the most part, a steady and industrious community. Their regular attendance and orderly behaviour at Church, and their good moral conduct, warrant the hope that they have a true faith in Christ, and are bringing forth "the fruit of the Spirit."

This Report will be illustrated by the following Extracts from the Journals of Mr. Smithurst and Mr. Roberts:—

*First Impressions of the Indian Settlement.*—'Sep. 28, 1841—When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church, with its white spire overtopping the trees by which it is environed, the Indian Cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism and heathenism to Christianity during the last ten years. There is also a mill here, which Mr. Cockran erected that the Indians might get their grain converted into flour. The Indians seem to be busy in clearing new ground, and in building cottages.

'Oct. 2—I returned to the Indian Settlement having seen most of the Red-River District. I must confess that the Spirit of the Lord has done wonderful work in this little Colony, through the instrumentality of the Church Missionary Society's Agents.

What a proof of the value and power of the Gospel is the present condition of the Indian Settlement! On my arrival, I was astonished at its civilized and Christian state, particularly when considering that a few years ago the inhabitants were wild heathens, wandering in the woods.

*Interesting circumstance in connection with the Society's Anniversary.*—'May 2—I was ploughing in the farm from 5 till 8 o'clock this morning. Mr. Cockran came down in the forenoon, that we might consult upon various matters connected with the Mission. There was something pleasing in the thought, that at 12 o'clock—half-past 6 o'clock London time—when our dear friends were assembling at St. Bride's for the Annual Sermon, we were in deliberation about establishing a new Station at Manitoba Lake. There is at that place a most favourable opening, and we have resolved upon embracing it. Mr. Cowley leaves for the intended new Station next week.

*Testimony of Regard from Pigwys, the Chief.*—'July 5—This morning, Pigwys, the Chief, called upon me; saying, that several Indians, as well as himself, wished to know whether it was my intention to remain in the country or not. Upon my asking him why he was in doubt, he said that the people at the Fort had told him, that unless the 'Chief Prayer-Master' (the Bishop) should come to the Red River this summer, I should go away. When I stated my intention of remaining, the old Chief's countenance seemed to brighten. In the evening, he brought me a basin full of butter, asking me to accept it, and stating that he had nothing else to offer me as a mark of regard, and gladness at my stay here.'

## CHINA.

*Proceedings of Missionaries.*—The Calcutta Christian Advocate has supplied the following information relative to the movements made by the Missionaries on the occasion of China being made accessible to Europeans:—

In February, Messrs. Abeel and Boone were able, after some delay, to procure a passage to Kulang-su in the harbour of Amoy. Here they were very kindly received by Cap-

tain Smith and Major Cowper, the officers in command of the sea and land forces; and by their assistance obtained a house within the lines.

As soon as the people became acquainted with them, and ascertained that they were able to speak in their own language, many were eager to learn what these settlers-forth of new doctrines had to say; and often stopped them in the streets, to learn or ask about this Jesus, and who He was. This interest has not altogether died away, as the curiosity of the people has become gratified; but many of them wait on the exposition of the Word every Sabbath. It was a happy means of diffusing an acquaintance with the leading doctrines of the Gospel that the brethren had a supply of books to give to the first inquirers; and it has shewn how necessary it is that the presence of the teacher follow the distribution of tracts and books, for numbers came to have parts of them more fully explained.

On the whole, their reception among the Chinese dwelling in Kulang-su, during the time they have remained there, has been abundantly encouraging: and although the native authorities would probably not consent to their remaining behind, if the English forces left the place, we feel no solicitude for their safety while the detachment remains.

In April, Mr. Boone returned to Macao, leaving Mr. Abeel on the island; and having made his arrangements, and hearing that a projected attack by the Chinese was indefinitely postponed, he took Mrs. Boone and his family up. They were accompanied by the Rev. Mr. M'Bryde and his family, and W. H. Cumming, M. D. The party arrived at Kulang-su on the 7th of June, and were soon settled in the dwellings which had been prepared for them.

Mr. Abeel maintains a stated service on the Sabbath, in both English and Chinese: at the latter, he had fifty hearers on one occasion; but the average has been about half that number, with increasing attention on the part of the hearers. The patients, under the care of Dr. Cumming, are usually invited to attend at family worship.

Mr. Milne left for Chusan in February. Soon after he reached Tinghai, he visited Chinhai and

Ningpo on the Main, spending three weeks in the excursion. He has obtained quarters within the town; but the unsettled position of affairs renders Tinghai a much less favourable place for teaching the people than other places at the south. By the proclamation of the 16th of February, in which Sir Henry Pottinger declares Hong-Kong and Tinghai free ports, and under the protection of the British Government, Mr. Milne's position is rendered sufficiently secure. Dr. Lockhart will, perhaps, soon join him, and resume the medical labours which he carried on there in 1840-41. Mr. Shuck took up his residence at Hong-Kong on the 19th of March, and Mr. Roberts has also fitted up a house for himself at Chekchu, a small village on the southern side of the island. Mr. Roberts has collected a few scholars, and conducts services in both English and Chinese every Sabbath, besides daily visiting among the people: he had lately the gratification of baptizing a native, on his profession of faith. Chekchu, before the occupation of the island by the English, was the largest village on Hong-Kong: its population is about 2200. A chapel has just been completed at Hong-Kong, under the superintendence of Mr. Shuck, and is to be consecrated to the services of religion in a few days. It is a commodious building, and is intended for both English and Chinese services. It was erected by subscription among the foreign community.

Dr. Bridgman, on the 1st instant, removed his residence to Hong-Kong, for the better prosecution of Missionary objects. In April, he proceeded with Commodore Kearny to Whampoa, and was absent two months. The Commodore's object was to settle difficulties with the Chinese, and the impression made on them by the visit will no doubt be beneficial: the correspondence was conducted in the most civil manner on their part.

We find matter for thankfulness in the increase to our number during the last six months. W. H. Cumming, M. D. of Georgia, United States, arrived on the 14th of April, and has already left for Kulangsu: he is not connected with any Society. Rev. W. M. Lowrie, of New York, connected with the American Board, arrived on the 29th of May:

he has since gone to Singapore on a visit. Rev. W. Dean and family arrived here from Siam in May, the climate of Bangkok proving so unfavourable to his health as to forbid longer tarrying there. He has just gone upon a visit to Chusan, leaving his family in Macao.

The health of all our number has been unusually good during the period under review, for which we can hardly be thankful enough.

The operations of the Medical Missionary Society have been successfully prosecuted in their hospital at Macao, under the superintendence of Dr. Hobson, assisted by Dr. Lockhart. The number of patients entered on the books during the last eleven months is 3826. Increased opportunities have been afforded for explaining the leading truths of the Gospel to the patients, and many books have been distributed among them. This branch of labour has also been carried on at Hong-Kong and Amoy, and to some extent farther northward. As access to the people enlarges, the preparation and distribution of tracts will demand much more attention than we have heretofore been able to bestow upon it. The school of the Morrison Education Society has also prospered. At a recent examination of the school, the pupils acquitted themselves handsomely, both in English and Chinese. The boys take a great interest in their own progress; such as, occupying their leisure hours in reading; making rules among themselves regarding speaking English, and enforcing these rules; asking questions about their reading, &c.: and refusing, in several instances, to act as idolaters, even when beaten by their relatives; all of which are indications of the most encouraging nature. The society proposes to engage a new teacher as soon as its funds will admit; and the erection of a school-house at Hong-Kong is already commenced. Mr. Williams has lately finished a small volume of 304 pages, called *Easy Lessons* in Chinese, designed to aid the beginner in the study of the language. Other departments of study and labour have been prosecuted as usual. The labours of our whole numbers in preaching and conversation among the people, at the various places where any of us are located, have, in the aggregate, been far greater than

ever before. We are, however, able to see a little better what a vast work there is here to be done, and how much of faith, patience, zeal, and toil must be laid out, before China can hear the Gospel. There is, and always must be, much to discourage us: there is, and ever will be, much to encourage us: and although war is bringing its train of horrors on this heretofore peaceful land (peaceful and dead like a valley of dry bones) and the still sorer scourge of opium is slaying its thousands, we will encourage ourselves in the name of the Lord. The cause of the war is exceedingly

questionable; and so have been many of those in ages past, which, in the end, have brought blessings on the scene of their devastation. The evils resulting from the traffic and use of opium are terrific—far exceeding, we fear, those of war; nor do we see how they are to be removed till the moral principle of the Gospel is brought to assist the weak effort of the people to resist temptation. The love of money will continue to lead men to raise it and bring it here, as long as the lust of appetite drives thousands to take it and die.

## RELIGIOUS TRACT SOCIETY.

### APPEAL ON BEHALF OF CHINA.

IN a Circular just issued by the Society the following observations made by the late Dr. Milne, in 1814 are quoted:

'In the name of three hundred millions of Pagans, a considerable portion of whom can read, and all of whom understand the same language, I entreat your Christian benevolence. For aid to print the Scriptures, we look to the Bible and Foreign Bible Society; for our own expenses we look to the Missionary Society: and for assistance to print Tracts, we look to you. We are willing to take the labour; but we cannot pay for paper and printing without the aid of our friends at home. Such is the political state of the country at present, that we are not permitted to enter it, and publish, by the living voice, the glad tidings of salvation. Tracts may, however, penetrate silently, even to the chamber of the emperor. They easily put on a Chinese coat, and may walk without fear through the land.'

Tracts relating to their idols have been in use for ages among the Chinese. The circulation of tracts, therefore, is no new thing; and the late Rev. Dr. Morrison assured the Committee, that 'it had long been his conviction that tracts were the most available means of diffusing Christian Knowledge in China.' From time to time, since the year 1816, liberal sums have been furnished for this object, amounting with a few grants for Malay publications, to nearly £6000. The Society has also stereotyped, from the Chinese wood-blocks, a tract entitled, 'A Summary of the Gospel;' and duplicates of the plates have been sent to Stations in the Eastern Archi-

pelago. The grants of the Society have enabled the Missionaries to publish several millions of tracts: many of these publications have found their way along the coast of China, have reached Formosa and the Pescadores; have gone to Mantchou Tartary and Corea; and have been distributed at the great Loo Choo. The Chinese have been gradually induced to apply for Christian tracts; so that the Missionaries write:

'The avidity for our books is most striking; and, instead of one, or two, or three presses, we want a score to supply the readers. If true, it is a most interesting fact, that Buddhism spread over China by means of books, and books, too, that had no promises of a Divine blessing to accompany the reading of them.'

Another friend writes:—

'I have now applications for 20,000 tracts, which I cannot supply for want of funds. It is almost heart-breaking to see the Chinamen coming in crowds inquiring for tracts, who cannot be supplied.'

The Committee are anxious that the Missionaries in the Chinese Archipelago should be enabled to print large editions of many valuable tracts, which have been, or are, in a course of careful revision; and thus be prepared to enter upon the new scenes of labour providentially opened to them. The great activity of the Church of Rome renders this the more urgent. Priests are proceeding to China in considerable numbers; and Chinese youths are regularly educated in Europe, that they may return to their native land to spread the errors of Popery.

## THE KIRK OF SCOTLAND.

THE following statement of the grievances under which the Kirk of Scotland at present labours, and from which she is now, and has been for some time, seeking to obtain relief, is contained in the petition of the Commission of the General Assembly to the House of Commons. The extracts are as much abridged as they can be to give a correct view of this most important question.

'Unto the Honourable the Commons of Great Britain, in Parliament assembled,

'The humble Petition of the Commission of the General Assembly of the Church of Scotland,

'Showeth—That by the Constitution of the kingdom of Scotland, as settled at the Revolution, the ultimate and exclusive jurisdiction of the Church and her courts, in matters both spiritual and ecclesiastical, was recognised and ratified.

'That this exclusive and ultimate jurisdiction had been claimed and asserted by the reformed Church of Scotland from the period of its institution; and that so early as 1567, when her jurisdiction was recognised by the Legislature, in the "preaching of the word," "correction of manners," and "administration of the sacraments," it was declared by statute 1567, c. 12, 'that there be no other jurisdiction ecclesiastical acknowledged within this realm other than that which is and shall be within the same Kirk, or that which flows therefrom, concerning the premises.'

'That a few years thereafter King James VI. obtained an Act to be passed (1584, c. 129) declaring that the Sovereigns of Scotland were, by themselves and their councils, 'judges competent' to their subjects 'in all matters'; but that by the subsequent Act, establishing the Presbyterian government, and ratifying the General Assemblies, Synods, Presbyteries, and Kirk Sessions, 'appointed by the Kirk,' (1592, c. 116), it was declared that the said statute should 'no way be prejudicial, nor derogate any thing to the privilege that God has given to the spiritual office-bearers in the Kirk, concerning heads of religion, matters of heresy, excommunication, collation, and deprivation of ministers, or any such-like

essential censures, grounded and having warrant of the word of God;' and by the same Act, all statutes and laws against the 'liberty,' 'jurisdiction,' and 'discipline' of the Kirk, as then exercised were rescinded, and power was sanctioned in the Church courts 'to put order to all matters and causes ecclesiastical, according to the discipline of the Kirk.'

'That for a century thereafter a constant struggle was maintained between the Kings of Scotland on the one hand, and the Church and nation on the other regarding the admission into the constitution of the principle that the Sovereign was 'supreme ruler in all causes, as well spiritual and ecclesiastical, as temporal and civil,' and that after having been alternately rejected and acknowledged, it was finally repudiated at the Revolution.

'That on one of the occasions on which this principle was re-introduced into the Constitution of Scotland, namely, the restoration of King Charles II., the Acts establishing the Presbyterian Church then repealed (and particularly the Act 1592, c. 116) were described in the statute whereby they were so repealed as Acts 'by which the sole and only power and jurisdiction within this Church doth stand in the Church, and in the General, Provincial, and Presbyterial Assemblies, and Kirk Sessions.'

'That the Acts of Parliament, so characterized by the Legislature of Scotland, were revived and ratified at the Revolution (by statute 1690, c. 5), and the statute recognising the principle, that the Sovereign was supreme ruler in causes spiritual and ecclesiastical, was repealed as being 'inconsistent with the establishment of Church government' then desired; which repeal was effected in compliance with the second article of the claim of right of the estates of Scotland, forming a condition of the offer of the crown to King William and Queen Mary.

'That, at the same time (by statute 1690, c. 5), the government of the Church by General Assemblies, Synods, Presbyteries, and Kirk Sessions, was declared to be the 'only government' of the Church within the kingdom; and the confession of faith was

ratified and approven, wherein it is set forth, as an article of religious doctrine and belief that the Divine Head of the Church 'hath therein appointed a government in the hands of Church officers distinct from the civil magistrate.'

'That till within a few years the Court of Session in Scotland, and a court of statutory origin and limited jurisdiction, instituted exclusively for the decisions of 'actions civil,' did not attempt to interfere with or coerce the Church courts in the performance of their functions; but, on the contrary, disclaimed all right so to interfere, restricting the redress given by them, when they deemed the proceedings of the Church courts to be illegal, to the disposal of the temporalities attached by law to the spiritual cures of the Church, and determining whether and how far civil consequences followed according to law from the sentences of the Church courts—matters which the Church freely acknowledges to be within the exclusive and ultimate jurisdiction of the Court of Session.

'That of late that court, not confining itself to the disposal of civil rights, and the decision of causes appropriated to its exclusive jurisdiction, has, for the first time since its institution, interfered with and reviewed the sentences of the Church courts, in matters confessedly within the province of the Church.

'That the occasion of the first interference on the part of the said courts was the rejection of the presentee to a parish, in respect of the dissent of the congregation, under the fundamental principle of the Church, 'that no pastor be intruded on any congregation contrary to the will of the people,'—a principle forming part of the discipline of the Church, when established in 1592, with its then subsisting discipline—which was declared in 1638—re-declared in 1736, up to which time it had been, with a few exceptions, acted on from the date of the Act of Queen Anne, and which was again re-declared in 1834—and a principle which, although the Church has always been ready and willing to alter the form of it, she cannot abandon.

'That the interference of the said court has not, however, been confined to enforcing the admission of a patron's presentee, when rejected in

respect of the dissent of the people, but has been extended to almost all the various matters set forth in the statutes hereinbefore recited as belonging to the exclusive jurisdiction of the Church—such as the 'preaching of the word,' 'administration of the sacraments,' 'correction of manners,' 'collation and deprivation of ministers,' and other matters falling within the 'government of the Church,' and the 'putting order to all matters and causes ecclesiastical;' 'suspending such sentences, and interdicting their execution—restoring suspended and deposed ministers to their functions—prohibiting the preaching of the word and the administration of the sacraments throughout the whole districts—staying and paralyzing the discipline of the Church and subverting its government.

'That the General Assembly, which met in May last, agreed to and adopted a claim, declaration, and protest, wherein are set forth at length the several acts of encroachment, on the part of the said court, complained of, and the divers statutes which ratify and secure the jurisdiction of the Church, and exclude that of the civil court, in matters to which these acts refer.

'That since the rising of the said Assembly, additional and further encroachments have been made on the spiritual jurisdiction and government of the Church; as, for instance,—

In the Culsalmond case, the court suspended and interdicted a sentence of the General Assembly, which rescinded the settlement of a minister effected by a Presbytery on the ground exclusively of certain irregularities in the procedure, admitted by all parties in the Assembly to be in contravention of the laws of the Church.

In the Arbroath case, they interdicted the inferior Church Courts from refusing Christian privileges, including, of course, admission to the Lord's table, to an excommunicated person.

'And in the Stewarton case, they suspended and interdicted the establishment of an additional pastoral charge in a parish—prohibited the reception of the minister of it into the Presbytery, the institution of a new Kirk Session, the allocation of a special district for the purposes of pastoral superintendence and spiritual discipline, or the making any altera-

tion in the state of the parish as regards these matters.

That the establishment of additional charges, and the admission of the ministers into Church courts, had been invariably and in numerous instances, extending from the passing of the Act 1592 down to the present time, effected by authority of the Church courts alone, without challenge or question; and the validity of her acts as to this matter had, in accordance with a train of high legal authority, been recognised by a unanimous decision of the Court of Session so lately as 1836, while the power of the Church to erect districts or parishes *quoad spirituali* was expressly acknowledged by an Act of his late Majesty King William (4 and 5 William IV., c. 41) and that the practical effect of the decision above-mentioned, if submitted to by the Church, would be to extinguish about 200 pastoral charges,

of eminent utility to the country, and maintained without expense to the State—to annihilate as many Kirk Sessions, now in active and useful operation, to throw back the whole population of overgrown parishes (extending in one case to 110,000 souls) on the exclusive pastoral superintendence and spiritual discipline of a single minister and Kirk Session, and to subject all increase of the means of such superintendence and discipline though at the sole expense of the inhabitants themselves, to the absolute will and pleasure of any proprietors of a parish holding one-fourth of the land within it.

‘That by these and former decisions of the said court nearly the whole province of the Church’s jurisdiction has been invaded, and scarcely one function is left to be performed by her courts free from interference and coercion.’

## COLONIAL CHURCH SOCIETY.

*Cape of Good Hope—Eastern Province.*—The following is an extract of a letter from Mr. Boon, the Society’s Catechist and Schoolmaster at Cuglerville.

We still keep up the attendance in the school. At church we have been but one Sunday without a congregation. The absence on that occasion was caused by a swarm of locusts which were three days passing over this place. I have arranged a plan for teaching from house to house, catechising the children, and imparting religious instruction to all persons to whom I can gain access. The Society’s school was opened Oct. 6, 1841. We have an evening and Sunday-school, and two afternoons in the week are devoted to females. I occupy five stations, two I visit once, and two twice a week. The number on the school-books is 60, and the average daily attendance is 50. There is no other channel in this part of the Bathurst District, through which religious instruction can be obtained by the rural population. A lending library of religious books is established. In prosecuting my labours, I

have to ride over a space of seventy square miles, the extreme points of which I visit every Sunday, to hold three services. On that day I generally breakfast at half-past five, and reach the Kowie, to meet the school, at half-past 8. I afterwards read the full service and a sermon, and leave at half-past twelve for Cuglerville, where I hold service at three. The day is concluded by an evening-service at the Fish River.

### BRITISH NORTH AMERICA.

*Prince Edward’s Island.*—Mr. Brookes states in his journal that on 6th of November, 1842, his Sunday-school underwent an examination: he says ‘the children repeated the Church Catechism, a variety of psalms and hymns, and a number of verses and chapters in the New Testament very accurately. They also displayed much facility in answering questions relative to what they repeated. Many of these children, a year ago, were only learning the Alphabet. I trust the seed sown in their hearts will, under the influence of Divine grace, spring up and yield an abundant harvest to the glory of God.’







**LUTHER'S RETREAT IN THE CASTLE OF WARTBURG.**

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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APRIL 1843.

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### LUTHER'S 'PATMOS.'

ON Friday morning, the 26th of April, 1521, the Reformer's friends and several nobles assembled at Luther's lodgings. All were eager once more, and perhaps for the last time, to say farewell to the intrepid monk. Luther partook of a simple repast. And now he must bid adieu to his friends, and depart far from them under a sky overhung with storms. He resolved to spend this solemn moment in the presence of God. He fortified his soul, and gave his blessing to those about him. It was ten o'clock. Luther left the hotel, attended by the friends who had accompanied him to Worms. Twenty gentlemen on horseback surrounded the waggon. A crowd accompanied him outside the city. Sturm, the Imperial herald, joined him shortly after at Oppenheim, and on the following day the party arrived in Frankfort.

Thus did Luther leave those walls which seemed destined to become his tomb. His heart overflowed with praise to God. 'Satan himself,' says he, 'kept the Pope's citadel, but Christ has made a wide breach in it, and the devil has been compelled to confess that Christ is mightier than he.'

'The day of the Diet of Worms,' says the devout Mathesius, the disciple and friend of Luther, 'is one of the most glorious given to the earth before its great catastrophe.' The conflict at Worms resounded far and near, and as the report of it traversed Europe, from the northern countries to the mountains of Switzerland, and the towns of England, France, and Italy, many seized with eagerness the mighty weapons of the word of God.

Arriving at Frankfort on the evening of Saturday the 27th of April, Luther, on the following morning, took advantage of a moment of leisure, the first he had enjoyed for a long time past, to despatch a short letter, replete at once with familiarity and energy, to his friend Lucas Cranach, the celebrated painter at Wittemberg:

APRIL, 1843.

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'My service to you, dear master Lucas,' said he: 'I expected his Majesty would assemble fifty learned doctors to convict the monk outright. But not at all. Are these books of your writing? Yes. Will you retract them? No! Well, begone! There's the whole history. Deluded Germans . . . how childishly we act!—how are we duped and defrauded by Rome! Let the Jews sing their Yo! Yo! Yo! But a passover is coming for us also, and then will we sing Hallelujah! We must keep silence and endure for a short time. "A little while and ye shall not see me, and again a little while and ye shall see me," said Jesus Christ. I trust I may say the same. Farewell—I commend you all to the Eternal. May He preserve in Christ your understanding and your faith, from the attacks of the wolves and dragons of Rome. Amen.'

After writing this rather mysterious letter, Luther immediately set out for Friedberg, six leagues from Frankfort. Time, in fact, pressed. On the following morning he again collected his thoughts, and resolved once more to address Charles the Fifth. He was unwilling to appear in the light of a guilty rebel. In his letter he explained clearly the obedience the Christian owes to kings, and that which is due to God, and the point at which the former must give place to the latter. As we read Luther's letter, we are involuntarily reminded of the saying of the greatest autocrat of modern times: '*My dominion ends where that of conscience commences.*'

'God is my witness, who knoweth the thoughts,' said Luther, 'that I am ready with all my heart to obey your Majesty through good or evil report, in life or in death, with no one exception, save the word of God, by which man liveth. In all the affairs of this life my fidelity shall be unshaken, for, in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God, that man should be subject to man in that which pertains to eternal life. Subjection in *spirituals* is a real worship, and should be rendered only to the Creator.'

Luther also wrote in German a letter to the States. It was nearly to the same effect, and recapitulated what had taken place at Worms. This letter was several times transcribed and circulated throughout the empire, exciting everywhere, says Cochlæus, the feelings of the people against the Emperor and the upper ranks of the clergy.

Early the following morning, Luther wrote a note to Spalatin, inclosing in it the two letters he had written on the previous evening. He sent back to Worms the herald Sturm, who had been gained to the cause of the Gospel. Embracing him, he parted from him, and set out in haste for Grunberg.

On the Tuesday, when he was within two leagues distance from Hirschfeld, he was met by the Chancellor to the Prince Abbot of the city, who had come out to welcome him. Soon after appeared a troop of horsemen, headed by the Abbot. The latter dismounted, Luther stepped from his waggon. The Prince and the Reformer embraced, and entered Hirschfeld together. The Senate received them at the gates. Thus dignitaries of the Church opened their arms to a monk whom the Pope had anathematised, and the higher classes did honour to a man whom the Emperor had placed under ban of the empire.

'To-morrow morning, at five o'clock, we shall be at church,' said the Prince, rising from a repast to which he had invited the Reformer. He insisted on his occupying his own apartment. The following day Luther preached, and the Prince Abbot and his suite attended the sermon.

In the evening of that day Luther reached Eisenach, the scene of his childhood. All his acquaintance in the place came round him, and entreated him to preach: and the following day they escorted him to church. Upon this the curate appeared, attended by a notary and witnesses. He stepped forward, trembling between fear of losing his appointment and of opposing the energetic man before him. 'I must *protest*,' said he at last, with embarrassment, 'against the liberty you are about to take.' Luther ascended the pulpit, and a voice, which, three-and-twenty years before, had sung in the streets of that same town for a morsel of bread, proclaimed through the vaulted roofs of its venerable church the word which was beginning to agitate the world. The sermon being over, the curate stepped up to Luther. He held in his hand the record drawn up by the notary, and regularly witnessed, to protect the curate from dismissal. 'I ask your pardon,' said he, humbly; 'I take this course from fear of the tyrants that oppress the church.'

And truly there was ground for apprehension. Affairs at Worms had changed their aspect, and Aleander reigned paramount. 'The only prospect for Luther is banishment,' wrote Frederic to his brother, Duke John, 'nothing can save him. If God permits me to see you again, I shall have strange things to tell you. Not only Annas and Caiaphas, but Pilate and Herod have conspired against him.' Frederic had no desire to prolong his stay, and accordingly quitted Worms, as did the Elector Palatine. The Elector Archbishop of Cologne also took his departure from the Diet, and the inferior Princes followed the example. Deeming it impossible to avert the blow, they preferred, perhaps unwisely, to quit the place. The Spaniards, Italians, and the most *ultra-montane* of the German Princes alone remained.

Thus Aleander was master of the field. He presented to Charles a rough draft of an edict, intended to serve as a model for that which the Diet was about to publish against the monk. The production of the Nuncio pleased the incensed Emperor. He assembled the members of the Diet still at Worms in his council-chamber, and read to them Aleander's paper, which, as Pallavicini informs us, was approved by all present.

On the following day, which was a public festival, the Emperor repaired to the cathedral, attended by the nobles of his court. The service being gone through, a crowd of persons thronged the interior, when Aleander, clothed in the insignia of his order, approached Charles. He held in his hand two copies of the edict against Luther, one in Latin, the other in German, and kneeling before his Imperial Majesty, he petitioned Charles to affix to it his signature and the seal of the Empire. It was at the moment when sacrifice had just been offered, when the incense filled the temple, and the hymn was reverberating in the vaulted roofs, and, as it were, in the immediate presence of God, that the seal was to be set to the destruction of the

enemy of Rome. The Emperor, in the most gracious manner, took a pen, and attached his signature to the edict. Aleander withdrew in triumph, and instantly sent the decree to the printer, and thence to every part of Christendom. This result of Roman diplomacy had cost no small pains to the Papacy. We learn from Pallavicini himself that the edict, though dated the 8th of May, was written and signed some days later, but antedated, in order that it might appear sanctioned by the presence of the whole Diet.

'We, Charles the Fifth, &c.' said the Emperor, 'to the Electors, Princes, Prelates, and all to whom these presents shall come.

'The Almighty having confided to us for the defence of our holy faith more extensive dominion and rule than He hath given to any of our predecessors, we propose to employ all our powers to preserve our holy empire from being polluted by any heresy.

'The Augustine monk, Martin Luther, regardless of our exhortations, has madly attacked the holy Church, and attempted to destroy it by writings full of blasphemy. He has shamefully vilified the unalterable law of holy marriage; he has laboured to incite the laity to imbrue their hands in the blood of their priests; and, defying all authority, has incessantly excited the people to revolt, schism, war, murder, theft, incendiarism, and the utter destruction of the Christian faith. . . . In a word, and passing over many other evil intentions, this being, who is no man, but Satan himself under the semblance of a man in a monk's hood, has collected in one offensive mass, all the worst heresies of former ages, adding his own to the number.

'We have therefore dismissed from our presence this Luther, whom all reasonable men count a madman, or possessed by the devil: and it is our intention that so soon as the term of his safe-conduct is expired, effectual measures be forthwith taken to put a stop to his fury.

'For this end, and on pain of incurring the penalty of treason, we hereby forbid you to receive the said Luther from the moment when the said term is expired, or to harbour or to give him meat or drink, or by word or act, publicly or in private, to aid or abet him. We further enjoin you to seize, or cause him to be seized, wherever he may be, and to bring him before us without delay, or hold him in durance until you shall be informed how to deal with him, and have received the reward due to your co-operation in this holy work.

'As to his adherents, you are enjoined to seize upon them, putting them down and confiscating their property.

'Touching his writings—seeing that the best of food is held in horror by all men when the least poison is mixed therewith, how much more should such writings, wherein the main object is a mortal venom, be not merely rejected, but destroyed? You will, therefore, burn, or, in other ways, utterly destroy them.

'As to the authors, poets, printers, painters, vendors, or purchasers, of caricatures, or placards, against the Pope or the Church, you are enjoined to seize on their persons and property, and deal with them as may seem fit.

'And if any one, whatever may be his rank, should dare to act contrary to this decree of our Imperial Majesty, we command that he be placed under ban of the empire.

'Let each one observe this decree.'

Such was the edict signed in the cathedral of Worms. It was more than a Roman bull, which, though issued in Italy, might not be carried into execution in Germany. The Emperor himself had spoken, and the Diet had ratified the decree. The whole body of Romanists shouted for joy. 'The tragedy is over,' exclaimed they. 'For my part,' said Alphonso Valdez, a Spaniard of Charles's court, 'I am persuaded it is not the last act, but the beginning.' Valdez clearly perceived that the movement was in the Church, the people, the age, —and that were Luther to fall, his cause would not perish with him. But none could help seeing the imminent and inevitable danger in which the Reformer was placed, and the superstitious multitude were impressed by a feeling of horror at the thought of that incarnate Satan whom the Emperor pointed to as clothed with a monk's habit.

The man against whom the mighty ones of this earth were thus forging their thunderbolts,—on leaving the pulpit of Eisenach, endeavoured to muster resolution to take leave of some of his dearest friends. He decided not to take the road to Gotha and Erfurth, but to proceed by way of the village of Mora, the birth-place of his father, in order once more to see his grandmother (who died four months afterwards), and to visit his uncle, Henry Luther, and some other relations. Schurff, Jonas, and Suaven, set out for Wittemberg; Luther entered his waggon, accompanied by Amsdorff, and plunged into the forest of Thuringen.

That same evening he arrived in the village of his fathers. The aged peasant pressed to her heart that grandson who had dared to confront the Emperor and the Pope. Luther passed the following day with his relations, joyfully contrasting its sweet tranquillity with the turmoil of Worms. The next day he again set out in company with Amsdorff and his brother James. It was in these secluded spots that the Reformer's fate was on the point of being decided. They skirted the woods of Thuringen, taking the path that leads to Waltershausen. As the waggon was passing a narrow defile near the ruined church of Glisbach, a short distance from the castle of Altenstein, suddenly a noise was heard, and in a moment, five horsemen, masked and armed from head to foot, fell upon them. His brother James, as soon as he caught sight of the assailants, jumped from the waggon, and fled as fast as he could without uttering a word. The driver would have resisted. 'Stop,' cried a hoarse voice, and instantly one of the attacking party threw him to the earth. Another of the masks grasped Amsdorff, and held him fast. While this was doing, the three horsemen laid hold on Luther, maintaining profound silence. They forced him to alight, and throwing a knight's cloak over his shoulders, set him on a led horse that they had with them. This done, the two other masks let go Amsdorff and the waggoner, and the whole five sprang into their saddles. One dropped his cap, but they did not stop to recover it; and in the twinkling of an eye, the party and their prisoner were lost in the thick gloom of the forest. At first they took the direction of Broderode; but they rapidly changed their route, and without quitting the forest, rode first in one direction and then in another, turning their horses' feet to baffle any attempt to track their course. Luther, little used to riding, was soon overcome with fatigue. His guides permitted him to stop for a few instants. He rested on

the earth beside a beech-tree, and drank some water from a spring, which still bears his name. His brother James, continuing his flight from the scene of the rencontre, reached Waltershausen that evening. The driver, hastily throwing himself into the waggon, in which Amsdorff had already mounted, galloped his horse at full speed, and conducted Luther's friend to Wittenberg. At Waltershausen, at Wittenberg, in the open country, the villages and towns on the route, the news spread that Luther was carried off. Some rejoiced at the report, but the greater number were struck with astonishment and indignation,—and soon a cry of grief resounded throughout Germany—'Luther has fallen into the hands of his enemies!'

After the stirring conflict that Luther had been called to sustain, it had pleased God that he should be transferred to a place of repose and peace. After raising him on the dazzling stage of Worms, where all the energies of the Reformer's soul had been roused to their highest pitch, God had prepared for him the obscure and lowly refuge of a prison. He draws from the deepest obscurity the frail instruments by which He designs to bring mighty things to pass; and then when He has suffered them to shine for a while on an illumined stage, He dismisses them again to obscurity. The Reformation was to be brought about by other steps than violent struggles or public tribunals. Not thus does the heaven penetrate the body of the people:—the Spirit of God seeks stiller channels. The man whom the champions of Rome were pitilessly persecuting, was to disappear for a time from the world. It was needful that his personal greatness should be hidden in shade, that the revolution then accomplishing might not bear the impress of one man. It was fit that the man should be put aside, that God alone might remain, to move by his Spirit over the abyss, wherein the darkness of the middle ages was sinking, and to say, "Let there be light!" in order that there might be light.

The shades of evening closing in, and no one being now able to observe their track, Luther's escort changed their route. It was nearly eleven o'clock at night when they arrived at the foot of a hill. The horses slowly climbed the steep ascent. On the summit stood an ancient fortress, on every side but that by which they approached it, surrounded by the black forests which clothe the mountains of Thuringen.

It was to the lofty and isolated castle of Wartburg, where the ancient Landgraves in earlier times had fixed their retreat, that Luther was thus led. The bolts were drawn back, the iron bars fell, the gates unclosed, the Reformer passed the threshold, and the doors were closed upon him. He dismounted in an inner court. One of the horsemen, Burkard von Hund, lord of Altenstein, then left him. Another, John von Berlepsch, provost of Wartburg, conducted him to his apartment, where he found a knight's garment and sword. The three others followed, and took away his ecclesiastical habit, attiring him in the knightly dress prepared for him, and enjoining him to let his beard and hair grow, that no one in the castle might know who he was. The attendants of the castle of Wartburg were to know the prisoner only by the name of Knight George. Luther scarcely recognized himself under his singular metamorphosis. Left at length to his meditations, he had leisure to revolve the extraordinary events that

had befallen him at Worms, the uncertain future that awaited him, and his new and strange abode. From the narrow windows of his turret, his eye discovered the dark untrodden and boundless forest which surrounded him. 'It was there,' says Mathesius, his friend and biographer, 'that Luther was shut in, like St. Paul in his prison at Rome.'

Frederic von Thun, Philip Feilitsch, and Spalatin, in a confidential conversation with Luther, by order of the Elector, had not disguised from him that his liberty would be sacrificed to the anger of Charles, and of the Pope. Yet this forced abduction was so involved in mystery, that Frederic himself was for a long time ignorant of the place where Luther was concealed. The grief of those who were favourable to the Reformation continued. Spring passed away; summer, autumn, winter, succeeded;—the sun had run its annual course, and the walls of the Wartburg still held their prisoner. Truth had been placed under interdict by the German Diet; and its defender, immured in a fortress, was no longer on the stage of events; and even the fate that had overtaken him was unknown. Aleander was all confidence, and the Reformation appeared lost. . . but God reigns! and the blow which seemed to bring to nothing the cause of the Gospel, will but serve to rescue its undaunted servant, and diffuse far and wide the radiance of faith.\*

Luther's stay at Wartburg continued about ten months. He suffered his beard and hair to grow, and assumed an equestrian sort of dress, and passed for a country gentleman, under the name of Yonker George. He sometimes accompanied his keepers in the exercise of hunting; and his observations on that diversion, in a letter to Spalatinus, are curious and interesting. "Give yourself no concern in regard to my suffering in this exile. It is of no consequence to me, provided I am not burdensome to the people of this house. I suppose the prince supports me, otherwise I would not stay an hour here.—Lately I spent two days in witnessing the painful pleasure of those famous people called hunters and fowlers. We caught two hares, and some miserable young partridges. Laudable employment indeed for men of leisure! For my part, theological subjects occupied my thoughts even while I was among the dogs and the nets. And any pleasure that I might receive from this species of relaxation, was fully balanced by the sentiments of grief and pity, excited in my mind by an interpretation which I could not but give to the symbolical scenes at that time under my contemplation. This, thought I, is an exact representation of Satan, who, by his snares and his dogs, namely, the corrupt theologians and ecclesiastical rulers, pursues and entangles simple, faithful souls, in the same way that the harmless hares and partridges are taken. The similitude was so striking as to affect me exceedingly.'

At last, at the beginning of March, 1522, the great Reformer quitted his retreat, without consulting either his patron the elector, or any of his friends, and suddenly reappeared at Wittenberg; where affairs rendered his presence most needful.

\* D'Aubigne's History of the Reformation, Vol. II. p. 332—346.



## LORD ASHLEY'S MOTION ON EDUCATION, AND THE GOVERNMENT PLAN.

LORD ASHLEY has again conferred a great service upon the country by his promised motion on education, which has happily been received by the House of Commons with the most gratifying unanimity, and has moreover obtained the concurrence of Her Majesty's ministers, who have undertaken the measures necessary to carry the motion into effect.

In bringing the subject before the house, the noble Lord had to wade through a statement of facts relating to the ignorance, vice, immorality, and poverty of the lower orders, revolting to the feelings of humanity, painful in the highest degree to those of a Christian, and quite sufficient to rouse the fears of the most stout-hearted statesman. Lord Ashley does not form his opinion hastily, or on a superficial consideration of the facts officially brought before him; he has visited frequently the manufacturing districts, he has held conferences with the operatives themselves, he has heard their complaints, he can appreciate their intelligence, he can rightly estimate their virtues, but he is not blind to their failings; he has listened to their artless well told tale of the sufferings of their children, he has dived beneath the surface of society and seen the workings of the volcanic system; we may therefore well be alarmed when we hear such a man declare in his place in parliament, that unless some fit remedy be applied, the elements of social discord are so much agitated, that the frame-work of society must be disrupted, and that ere twenty years have elapsed, we should witness a general convulsion and dispersion of the whole system.

We are by no means disposed to be alarmists, but we cannot look upon such a fearful picture of juvenile ignorance and delinquency, of adult degeneracy, and of moral and social destitution, without feeling that enough has been described to warrant the utmost solicitude for the future state of society in this country, accompanied by a consciousness of the tremendous responsibility which falls upon those who either from cupidity, or carelessness, have suffered things around them to reach their present state. In this responsibility the clergy as well as the laity must participate, and it extends to all classes of society who from their station, property, influence, education, and especially their religious knowledge, had the means of checking the evils before they reached the magnitude they have. 'The destruction of the poor is their poverty,' and this is one of the evils, if not the principal evil with which we have to contend, and with any measures we adopt for the education of the children, we must connect those which will shew we are not indifferent to that of their parents.

We have little doubt we are speaking conformably with the experience of all clergymen, district visitors, and other friends of the lower classes, when we assert that the greatest obstruction to education is in the poverty and destitution of the parents. That poverty may be occasioned by idleness, improvidence, or intemperance; or it may arise from the failure of health or employment, but the effect is

the same; depression, anxiety, destitution, recklessness, and wherever this is the case in a family, it is no wonder that the education of the children is neglected, especially if any even the smallest charge is required for it. Lord Ashley after some excellent observations, which we regret our limits prevent us from quoting, gave the following statistical data which, as far as figures go, are important, but the strength of his argument lays in the moral bearing of the subject.

'In 1801, the population of England and Wales was 8,872,980; whilst in 1841, the returns gave 15,906,829, showing an increase of more than 7,000,000 in less than half a century. Taking one-fifth of the present population, which by the way was understating, as the number supposed to be capable of some education, we should have 3,181,365. Deducting one-third from those as persons presumed to be educated at private expense, there would still remain 2,120,910. Making a further deduction for children supposed to be in union houses of 50,000, and also deducting ten per cent. for absence and casualties, which would be 212,091, there would still remain 1,858,819 to be provided for at the public expense. Now, it appeared from tables made out by the Rev. Mr. Burgess, of Chelsea, that the total number of daily scholars in connexion with the established church was 749,626, and from the same table it appeared that the total number of daily scholars in connexion with the Dissenting bodies was 95,000. The total number then of daily scholars in England and Wales was 844,626, leaving without any daily instruction 1,014,193 persons capable of some education. Now, if the house would look forward to the next ten years, the probability was that the population in England and Wales would be increased by 2,500,000, and thus an inconceivable multitude would be added to the number of those persons capable of instruction, but receiving none.'

This statement his Lordship followed by others exhibiting in Manchester, Leeds, Birmingham, and Sheffield, a disgusting precocity in vice; an extent of juvenile profligacy which we must necessarily pass over, and proceed to make some extracts setting forth the ignorance which prevails amongst the youth of both classes in some of the most populous districts in the country.

His Lordship, after the facts above referred to, said 'he would now call the attention of the House to the state of Wolverhampton, as reported by Mr. Horne, one of the sub-commissioners. Mr. Horne went on to state:—'Among all the children and young persons I examined, I found with very few exceptions, that their minds were as stunted as their bodies—their moral feelings stagnant. The children and young persons possessed but little sense of moral duty towards their parents, and have little affection for them. One child believed that Pontius Pilate and Goliath were apostles. Another, fourteen or fifteen years of age, did not know how many two and two made. In my evidence, taken in this town alone, as many as five children and young persons had never heard even the name of Jesus Christ. You will find boys who have never heard of such a place as London, and of Willenhall (only three miles distant) who had never heard of the name of the Queen, or of such names as Wellington, Nelson, Bonaparte, and King George. But (adds the commissioner) while of Scripture names I could not in general obtain any rational account,

many of the most sacred names never having even been heard, there was a general knowledge of the lives of Dick Turpin and Jack Sheppard, not to mention the preposterous epidemic of a hybrid negro song. The master of the British school says, 'I have resided as a teacher for the last six years, during which I have observed that the character and habits of the numerous labouring poor are of the lowest order.' The master of the National school says, 'besotted to the last degree.' The report in Willenhall said, 'A lower condition of morals cannot I think, be found. They sink some degrees (where that is possible) below the worst classes of children and young persons of —.' . . . The Wolverhampton report said, they do not display the remotest sign of comprehension as to what is meant by the term 'morals.' That from Wednesfield described the people as much addicted to drinking; many besotted in the extreme; poor dejected men, with hardly a rag to their backs, are often seen drunk two or three days in the week, and even when they have large families. The same profligacy and ignorance were found at Darlaston, where we had the evidence of three parties,—an overseer, a collector and a relieving officer,—that there are as many as a hundred men in Darlaston who do not know their own names, only their nick-names.' The report from Bilston stated that the 'moral condition of children and young persons was on the whole very superior to that in Wolverhampton,' it excepts however, 'the bank-girls, and those who work at the screw manufactories. The bank-girls drive coal carts, ride astride upon horses, drink, swear, fight, smoke, whistle, sing, and care for nobody.' If things were better in Bilston, it is owing to the dawn of education, and 'to the great exertions of the Rev. Mr. Fletcher and the Rev. Mr. Owen in the church; and Mr. R. Bew, chymist, and Mr. Dimmock, iron merchant, among the Dissenters.' As regarded Sedgley, it appeared that 'Children and young persons grow up in irreligion, immorality and ignorance. The number of girls at nailing considerably exceeds that of the boys. It may be termed the district of female blacksmiths. Constantly associating with depraved adults and young persons of the opposite sex, they naturally fall into all their ways, and drink, and smoke, swear, &c. and become as bad as men.' With regard to the condition of the people in another district he found this evidence given: The Hon. and Rev. Horace Powis, the rector of Warrington, than whom no man was more competent to give an opinion on such a subject, said, 'My conviction is, and it is founded upon the observation of some years, that the general condition of the children employed in labour in the town is alarmingly degraded both religiously, morally, and intellectually.' And he had again the evidence of the Rev. J. Molyneux, the Roman Catholic priest of Warrington, who stated his peculiar qualifications to give testimony, having a congregation of 3000, and chiefly among the poorer classes, and he says, 'Children in pin works are very immoral, they sit close together, and encourage each other in cursing and swearing and loose conversation, which, I grant you, they do not understand, but it renders them prone to adopt the acts of immorality on which they converse.'

Those girls who, from very early labour at pins, go to the factories, do not ever make good housekeepers; they have no idea of it; neither

of economy, nor cooking, nor mending their clothes.' From the Potteries, Mr. Scriven, the sub-commissioner, in his Report, says, 'I almost tremble, however, when I contemplate the fearful deficiency of knowledge existing throughout the district, and the consequences likely to result to this increased and increasing population.' He adds that, from the evidence from Cobridge, Burslem, &c., it appeared, 'that more than three-fourths of the persons therein named can neither read nor write.' 'It is not,' he continued, 'from my own knowledge that I proclaim their utter, their absolute ignorance; I would respectfully refer you to the evidences of their own pastors and masters; and it will appear that, as one man, they acknowledge and lament their low and degraded condition.' Hence the disturbances and arson in the Potteries. Mr. Lowndes, clerk to the Board of Guardians of the Burslem Union, says, 'It is with pain that I have witnessed the demoralizing effects of the system as it has hitherto existed; it appears to me fraught with incalculable evil, both physical and moral.' In this opinion he was supported by many clergymen, inspectors of police, and others most competent to give their testimony on the subject. Again, Dr. Granger, the sub-commissioner at Nottingham, reported, 'All parties—clergy, police, magistrates, workpeople, and parents—agree that the present system is a most fertile source of immorality; the natural results have contributed in no slight degree to the immorality which, according to the opinion universally expressed, prevails to a most awful extent in Nottingham. Much of the existing evil is to be traced to the vicious habits of the parents, many of whom are utterly indifferent to the moral and physical welfare of their offspring. The education of the girls is even more neglected than that of the boys—the vast majority of females are utterly ignorant—it is impossible to overstate the evils which result from this deplorable ignorance. The medical practitioners of Birmingham forcibly point out the misery which ensues—improvidence, absence of all comfort, neglect of children, alienation of all affection in families, and drunkenness on the part of the husband.' But here he (Lord Ashley) would read to the house the testimony of a very remarkable person, though only a simple mechanic of Birmingham. He gave his evidence in London, and was anxious that it should be reported, because it was the result of long experience, and because he was deeply convinced that he spoke nothing but truth. The person he alluded to was Joseph Corbett, a mechanic of Birmingham. He (Lord Ashley) would not trouble the house with the whole of his evidence, as honourable members would find it at length in the appendix to Dr. Granger's report. He would content himself with reading only one or two passages. This poor, but intelligent, man stated, 'I have seen the entire ruin of many families from the waste of money and the bad conduct of fathers and sons seeking amusement and pastime in an ale-house. From no other single cause does half so much demoralization and misery proceed.' He then added a most valuable sentence, and, speaking of what he had seen at his own house of the conduct of his own father and mother, said, 'My own experience tells me that the instruction of females in the work of a house, in teaching them to produce cheerfulness and comfort at the fireside, would prevent a great amount of misery and crime. Then there would be fewer

drunken husbands and disobedient children. As a working-man, within my own observation, female education is disgracefully neglected. I attach more importance to it than to anything else.' Now, he (Lord Ashley) thought that a man who could write in such a way, and who maintained such sentiments, was one of whom the country might well be proud; he was a solitary instance to show what might be the condition of the working-classes, but for the existing neglect of the lives, temporal and eternal, of those classes. This was pretty nearly the entire statement with respect to those districts with which he (Lord Ashley) would trouble the house. He had, however, other opinions which he had received from persons of great weight and authority on such a subject, but whose names he would not read. One gentleman, whose opportunities of observation were, perhaps, unequalled, had written to him, and spoke 'of the existence of a highly-demoralized, middle-aged, and rising generation—more and more debased, I believe, than any previous generation for the last 300 years.' A clergyman, writing from one of the disturbed districts, said, 'The moral condition of the people is as bad as it is possible to be. Vice is unrebuked, unabashed; moral character of no value. A spirit of disaffection prevails almost universally. Magistrates, masters, pastors, and all superiors are regarded as enemies and oppressors.' Another correspondent from another of the disturbed districts wrote, 'I took down myself the following words as they fell from the lips of a Chartist orator—'The prevalence of intemperance and other vicious habits was the fault of the aristocracy and the millowners, who had neglected to supply the people with sufficient means of moral, improvement, and would form an item of that great account which they should one day be called upon to render to a people indignant at the discovery of their own debasement.' From another he had learned that 'a working-man's hall is opened on Sundays, and in this 300 poor children are initiated into infidel and seditious principles. A wild and satanic spirit is infused into the hearers.' To an officer of very great experience he (Lord Ashley) had put this question, 'What are the consequences to be apprehended if the present state be suffered to continue?' The answer he had received was, 'Unless a speedy alteration be made in the manufacturing districts, a fresh and more extensive outbreak will again occur, threatening loss to the whole nation.' This state of things prevailed more or less throughout the whole of the kingdom, but principally among the large concentration of human beings which the manufacturing and trading districts exhibited. But he would now read to the house a paper, to show that the evil was not partial, but universally diffused over the surface of the land. The time would be insufficient to go through all the details, but if honourable members would turn to the latter end of the second report of the Children's Employment Committee, devoted to the statement as to their moral condition, they would find that the state of things was shown to be universal throughout the coal and iron fields of Great Britain and Wales, and the east of Scotland. They would find such evidence as the following:—One clergyman stated, 'the condition of the lower classes is daily becoming worse in regard to education, and it is telling every day upon the moral and economic condition of the adult population.' Another said, 'The country will

be inevitably ruined unless some steps are taken by the Legislature to secure education to the children of the working-classes.' In North Wales it was stated, that 'not one collier boy in ten could read so as to comprehend the sense of what he reads.' In South Wales 'many are almost in a state of barbarism,—religious and moral training is out of the question, and I should certainly be within bounds by saying, that not one grown male or female in fifty can read.' In the west of Scotland 'a large portion of the colliery and ironwork hands are in an utterly depraved state,—a moral degradation, which is entailing misery and disease on themselves, and disorder on the community.' From Yorkshire, Durham, Lancashire, North Staffordshire, and Cumberland, the following accounts of the replies of children who had been examined had been received:—'I never heard of France.' 'I never heard of Scotland or Ireland.' 'I do not know what America is.' James Taylor, 11 years old, 'has never heard of God; but has heard men in the pit say, 'God d—— them.' A girl of 18 years of age said, 'I never heard of Christ at all.' This was very common among children and young persons. 'I never go to church or chapel;' and, again, 'I do not know who God is.' From Halifax there was this evidence;—'You have expressed surprise,' says an employer, 'at Thomas Mitchell not having heard of God; I judge that there are very few colliers hereabouts that have.' Could it be possible, he begged to ask, that such terrible causes as these should be without the most pernicious effects? He contended it was not, and that an urgent necessity existed for arousing the country at large from the fancied security under which they lived.'

Lord Ashley at the conclusion of his speech, introduced some facts showing the melancholy state of the adult population, which he attributed in part, to drunkenness, to the state of their dwellings, to 'the truck system,' and to the practice of paying wages at public houses. Into these causes we cannot now enter, as we must turn to the measures proposed by government, to remedy the fearful state of things we have briefly portrayed. Lord Ashley modestly but justly observed, after completing the picture he desired to lay before the House, 'he had not presumed to present to it any scheme, because he had ever thought, so great and weighty a question demanded all the collective wisdom and deliberation which it was in the power of the Legislature to bring to bear upon it.' To this opinion the Ministers were prepared to give their concurrence, and Sir James Graham immediately announced the intentions of Government to meet the wishes of the noble mover, and of the House, by several measures which he had no doubt, when brought into operation, would at least do something to counteract and remedy the evils so justly described.

It must be admitted the Government met the case frankly and generously, but whatever be the disposition on the part of Ministers, or however liberal the assistance they propose to afford, we are inclined to think there is great truth in the observation made by Sir Robert Peel, that unless conviction were brought home individually to the minds of all men of the wealthier classes of Society, that they themselves had shared in the guilt of neglect in this great matter, and unless their effectual co-operation could be obtained, much of the good designed by the proposed measures would be imperfect.

The Government have proposed

1st. To give power to parishes, or where the population is small to a union of parishes, to build and maintain schools for the education of pauper children, and of those whose parents or guardians would consent to their being educated in those schools, the expences of building and maintaining to be defrayed out of the Poor Rates.

2ndly, To make some alterations in the regulations relating to factory children, so as to insure their having more hours devoted to education.

3rdly, To alter the terms upon which grants are to be made by the Committee of the Privy Council for the erection of schools in aid of local efforts. The rule hitherto has been, that no advance should be made towards building a school unless two-thirds of the sum required were previously provided by private subscriptions, and in some cases unless one-half was so subscribed; but in no case unless one-half was previously advanced. Instead of which it is now proposed, that, in any district where the inhabitants should be enabled to procure a local subscription to the extent of one-third of the expense of building a school, the public subscription should be granted on the following conditions:—first, that one-third of the cost of the school-house should be raised on the principle of local efforts; secondly, that a memorial should be presented by certain of the inhabitants to the Committee of Council, praying for a grant of one-third of the expense of the building from the public fund, and for the loan of one-third. The committee of Council should make enquiry as to the representation contained in the memorial, and refer the memorial and statement to the justices of the division, who should examine into the facts, and declare whether a school was necessary. If the justices declared a school-building necessary, the Committee of Council should make a grant of one-third of the cost of the building, and might empower commissioners to issue Exchequer-bills for one-third of the amount, re-payment of the amount of which was to be obtained out of the poor-rates in a period of ten years. That was the mode provided for the erection of the school.

4thly, It was stated that the condition of the dwellings of the labouring classes, and the arrangement of various sanitary regulations relating thereto, were under the consideration of government, and that with regard to the truck system and the payment of wages at public-houses, the evils were fully admitted, and the government would support any measure to correct those evils, that would not infringe upon private rights and contracts.

Such are the measures proposed, and they are no doubt good, but they are alas! very unequal to the portentous evils they are designed to remedy. Again, adverting to the fact that it is extreme destitution and poverty which is the chief obstruction to education, we would earnestly recommend that some measures be adopted, by which this obstruction may be removed, and something be done for the parents as well as the children, thus showing that the ancient obligation is yet acknowledged:—"For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land."

## TABOR.

FROM WYLIE'S MODERN JUDEA.

TABOR has no equal among the hills of Palestine, uniting in itself the glory of Lebanon and the excellency of Carmel. It stands apart, as if proud to display its beautiful proportions and unrivalled symmetry : its figure is that of a 'truncated cone ;'\* its height has been guessed not to exceed a thousand feet from the plain.† ‡ It stands on the confines of the tribe of Issachar, having the land of Zebulun on the north. § Its great height, beautiful shape, and prominent position, rising abruptly in a level plain, render it a well-marked object throughout the surrounding district : whether the traveller skirt the promontory of Carmel, or wander by the shores of Gennesareth, or climb the hills of Nazareth, or journey along the plain, the beauty of Tabor is always before him, relieving the eye, fatigued perhaps by the universal sterility and desolation which reign around. The perpetual verdure of this mountain, which has excited the wonder and delight of all travellers, appears to be chiefly owing to the heavy dews which fall on it during night, and the thick clouds which during a great part of summer cover its summit in the morning, but break up at noon. || The traveller who would ascend its top must go round the base of the mountain, and begin his journey upwards on the north side : a winding path, which he may easily traverse on horseback, leads him through thickets of stunted oaks, olives, and pistachio trees, while the ground at their bottom, as well as the whole face of the mountain, is covered with grass and wild flowers. The wooded parts afford a cover to wild boars, and other animals, which the Arabs often come hither to hunt. After winding several times round the mountain, and thus enjoying the prospect afforded from all its sides, the traveller at last reaches its summit. Here he finds an oval plain, of about a quarter of a mile in length ; ¶ the east end of which is cumbered with the ruins of the military and religious buildings which have successively occupied the summit of Tabor, the west end forms a beautiful table of luxurious grass and odoriferous herbs, which retain their perfume even in the middle of winter. Part of this plain is sometimes cultivated by Arab husbandmen ; but this rarely happens ; when Joliffe visited the mountain, there was not the slightest symptom of cultivation to be seen in any part of it.\*\* Such is its usual state, its beauty is entirely that with which a fertile soil, and the heavy dews unite in clothing it. Tabor commands the finest prospect which is anywhere to be had of the great plain of Esdraelon ; the condition of the fields around, as seen from its summit, is such as powerfully to remind the spectator of the denunciation of the prophet. 'Here,' says Mariti, 'you behold an immensity of plains interspersed with hamlets, fortresses, and heaps of ruins.' †† "I beheld, and, lo, the fruitful place was a wilderness,

\* Burekhardt, p. 334.

‡ Stephens reckons 3000 feet in height. This estimate is too great, for the ascent is easily accomplished in an hour, though the path winds very much.

§ Reland's Palestina, Tom. I. Cap. 51.

¶ Buckingham, Vol. I. p. 160, 161.

†† Mariti, Vol. II. p. 160, 161.

† Elliot, Vol. II. p. 363.

|| Burekhardt, p. 335.

\*\* Joliffe, Vol. I. p. 41.



and all the cities thereof were broken down at the presence of the Lord." \* If we lift our eyes from the plain immediately below, and extend our gaze around, we behold a scene of inexpressible grandeur, every object in which gives birth to associations of the most solemn kind, and awakens the remembrance of events of eternal renown. In the distant north-west appears Mount Carmel; its foot laved by the river Kishon, and its summit erewhile, the scene where Elijah contended with an idolatrous king, and where the great controversy between Baal and Jehovah was decided by fire from heaven. Turning to the south, we behold the mountains of Samaria running from west to east, and bounding the plain: we think of the day when the chariot of Ahab rolled along their foot, as the monarch sped before the storm. Immediately in front of the mountains we have just named, are the hills of Gilboa, where "the shield of the Mighty was vilely cast away:" and still nearer to us, and in the same direction, we behold the little Hermon, and at its foot the villages of Endor, and Nain, where the Saviour of men bound up the broken heart of the widow, by recalling her son to life. Turning to the east, the eye rests on a region where the Son of God often journeyed, and where a great part of his ministry was discharged: we obtain a glimpse of the lake of Gennesareth, sleeping peacefully amid the mountains, whose dark and lofty summits invest it with an air of solemn grandeur. To the south of the lake is seen part of the plain of Jericho: beyond are the hills of the Hauran; the glittering top of the great Hermon, and the peaks of the anti-Lebanon chain. In the north are the hills of Nazareth, running in successive ranges, and in lines parallel to the mountains of Samaria on the south. Beyond the Nazareth range are the plains of Galilee. The back ground is filled up with the mighty mass of Lebanon, whose snowy summits confine the view which otherwise would extend into Syria.

Tabor has frequently been occupied as a military post. Its commanding position in the plain of Esdraelon; its steep acclivities; and the facility with which its summit may be enclosed and fortified, have recommended it to warriors of every age. In the early times of Israel we read that "Barak went down from Tabor with ten thousand men after him," to fight with Sisera whose iron chariots were gathered together on the plain. In the last struggles of the Jewish nation, it became a post of some importance; Josephus, then governor of Galilee, fortified it with a wall, which he drew all round its summit, and within which, he and the garrison under his command defied the Roman armies, till at last a scarcity of water, occasioned by the excessive heats, obliged them to surrender. Three centuries after, the Empress Helena covered it with churches, in honour of an event commonly supposed, then, as now, to have taken place upon its summit—the transfiguration. In the twelfth century it was taken by the Saracens, who demolished its churches and convents, and slaughtered the monks whom they found residing on it. Its buildings, after having been successively restored and destroyed, have for many ages lain in ruins. At this day, 'a thick wall constructed with large stones may be traced quite round the summit, close to the edge of the

\* Jeremiah iv. 26.

precipice : on several parts of it are the remains of bastions.' There is no doubt that these are the ruins of the wall which Josephus constructed. Here too, is shown a grotto under ground, containing three altars, in allusion to the three tabernacles which Peter proposed to erect.

Every year on the anniversary of the transfiguration, the monks of Nazareth ascend the mountain in solemn procession, and celebrate mass on these altars ; they are accompanied by the whole Christian population of the town, tents are raised on the summit of Tabor, and the night is passed in riotous mirth.

A spectator on the top of Tabor is in the most favourable circumstances for forming a correct judgment of the position and geographical arrangement of the hills of the little Hermon, and Gilboa.

This part of the country has been very loosely described by travellers, and certainly very inaccurately represented on the maps. Stephens speaks in such a way of the hills of Gilboa as would lead us to suppose that they lay across the plain.\* And such is the position commonly given to them in maps, while the little Hermon is placed almost on the banks of the Jordan. The most intelligent account of the site and arrangement of these mountains, we conceive, is that which has been given by Professor Robinson and Elliot ; † and a comparison of their accounts has led us to the conclusion that the hills of Hermon and Gilboa are merely advanced ranges of the mountains of Samaria.

Looking from the top of Tabor, they are seen almost due south, running in lines parallel to each other, and to the range of Samaria. First the range of Hermon ; next come the hills of Gilboa, divided from the former by a valley of about six miles in breadth, and backing the whole is the Samaritan chain. On the east, the hills now under our notice run nearly as far as the Jordan, on the west they extend a very little way beyond the site of Tabor.

## FAMILY HARMONY.

" Behold how good and how pleasant it is for brethren to dwell together in unity."—  
PSALM CXXXIII. 1.

IN my journeyings through this valley of tears, there is nothing more reviving to my spirits than the occasional sight of a scene of family harmony. Among professing Christians you would suppose nothing was more common, and yet, in reality, there is nothing so rare. The great Creator has formed the several members of families with different dispositions, not in order that they may clash and dispute, but that they may endeavour to conquer what is censurable in their *own* characters, to repress and amend what is disagreeable in their *own* manners, and to bear with the infirmities of others. " Those that are

\* Stephens, Vol. II. p. 318. Amer. Bib. Rep. Ser. II. Vol. I. p. 429.

† Elliot, Vol. II. p. 365.

strong ought to bear the infirmities of the weak, and not to please themselves." Is this generally the case? Far from it: each one diverts his or her scrutiny from the investigation of his or her own character, to spy out the faults of the others; and when any dispute arises, each attributes it to the *unyielding disposition of the others*, instead of acknowledging their individual culpability. The *most un-amiable* always censure others most severely, because they feel uneasy in their own minds; but those who enjoy peace within, and know, from experience, how very difficult it is to conquer one's self, make every charitable allowance for the frailties of others. Oh! how it has grieved me to see relations and connexions whom I have observed, during the week, fomenting family quarrels, by artful insinuations and wilful misrepresentations, approach the Lord's Supper, to celebrate the dying love of Him who declared, "by this shall all men know that ye are my disciples, if ye have *love* one to another." How can these children of the devil who are filled with the cunning and venom of the old serpent, which breathes in their conversation, deceive themselves into a belief that they are children of God. "Blessed are the *peace-makers*, for they shall be called the children of God." There is no character invested with such dignity and glory, in my estimation, as that of a peace-maker, and yet how few maintain that attitude in family dissensions. Even where there is much love in a family, and where relatives will make *great* exertions and sacrifices for each other, peace and happiness are often destroyed by contending about *insignificant trifles* that are not worth a second thought. Each one adheres most pertinaciously to his or her own *little peculiarities*, and expects the others to yield to them. If they would only consider it *magnanimous* to yield to others in *immaterial* matters, they would consult their own tranquillity, and promote the comfort of all around them. Very few are exempt from some *annoying peculiarity*, and very few are aware of their existence, or will bear the merited accusation with equanimity. The most effectual way to promote and maintain the general harmony is, for 'every one to mend one,' viz.: himself or herself. One day while I was indulging similar meditations, I called upon a friend who introduced me to her happy family circle. The pleasure I enjoyed upon that occasion, left an indelible impression upon my mind, and I have often wished to communicate the satisfaction I experienced to others. It was one of the most beautiful exemplifications of family harmony I ever witnessed. The venerable and dignified grandmother formed the centre of attraction in their little circle. Age had not dimmed her brilliant hazel eye, which beamed with love on all around; serenity was enthroned on her placid forehead; and a benignant smile embellished her benevolent mouth. Every sentiment she uttered breathed either gratitude to her heavenly Father, for his distinguishing and long-continued mercies, or affection and good-will to her fellow-creatures. She appeared to me to speak the language of heaven, as well befitted one who was so soon to be divested of the shackles of mortality, and to converse with glorified saints and happy angels. Amidst a multitude of care-worn, discontented countenances, how delightful it is to repose the eye upon one who is enjoying "the peace of God which passeth all understanding." Such an one diffuses sunshine on all around; their conversation is like a re-

viving cordial to the drooping spirits, and soothes and enlivens the mind like the perfumes wafted from a garden of sweet flowers, or ' the spicy gales from Araby the blest.' I regard such cheerful Christians as public benefactors, and consider those of a contrary disposition to be guilty of *petty larceny*, in constantly robbing others of their peace and comfort by their *sour* humours. They are like a *blighting east wind*, and their discourse irritates like a *blister*. Their discontented countenances accuse God of injustice, and their fellow-mortals of unkindness; when, if they would only exercise the humility that would become them, they would gratefully acknowledge that they were less than the least of God's mercies, and were held in much higher estimation by their friends, than they deserved.

I was introduced to Mrs. D. as the grand-child of one of her earliest friends. All the warm fountains of youthful affection appeared to gush forth afresh at the sight of a descendant of one who has sympathized with her in many a joy, and in many a grief. She pressed my hand with great cordiality, and rivetted her eyes on my face, hoping to trace some resemblance in my lineaments to those of her former beautiful friend. I read the disappointment which she endeavoured to conceal by expressing the gratification my visit afforded her. Being a member of the Society of Friends, she had none of that artificial courtesy which is cultivated by those who merely seek the admiration of the world, but she possessed that essential innate politeness which arises from a benevolent heart, and that elegance and simplicity combined which proceed from a refined soul and a cultivated intellect, which are incomparably superior, and more uniform and durable. How much happiness must have been felt and communicated by one through whose heart a perennial current of benevolence had been flowing for nearly ninety years. She early taught her children that "love is the fulfilling of the law," and exemplified its influence over her own heart, through a long life. She never censured others, and when their conduct was pronounced unjustifiable by others, her ingenious charity suggested some extenuating circumstance. She exercised all her sagacity in discovering the good qualities of her relations, friends and acquaintances, and thus cherished and nourished many a latent germ and blossom of virtue, that others would have crushed by harshness and neglect. And well was she repaid by the tranquillity of her own well-regulated mind, the devoted affection of every member of her family, and the respect of her numerous friends. Even her great grandchildren enjoyed their youthful sports and frolics more when they were allowed to spend the day with dear grandmamma D. (which was the case the day I called,) as she participated in their amusements and encouraged their innocent mirth. Old age was divested of all the horrors with which my imagination had depicted the winter of life, when I beheld one who had grown old so gracefully. There was no parade of affection, exhibited before strangers, by her family, but I observed that confiding affectionate expression of eye, which characterizes those who read each other's souls, and interpret their thoughts and feelings by those which exist in their own hearts, which cannot be counterfeited to suit the occasion. Every varying expression of that beloved countenance was observed by her vigilant daughter and grandchildren, and every wish

anticipated and gratified with alacrity. Let all parents who wish to reap a rich harvest in the love and veneration of their children, imitate Mrs. D. in inculcating the principle of love as the essence of religion; and teach their children not only to love one another, but uniformly to evince their attachment by gentle tones, kind words, and affectionate little attentions, as well as by great exertions and self-denying actions. In this way may every parent not only prevent domestic quarrels and dissension, but also prevent duels and bloodshed, and promote domestic, civil and social happiness; and also assist in hastening the coming of the Messiah's kingdom, by promoting love and unity among Christians. If the hearts of children were attuned to love from infancy, the perishing heathen would not call in vain for missionaries, as there would be as many candidates as there are now destitute stations. If this discursive little essay should, through the Divine blessing, suggest any useful reflections in the thoughtless, or awaken any good resolutions which will eventuate in an increase of family love and harmony, I shall consider my morning well spent in writing it. S.

## "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

BY THE REV. S. H. TYNG, D.D. OF PHILADELPHIA.

THE *will* of God is his revealed commands, constituting the line and system of human duty. It is *done*, when men render universal obedience to his commands, and become holy as he is holy. That this may be the gracious work and blessing of God upon a fallen world, we are here taught to pray. But there is a special import, I think, in the pronoun *thy*, which ought not to be passed without remark. "*Thy* will be done." There is here a particular designation of the commands of God, in their reference to his authority, because they are his. And we desire not merely, that men should do the things which God commands, but that they should do them, *because* he commands them, from a direct regard to his authority, and a desire to please and honour him. Under this view, I would remark upon the word *thy*.

It is the will of God, by way of emphasis, above all others, because of its superior authority. However the commands of others may be right in their degree, because they are conformed to his will, we are even in reference to them, to render obedience to the will of God, being not men-pleasers, but the servants of Christ, doing the will of God from our hearts. Even when the will of inferior authority is conformed to his will, our duty is to obey, because it is his will, and not merely because it is the will of others. But it is possible that the will of rightful inferior authority may be opposed to his will, and we are then to remember that the will of God

is paramount and supreme. As children we are to honour and obey our parents. But if parental authority contradict the word and will of God, his will is above all others. There is a limit to earthly authority; there is none to the authority of God. When men command according to the commands of God, we obey because he commands. When their authority, however just within its proper limits, opposes his, we are to obey God rather than man. It is "*thy will*" above all others.

"*Thy will*" above all others, because of its perfect distinctness. What is the pleasure and will of others, whom within the limits of their authority we are bound to consult and obey, it is often difficult to ascertain. But God's commands are always clear. Among various paths of mere expediency we may doubt which to pursue; but there can be no necessary mistake in regard to the path of absolute duty as laid down by the will of God. The carnal spirit may shrink from it because it is painful, and endeavour to find some path equally right and less repulsive, but it can never excuse itself from obedience to God's commands, because they were unintelligible and indefinite. If we are disposed to set aside his commands because they seem to require violations of the authority or pleasure of others, still we cannot excuse ourselves upon the ground of their being indistinct. We are at all times, to follow that path of obedience to him, which is always plain to him that understandeth, and right to them that find knowledge. If doubt or darkness seem for a time to rest upon the commands of God, we are to search the Scriptures for a knowledge of his will. Every man must be held responsible for the knowledge of them to whom the privilege has been granted. He is not to depend upon the interpretation and instruction of others alone, but is to seek the guidance of the Lord's Spirit to lead him by the Scriptures, into a knowledge of his will. In the inspired volume, we find always, clear direction and unerring wisdom. And if we are ready to enquire with an humble spirit, and to follow out its guidance, in entire submission, we need be under no error, as to what the Lord our God requires of us. All obscurity comes from our unwillingness to obey. When the Saviour says, "take my yoke upon you, and learn of me, for I am meek and lowly in heart," we can be under no mistake in regard to what he means. And though pride and anger may wish to qualify the command, we can never run to an excess in the line of obedience; we cannot be too meek, or too lowly, or too benevolent in spirit, in our imitation of Christ. When he commands us, "Swear not at all," though we may try to excuse the lawfulness of oaths in certain cases, we cannot doubt that in abstaining entirely, we are right. When we read, "be not drunk with wine wherein is excess;" though we may desire to justify a certain use of intoxicating liquors, which we call moderate, we can never doubt that total abstinence is the certain course of safety and right. There is the same distinctness in every line of duty, and in following out the Lord's will we have but to ask of our Master, "Lord, what wouldst thou have me to do?" "*Thy will*," above all others.

"*Thy will*," above all others, because it is perfectly excellent. The commands of God are the standard of moral perfection among all his creatures. How can the creature be happier than in perfect

conformity to him? How can we be happy at all, until his law is written upon our hearts. The commands of men are always imperfect, sinful, and deficient, at the very best. But even infidels see and acknowledge the purity and excellence of the divine precepts. They are obliged to confess, that the moral principles of the Bible, as they are embodied in the Sermon on the Mount, are highly beautiful and excellent, and that if they were carried out in the universal practice of men, they would make a heaven upon the earth. Obedience to God would indeed be a total transformation of the character and society of man. How truly may his commands be called "that good, and acceptable, and perfect will of God!" And how justly does their unequalled excellence minister impression to their authority, upon minds that are desirous, if there be any virtue, or any praise, to think of these things.

'*Thy will*,' is the will of God by exclusion, in opposition to all others. To take this view, we are called to consider the opposition which is made to the will of God, and the choice which we have necessarily to make between this and everything, which may be opposed to it. We find this opposition often in ourselves; our own wills oppose themselves to the will of God in a direct aversion to his commands, and the petition then is '*thy will*' in opposition to my own. It is one of the greatest and most uniform obstacles to our obedience which is here noticed. When God calls us to renounce all value of ourselves, and all confidence in ourselves to follow him, there is a spirit of pride within us, which makes many objections to the divine requirements. The temper of the unrenewed man rebels exceedingly against the severe and unyielding standard, as it is considered, by which he must be governed, and pleads for the indulgence of the tendencies and dispositions of its own nature. It was of this that St. Paul says, he "conferred not with flesh and blood," when it pleased God to call him by his grace, but immediately submitted himself to the divine commandments. Without weighing the value of worldly expectations and ease, or the worth of anything which he was to sacrifice for Christ, he readily counted all but loss for Christ, and rejoiced that he was permitted to win Christ upon any terms. This is our only course, when the will of God is opposed by our own. We are to submit ourselves to him without murmuring or complaining, and his will is to be done, while our own is to be rejected and subdued. Another shape in which this opposing will within us presents itself, is in the way of explanation of divine commands. The hostility of man to the direct authority of God, leads him to lower as much as possible the meaning of God's commandments, that they may be better suited to his taste. When God commands men to come out from an evil world, and to be separate from its sins, how hard it is to bring them to accept and adopt the direct meaning of his precepts. They are ready to say, 'The Scriptures are very figurative in their language; they speak in much stronger terms than they mean to be understood; we are to adapt them to the circumstances in which we are placed,' &c. Thus, in a thousand instances, with which we are familiar, men take their own wills to qualify and explain the will of God. They would bring down the holy standard of the Gospel, to suit the corruptions and infirmities of their own sinful natures. They

plead that these strict and unyielding commands were not meant for persons situated as they are, immersed in business, surrounded with temptations, distracted by cares. They would rather make the law of God a changing one, adapting itself to the circumstances and convenience of man. But all this is merely a qualified opposition to the will of God. We must take the word of God as it is, and abide by its commands. And whatever be the spirit, or the argument of opposition which we find within ourselves, we are still to say, "*thy will*" in opposition to our own.

'*Thy will*' in opposition to the will of others around us. No one can set out in the attempt to do the will of God without finding this opposition. The various directions which the worldly gives to one who asks the way to peace, one sending him to the pride of self-righteousness, and another to the heedlessness of indifference, and another to the giddiness of earthly folly, all show out this opposition to the will of God. Let him come back to the Bible, and there all is clear and intelligible. "*My son, give me thy heart,*" is perfectly distinct. There is no doubt as to what God means. There are no obscurities, no contradictions here. But if dissatisfied with this, he will have some one explain away the command of God for him, because it seems too strict, or unreasonable: this is taking the will of others in opposition to the will of God. The Bible says, "*Ye must be born again.*" This is the will of God. But what does this mean? When conscience, enlightened by the Holy Spirit, gives the interpretation, it is plain enough. While a sense of guilt and corruption presses there, and the holiness of the character which God requires, shines before it, there is no doubt as to what God means. But how many find the demand too repulsive for rebellious nature, and desire to know if there is not some explanation of the terms which will lower their meaning! And in obedience to this spirit, some say it means merely the conversion of heathens to Christianity, or it means the change of profession which is made in baptism. But what is all this, but following the will of others in opposition to the will of God!

These illustrations are sufficient for my purpose. We pray that the will of God may be done above all others, and in exclusion of all others. He has given us a rule of conduct perfectly distinct and plain, and by it we are through his grace to walk. We are to choose his commands as the only light and guide to our feet, and make it our single purpose to ask what the Lord our God hath spoken concerning us. If our own corrupt nature, or the vain imaginations of others furnish objections, we are to turn a deaf ear to them all, and resolve to walk in the strait and narrow way which the Lord has opened. And in this petition we ask that this may be the plan adopted and carried out by ourselves, and by other men. Thus may we all walk with God, to the rest which remaineth for his people.



## THE ADVANTAGE OF EARLY RELIGIOUS EDUCATION.

SOME years since, a gentleman, passing through an obscure alley in London, on a Sunday morning, distributed religious tracts as he went along. A woman with whom he left one of the little publications, informed him that she had a lodger who would feel pleased if he would pay him a visit. He instantly complied with the request, and was introduced to a room, where upon a miserable bed he perceived a fine young man, in the last stage of emaciation and decay. The gentleman entered into conversation with him, and was pleased to discover that the unhappy sufferer was not only fully prepared to receive his instructions, but that he appeared to be truly impressed with the character of his state, and acquainted with the system of salvation through the crucified Saviour. He confessed he had been brought up in respectability, that he had received a religious education, that he had fallen a victim to vice, that he had abandoned his parental home, that his constitution had been ruined by excess, and that his present condition had resulted from his own depravity. He then proceeded to describe how in his misery, like the prodigal son in the parable, he had come to himself, how all the impressions of early life had been revived by an influence from above, how earnestly and penitently he had cast himself before the throne of grace, and how at last he was enabled to indulge in some expectations of final forgiveness and acceptance beyond the grave. When the gentleman kindly enquired if he could do any thing for him, the young man with considerable hesitation, but yet with absorbing earnestness, said, 'I hope I have obtained the forgiveness of God, would that I could receive that of my father!' The gentleman, whose feelings were very strongly excited, offered his services, enquired the parent's address; and as the situation of the young man admitted of no delay, he immediately repaired to the residence of the father, whom he found at home, and to whom he was introduced. Some embarrassment followed. At length the gentleman said, 'I believe, sir, you have a son.' The old man became violently affected, burst into a flood of tears, and sufficiently exemplified how much the conduct of the child had agonized his heart. The gentleman, after some delay, proceeded, with as much caution as he could exercise, to narrate the circumstance which had transpired in the morning, and concluded by offering his services to conduct the parent to an interview with his erring but penitent child. A silent assent having been given, they proceeded to the house where the young man was lodging. They soon arrived at the place. The gentleman first entered the apartment. The young man when he saw him faintly smiled with pleasure; and then, looking further, he perceived the grey hairs and well-known countenance of his father. With all his remaining strength he uttered the most pathetic entreaties for forgiveness: the whole affection of his father was aroused; and, according to the description in the parable before quoted, he ran, took his son in his arms, and gave him the most endearing assurances that he was pardoned. The young man had put his arms round the neck of his father, who suddenly felt the filial embrace relaxed: he looked through his tears, and found that he held the corpse of his child! The effort and the emotion had proved too much for his strength, and his spirit had fled to the presence of its God.

## Review of Books.

A COMPARATIVE VIEW OF THE CONSTITUTIONS OF GREAT BRITAIN, AND THE UNITED STATES OF AMERICA. In Six Lectures. By P. F. AIKEN, Advocate. Pp. viii. and 192. London. Longman, and Co. 1842.

It is seldom that we read a book of this description without meeting with some political, moral, or religious sentiments with which we do not agree. After a careful perusal, however, of this little volume, we cannot recal *one sentiment* which has not our entire concurrence. This declaration may seem strong; but we are willing to stake our character as reviewers on the recommendation implied in it. We consider ourselves much indebted to Mr. Aiken for acceding to the 'request' of his Bristol audience, by publishing his Lectures, as well as to that audience for making the request. Their sound judgment and good taste are, in our opinion, clearly shown by their due appreciation of such a Lecturer as Mr. Aiken.

We almost wish that the book had had another title, since the present one does not, at first sight at least, convey any adequate idea of the vast number of interesting and important subjects treated of in the Lectures. We cordially agree with our author's sentiment in his Preface on this head;

'The subject has an intrinsic claim to attention. It embraces a variety of topics, both entertaining and important, and historical truths of immense practical value, concerning which the people are deeply interested, and too often misled.'

The *style* in which the Lectures are written is at once *simple, pleasing, and forcible*, and sometimes *eloquent*. The last is arrived at by no strained efforts, but is rather the natural product of a well-trained mind, thoroughly acquainted with all the bearings of the subject on which it treats, deeply interested in it, and desirous of conveying at the same time just information and kindred interest to those whom it addresses.

Forming our judgment from this work—which is the only one we have ever had the pleasure of reading from the pen of Mr. Aiken—we should say that his *religious principles* are those of a *sincere* Christian and a *sound evangelical Churchman*. His *moral sentiments* are the genuine *fruit* of his religious principles; and his *politics* are founded on the *basis* of Scripture, *guided* by sound reason and judgment, and *established* by observation and experience. *Decision and moderation* are strikingly combined throughout. He writes like a man who feels a perfect confidence in the rectitude of the sentiments which he advocates,—having embraced them after the most mature consideration; and who knows at the same time the absurdity and uselessness of attempting to *dragoon* others into the adoption of kindred opinions. His whole tone and manner is remarkably calculated at once to *assure* a friend, and *disarm* an enemy. At times, indeed, he manifests somewhat of a righteous indignation against what he considers to be crying evils. An instance of this is to be found in his remarks on American Slavery. And truly we think it would be at once unworthy of a

APRIL, 1843.

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man and a Christian, to be silent where duty so manifestly calls us to "cry aloud," and "spare not."

'We would not enter on our list of friends' the man who could for a moment defend or sanction a system so fearful in itself, so lamentable in its consequences to *all* concerned, and to *none* more so than to it's—we were going to say—diabolical *perpetrators*! Slavery is horrible at all times, but never so much so, as when cloaked in the garb of liberty and freedom! Words of liberty flowing from the lips in rich profusion, while thoughts of slavery are brooding in the heart, and deeds of violence performing by the hands, might with reason call forth from the *honest* Englishman the indignant reproof of the Poet—

Who can *think* one thing, and another *tell*,  
My soul detests him as the gates of hell!

But we adopt the language of a far higher authority, and state the character of such in the words of the inspired writer; "While they promise . . . liberty, they themselves are the servants of corruption:" and we turn from the subject with the beautiful sentiment of our author, and the very just remark which follows it;

'The occasion would justify the severest, the most indignant invective. But rather let us forbear, and *pity* the master as well as his slave.

'Our American brethren have still a canker in their institutions which strikes upwards and downwards it's virulence. "It is more blessed to give than to receive." "It is more cursed to oppress than to be oppressed."' P. 188.

Did our limits permit, we would willingly indulge our readers with Mr. Aiken's eloquently expressed sentiments on many of the most important subjects of discussion in the religious and political world at this day, and on some of the great events of history. It gives us unfeigned pleasure to listen to the very striking and appropriate manner in which he treats of the glorious Reformation (p. 4.) and also of the Revolution of 1688; the latter of which events is alluded to in one of the services of our Church as 'the Deliverance of our Church and nation from Popish tyranny and arbitrary power,' and is designated by our *High Church* Puseyite brethren as 'the rebellion of 1688!' The *consistency* of such *High Church* sentiments as these with the language of the Prayer Book, which is called by some 'The Church,' we leave to the authors of them to determine!

Mr. Aiken's tribute to the departed worth and exertions of WILBERFORCE, and to the living merit of ASHLEY, cannot but be grateful to the feelings of every Christian philanthropist. His meed of praise to the *character* and *services* of 'England's veteran patriot—her beloved and revered WELLINGTON' is as admirable as it is just and merited; while the elegant and appropriate notice of 'the peaceful and happy reign of our young and beloved Queen,' cannot but draw forth the response of gratitude and loyalty from the heart of every Englishman who has learned aright to obey the inspired injunction, "Love the brotherhood, fear God, honour the Queen."

His observations on the *absurd* and *impious* practice of *duelling* are scriptural, striking, and pithy. 'Truly, to commit a crime in com-

pliance with a foolish and vicious custom, is a strange mixture of physical hardihood and moral cowardice.' . . . 'But the world's reproach,—who can bear it? Say rather, "a wounded conscience who can bear?"' This is only a single instance of the high ground which our author *uniformly* takes on all moral and religious questions, and from which we defy the world at large to dislodge him. His passing notice of the Bible, Missionary, and other kindred Societies, all serve to evince a mind alive to the best interests of his fellow-creatures, and sensible to the true *source* and *proofs* of England's glory, as "a city set upon an hill which cannot be hid," "holding forth the word of life" to the "nations which sit in darkness and the shadow of death." His observations with regard to 'Montesquieu's well known eulogy of the British constitution,' and the quarter whence it will receive its fatal blow, is so beautiful, that we cannot withhold it from our readers; 'May the Almighty, who has so often preserved us in the hour of danger, avert from our beloved country the doom of fallen nations. Sparta, Rome, Carthage, were heathen—England is a Christian country. Let that salt of the earth—pure, preserving Christianity—be diffused throughout the mass of our population, and our's will be "the righteousness which exalteth a nation," and saveth it from ruin; "but if the salt have lost his savour, wherewith shall it be salted?"'

The contrast of England's constitution with that of the United States, must, if we are not much mistaken, produce a great impression upon the mind of every considerate person, mingled with a sense of lively gratitude to the "Giver of every good gift." The *impartiality* with which each is portrayed, and its respective defects and excellencies pointed out, is, in our opinion, extraordinary; though we should be far from admiring Mr. Aiken as we do, if he *affected* either want of perception or *indifference* as to the striking contrast which he so forcibly depicts throughout the varied topics on which his lectures touch. On a careful consideration of the whole, we can both admire and sympathize with the feelings of the humble mechanic at Bristol, who while listening to the lectures, could scarcely refrain from exclaiming aloud, 'England, with all thy faults, I love thee still,' and who declares in his letter to Mr. A. 'Sir, I feel more than ever determined to disseminate a spirit of patriotism wherever and whenever opportunity may be afforded me of so doing.'

This remark suggests to us the importance of circulating the book among the lower classes of society, whose minds are so fearfully poisoned, in the present day, by works of an opposite description. The lectures are specially dedicated by the author to 'the youth and the working classes of the United Kingdom,' and we cordially concur in his recommendation. We have no doubt they will be found extremely interesting to all well-trained young persons from the time they enter their teens, and even earlier in some cases. A three shilling book is within the reach of most, and we can recommend it as being considerably cheaper than most *new* books which are now published. We wish that a larger table of contents, with reference to the pages, and also an index and running titles could have been added to it. Possibly Mr. A. may take the hint for a new edition, which we hope shortly to see.

In conclusion we may say, that the geographical account of North

America, and the colonization of it, is very interesting, and must be read with a map. We may add also, that the author's sentiments are fortified by most aptly selected passages from political writers, as well as from some of the most approved religious authors of the day; we instance Chalmers, M'Neile, and the author of 'Essays on the Church.' His quotations also from the facetious Sydney Smith, and that extraordinary genius, Charles Dickens, are of the most amusing and appropriate kind, and evince a versatility and sprightliness of mind which can readily turn from *grave* to *gay*, when convinced that the 'time to laugh' has really arrived; though it cannot like the reckless Serio-Comic Clerical Novelist, Mr. Paget, indulge its sportive imagination, and keen sense of the ludicrous: much less its powers of sarcasm, wit, and satire, at the expense of *private feeling*, *genuine truth*, and the interests of that *holy religion* which we *profess* at least to respect and venerate; and all of which we consider to have been grossly, though we would fain hope *ignorantly* or *unintentionally*, violated by the author alluded to.

TRUE STORIES FROM THE HISTORY OF THE CHURCH. With Preface. By the Rev. THOMAS KING. Pp. xii, and 175. London, Hasleden, 1843.

THE Author of the preface to this little work remarks and laments the small attention paid to *Church* history in the education of the young, as contrasted with the efforts made to put them in possession of the leading events in the histories of Greece and Rome. We think there is considerable ground for this remark, and that it would be extremely desirable that means should be taken to remedy the evil complained of. A competent acquaintance with Church History is very beneficial even to the youngest classes. We cannot at present dwell on the reasons which lead us to insist on this; but we recommend the subject to the consideration of those concerned with the education of the young.

This little volume is an attempt to present the elements of Church History to that class in an attractive form; and we think the author has, to a considerable extent, succeeded in his aim. Of course we can only regard it as a very brief introduction to other works, but in this point of view we think it interesting and valuable. It will engage the attention of children from *seven* years of age and upwards. We have derived considerable pleasure from the perusal of it, simple and unpretending as it is.

We regret that the subject of Infant Baptism should have been touched on at all in a controversial manner, as it is at p. 125. Surely there was no necessity to *perplex* the minds of children on such a subject. However, we allow that it is merely an incidental notice, and may only have been meant for a connecting link of the history. But though this short paragraph might have been very beneficially omitted, yet we are bound to confess that it is the only objectionable thing we meet with in the book; unless we should add, that we fancy our Author has, in a measure, fallen into the *error* which charac-

terized the Dissenters some years ago, and distinguishes the Puseyites at present, of painting the early ages of the Church in colours much more glowing than facts will warrant. Trusting however that he had no *sinister* object in so doing, we may, we think, safely venture to recommend this book for the edification of our youthful readers.

## PAMPHLETS ON PUSEYISM.

I. THE CASE AS IT IS: or a Reply to the Letter of Dr. PUSEY to his Grace the Archbishop of Canterbury; Including a compendious statement of the Doctrines and Views of the Tractators, as expressed by themselves. By WILLIAM GOODE, M. A. of Trinity College, Cambridge; Rector of St. Antholin, London. Second Edition. Pp. 57. *London, Hatchards. 1842.*

II. PROTESTANTISM OR POPERY. A Tract for the Times, shewing that the Tractarian movement is a departure from the Principles of the Church of England, and a departure for the principles of the Church of Rome. By the Rev. EDWARD YOUNG, M. A. of Trinity College, Cambridge. Pp. 88. *London, Nisbet. 1842.*

III. THE PUSEYISM OF ALL AGES briefly analysed, as to its chief error in principle, and its first evil in effect. Pp. 32, and

A RESPECTFUL ADDRESS to the Lord Bishop of London, concerning some prevailing notions apparently countenanced in his Lordship's late Charge. Pp. 32. By the Rev. C. I. YORKE, M. A. Rector of Shenfield. *London, Nisbet. 1842.*

IV. PUSEYISM; or the Errors of the Times. By the Rev. ROBERT FERGUSON, Minister of Brickfield Chapel, Stratford, London. Pp. 72. *London, J. Snow, 1842.*

V. DANGER AND DUTY, or a few words on Popery, Puseyism, and the present state of the Times in connexion with Truth, Righteousness, and Peace. By the Rev. RICHARD MARKS, Vicar of Great Missenden, Bucks. Second Edition. Pp. 55. *London, Nisbet. 1843.*

WE have combined these various pamphlets under one head, not because we do not think them all worthy of separate notice, but because such notice of them could not be taken within anything like reasonable limits. Add to which, that they all bear very much upon the same subject, and may tend to support and illustrate one another.

Mr. Goode's 'Case as it is,' is already too well known to need much comment. In common with many others, we deem ourselves deeply indebted to this indefatigable champion of Protestant Truth for this compendious publication, which, if we mistake not, contains as much of the *pith* of the Oxford Tracts and publications, in literal quotation, as most sound-hearted Protestants will desire to see. At least, if they are hankering after more, we should begin to suspect the soundness of their theological perceptions.

We will quote from Mr. Marks and Mr. Young, two brief passages illustrating the nature of Mr. Goode's pamphlet.

'Whoever is desirous of obtaining a bird's-eye view of Puseyism,

will do well to get '*the Case as it is,*' by the Rev. W. Goode,' &c. —*Marks*, p. 54.

'On these as on other points, the cream of Tractarian doctrine has been collected with great candour and accuracy by the Rev. W. Goode, in '*The Case as it is,*' a publication which needs only Mr. Newman's *imprimatur*, to be received as a sort of thirty-nine Articles of Tractarianism.' 'We owe much to Mr. Goode, and much to the author of the admirable *Essays on the Church.*'

We shall close this brief notice of Mr. Goode's pamphlet, by quoting the two emphatic questions which, in accordance with Dr. Pusey's appeal to our ecclesiastical authorities, Mr. G. would wish to be propounded to them for decision.

'1. Are individuals among us to be allowed to 're-appropriate' at pleasure, and inculcate upon the people as 'Catholic' truths, doctrines which our Reformers rejected, and drew up the Thirty-nine Articles to eradicate from among us?

'2. Is a party which has armed itself for a struggle never to be terminated, but in 'a decisive issue' in its favour, whose subtle teaching is continually drawing over numbers of young inexperienced minds to their standard, and whose object is to undo what was done at the Reformation, to be allowed to work out its plans undisturbed?'

His brief concluding remark is as appropriate as his questions are pointed and emphatic:—

'Upon the answer to these questions depends, under God, the well-being—the existence—of our Reformed Church.'

Mr. Goode's book is peculiarly convenient for reference, on account of the copious table of contents, pointing directly to the page where each subject is treated of; and it affords in this particular a very desirable example for other authors to follow, if they wish to save the time of their readers, and impress upon their minds the subjects on which they write. We wish Mr. G. had also indulged us with a running title, which would have been extremely useful and convenient.

II. Mr. Young's Pamphlet greatly needs some *waymarks* such as we have just noticed, and we hope in another edition he will afford them to us, since the publication is in itself far from unmethodical. On many topics it is much more dilated than Mr. Goode's; and goes more into a *discussion* of the subjects treated of than was consistent with Mr. G.'s intention. We believe we are correct in stating, that Mr. Young was an Hulsean Prizeman at Cambridge, during the period of his under-graduateship. We may add, that we congratulate the sound judgment of our University in having selected him as such. Neither do we think it beside the purpose to pay a tribute of respect and admiration to the *truly generous* system of education pursued at that noble foundation—Trinity College, Cambridge; while we congratulate that College upon the fact, that *three* of the authors whose very valuable publications we are now reviewing, have been educated within her walls. The names of Goode, Young, and Yorke, will, in our opinion, ever be a credit to the University and the College in which they were educated; and if Cambridge and Trinity shed a lustre upon them, they at least will reflect it back upon Trinity and Cambridge; and will compel the country at large to believe, that they are well worthy to be styled the '*seminaries of sound*

learning and religious education.' We must be allowed at all events to speak thus with impartiality, not having ourselves had the happiness to be 'of Trinity.'

We wish our limits would permit us to give extracts from Mr. Young's truly valuable pamphlet. This is, however, rendered less necessary, as both it and Mr. Goode's are published at so cheap a rate, as to be attainable by almost all who would be interested in works of this description. We regard Mr. Young's style as powerful, straight-forward, simple, and intelligible. He goes at once *in medias res*. There are none of the tortuous windings by which the Tractarians seek to drag us through the inextricable labyrinths of argument in which they have bewildered themselves and their hapless victims. All is open and above-board, and courts the face of day. The *right* of private judgment is perfectly conceded, and the *points* on which that judgment is to decide are clearly pointed out. There is, at the same time, nothing which savours of "anger and clamour and evil-speaking." But, at the risk of a more extended quotation than we meant to give, our Author shall explain his own views and feelings in the matter, more especially as there has been a great deal of what we call *would-be charitable declamation* on this head, which has considerably helped forward the cause of error, with those who were *kind-hearted* or *weak-headed* enough to be imposed upon by it.

'It only remains for me to repeat what I have elsewhere declared, that the case before us is one wholly irrespective of the parties involved. The question is altogether *one of principles, not of persons*. So I have examined it: so I would have it judged. I am no more concerned to modify what I have said of Tractarianism, in consideration of Tractarians, than I am to modify what I have said of Popery in consideration of Papists. I protest against the delusion of judging principles by persons; and supposing that a dogma is not erroneous, because a good man may hold it; or that in itself it is not deadly, because it does not always produce death. Much of poison is held in solution—neutralized more or less by other and better things. Many of all creeds and parties hold much that is erroneous, offensive to God, and pernicious to the soul; but happily in *their* case, held in common with, and kept in check by, that which ministereth to life. We may not always pronounce positively of persons in such circumstances; but, if their errors be unconscious, why should we doubt that He who pleaded for His murderers, "they know not what they do," should plead for those who in their ignorance think they are doing God service? This touches not our responsibilities, so far as we have the light. Nor is the measure in which erring brethren are kept from consequences by external restraints, the slightest warrant for remissness as regards the preservation of those restraints.'

We shall only add that our conviction is that Mr. Young has *proved to demonstration* both parts of the proposition which his title sets forth; and that, from the specimen here set before us, no reasonable and impartial person can fail to be convinced that the most appropriate motto of the Tractarian movement is that which has already been assigned it—

'Tendimus in Latium,'—'We are going to Rome.'



We conclude with another very brief quotation from the note at the end of Mr. Young's pamphlet :—

'It is impossible not to advert a moment, ere I close, to a foolish defence—to say no worse—of the Oxford Tracts for the Times, that, with whatever of error, they are, on the whole, strengthening the Church against Dissent. I will not stop, after such a demonstration of the pure Romanism of the system, to ascertain whether we should do well, if so be, to mend schism with idolatry. \* \* \* Were I asked to characterize the movement as regards Dissent, I should call it a scheme for upholding the Church by decretals long known to be false — for strengthening it by provoking the just jealousies of its friends, and for ennobling it by verifying the worst slanders of its foes.'

III. With regard to Mr. Yorke's pamphlets, the public seem already to have stamped them with a mark of approbation too clear to be mistaken. The *tenth thousand* of the Address to the Bishop of London is now on sale. Of that address, we can with truth say, that we think it may emphatically be styled 'respectful,' for a publication more characterized by the spirit of a gentleman and a Christian it never was our happiness to meet with. Mr. Yorke affords us a most instructive example of the '*suaviter in modo, fortiter in re*' system of speaking and acting, and convinces us that the most uncompromising adherence to *principle* may be combined with perfect courtesy of conduct and manner. The respect and consideration shown for the *office*, the *person*, and the *feelings* of his diocesan are alike creditable to the Bishop and the author, as manifesting the kindly terms on which both parties act towards each other. We believe that not a bishop on the bench could be justly displeased with such an address as this from any clergyman in his diocese, and that the public will always be gainers from controversy or discussion carried on in such a spirit.

We placed the other pamphlet, 'Puseyism in all Ages,' first, because it was first published, though we have reversed the order in our notice of the two. Our author's aim is to show, that this consists in 'THE CORRECTION OF THE REAL OR IMAGINARY EVILS OF THE TIMES BY THE ELEVATION OF A DIRECT AND UNCONDITIONAL CHURCH AUTHORITY. This is the Puseyism of all ages. It was that of Gregory; it is that of the Oxford Tract-writers; not to mention their precursors, Laud and others, who strove to do by the sceptre, what they are striving to do by the pen.'

We simply add, that we believe that Mr. Yorke's position is fully borne out by *observation* and *experience*; and we feel happy that the trifling expense of these pamphlets renders it unnecessary to do more than recommend them *most strongly* to the attention of our readers.

IV. This publication is by a dissenter, though we do not know to what denomination he belongs. As might naturally be expected, his dissenting views and feelings develop themselves occasionally in his pamphlet, and give a turn to his sentiments and expressions on the much-agitated subjects on which he treats. We cannot accord with his opinions on several points: for example, in the belief that *popery* is *not* on the increase, or that if it is, such increase and prospective ascendancy consequent upon it, is to be attributed solely to the members of the Church of England—lay and clerical. We are far from attempting to assert, that the Oxford Tractarians have not done much

to foster Popery; but we are equally far from the conviction, that Popery has not been *most materially* helped forward by the agency of Dissent. With or without intention, almost all classes of Dissenters in their zeal against the Protestant Church of England, have joined hand in hand with the Popish Church of Rome. We cannot dwell on this subject at present; but we refer any candid inquirer to the history of the last ten or twelve years of the operations of Dissent—not in a *defensive*, but an *aggressive* point of view.

But while we think it our duty plainly to state our views on this subject, and to refer to other points on which we are at odds with Mr. Ferguson, we think it but fair candidly to allow, that his pamphlet contains much valuable matter, and is apparently written in a very good spirit. We believe him when he states at the outset that he ‘most solemnly protests against anything like party feeling,’ and that it is far from his intention to attack or depreciate any portion of the Christian Church. But, on the other hand, while we have so many valuable pamphlets, written by Churchmen, which—to say the least—are quite as clear and powerful as Mr. Ferguson’s, we cannot think it consistent with our duty to recommend his to our readers. Though we are far from regarding the errors of Dissent in the same light as those of Popery and Puseyism, we nevertheless do regard them as *decided errors*, and must therefore caution all within the sphere of our influence against them as such. We always rejoice when they may be traced rather to the *head* than the *heart*, but we should greatly desire to find the heads of our readers clear, as well as their ‘hearts right in the sight of God:’ and while we say ‘grace be with *all* them that love our Lord Jesus Christ in sincerity,’ we nevertheless rejoice more abundantly when such are found, as we thank God they are in large and increasing numbers, within the fold of our truly scriptural and apostolic Church.

V. The author of the pamphlet placed last in our list, because this edition at least is last published, was well known to our readers many years ago by his valuable papers under the signature of ‘*Aliquis*.’ We venture to express the wish, that our pages were again enriched with contributions from his pen. But the whole *tone* and *tenour* of his present publication leads us rather to express a *wish* than to indulge a *hope* on this head. Mr. Marks states in his preface, that he ‘does not intend to enter into any controversy on any part of its contents, either by letter or through the press.’ He is now advanced in years, and writes on this occasion, simply actuated by a sense of duty. His pamphlet, as he feelingly intimates at p. 40, may be regarded as a solemn warning from the borders of the grave, and from the lips of one to whom the censure or applause of man is a matter of perfect indifference, since he must expect very shortly to be entirely unconcerned in ‘all that is done under the sun.’ His spirit seems to be deeply, and, in our opinion, most justly wounded at a calm review of all the circumstances connected with this most extraordinary movement in the Church, and he thinks it inconsistent with his duty to be a silent spectator, though he might have been almost tempted to address to others the words of the afflicted prophet, “My soul shall weep for you in secret places,” and to himself the language of the pious Doddridge,

'Thou my heart with anguish feel,  
The evils which thou canst not heal.'

He quotes Dr. Pusey's expressions of apparent delight at the success of 'the movement' not only as concerns its publicly avowed adherents, but also as to 'the still wider influence which is indirectly telling on great numbers who, as yet, do not profess to join it.' And he adds, 'Alas, this is but too true, and to this *indirect influence, secretly stealing on many good men's minds*, we may attribute that death-like silence they maintain, and all their apparent apathy and unconcern as to the present state of things.' P. 36.

Again, at p. 39, he says, 'There yet are, I trust, many of you who stand aloof from Puseyism, and from most High Church extravagancies maintained by others; but it is to be feared that no few of you are, more or less, entangled in the net of *apostolic succession*.'

We shall not quote further from our author on this head, but rather express the earnest hope and prayer that the *ultra* views of Apostolical succession now gradually obtaining among our evangelical brethren may not eat out the life and vigour of true spiritual religion among them, just as party politics and hatred of the Church of England have eaten it out among so many classes of Dissenters in this country. It may serve as a very convenient sledge hammer to knock down every external pretension of every species of Dissent; but is it not to be greatly feared that it will inflict a more deadly blow upon the *internal* purity and scriptural spirituality of our beloved Church.

At the same time we are free to confess that Mr. Marks' *Church Principles*, as expounded at page 22, do not come up to our own, though we have not space at present to discuss the difference between us; neither can we admire some expressions at p. 6, as to the concoction of the Puseyite system. But, with these exceptions we cordially concur with Mr. M.'s views and feelings, and as cordially recommend his pamphlet to our readers, though the fact of the *fifth* thousand being now on sale might seem to render such recommendation superfluous. The strictly *practical* observations to be found in it under the head of 'Duty' we regard as extremely valuable, and shall be truly thankful if they are very generally acted upon. It has long been our decided opinion that with reference to the direful system of Puseyism, there might with melancholy emphasis be applied to evangelical Churchmen generally, and to the evangelical Clergy in particular, the poetic lamentation over Jerusalem of old—

'The Roman conquers, but by Jewish arms.'

We know that *ignorance* on the subject is one great source of the indifference which is so fatally prevalent; but, under all the circumstances of the case, we must regard such ignorance as *decidedly culpable*, and inconsistent with any adequate sense of Christian duty, and Christian responsibility at so eventful a crisis in the annals of the Church; and with these views we earnestly hope it may quickly be dissipated by an intelligent perusal of such publications as those which we have been reviewing, and which are amply sufficient to open the eyes of any man not *wilfully* blinded to the fatal errors of the deadly system which they so ably expose, and so incontrovertibly refute.

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### EASTERN AFRICA.

DURING the year 1841, the Rev. J. L. Krapf was enabled to prosecute his labours in Ankobar, in superintending the School which he had established and in translating the Scriptures into the Galla language.

The Committee had suggested to Mr. Krapf the desirableness of his proceeding to the coast, in order to assist Messrs. Mühleisen and Müller in their efforts to reach Ankobar. The circumstances of the Mission, however, prevented him from acting on that suggestion until the beginning of last year; when, having made provision for the carrying on of the School during his absence, he resolved to go to the help of his Brethren, supposing them to be still in Aden.

In selecting the route by which to prosecute this journey, he judged it advisable not to proceed by the shortest road to Tadjurra, through the Adel country, but by Gondar and Massowah, for the following reasons:—

1. I wish to become acquainted with the new Abuna, in order to know what we may expect from him regarding our future Missionary labours. 2. I wish to inquire how far the friendly sentiments which Oobieh is reported to entertain towards the English, and myself in particular, are correct. 3. The Committee will be anxious to hear how far Tigrè may be accessible, in order to a renewal of our Missionary labours there. 4. As I have now a large number of copies of the Amharic Scriptures, I think it necessary to distribute a part of them in such Abyssinian provinces as have not hitherto been visited by a Missionary. 5. Particular attention shall be paid to the verbal proclamation of the Gospel, which is so important a part of Missionary work in Abyssinia. 6. Considering that I can do nothing at all of this kind through the Adel country, I should prefer the route through Gondar the more, as this interesting journey promises to afford some recompence for the time which will elapse before my return.

Accordingly, on the 10th of March, Mr. Krapf started on this journey, which afterwards proved to be a very difficult and eventful undertaking.

Although Mr. Krapf had obtained the King's permission to leave the country, he thought it prudent again to take leave of His Majesty; and with this view he proceeded in the first instance to Angollala, which place he reached on the same day.

'March 11, 1842.—Early this morning my Baldaraba [Introducer] made his appearance, requesting my immediate attendance at the palace. I found his Majesty talking with his officers in the court-yard. As soon as he observed me, he ordered me to draw near; and took me to the eminence from whence he usually gives judgment, and frequently, also, an audience. Having inquired after my health, he repeated several times, 'You shall not leave me, my father, as I shall have no adviser when you are away.' I answered, that the reasons which induced me to leave his country for a short time were very urgent, and partly intended for his own benefit.—'Well, then,' he said, 'I will not prevent you from going; but I wish you to reflect on every thing that you want for your journey, and communicate to me your wants; because I wish you to make your journey as agreeable and short as possible.'

'He asked about my wants for the journey. I only requested a good strong mule, and a man to introduce me to the Governors as far as his influence extended on the road to Gondar. Both requests were immediately granted: whereupon he begged me for a blessing, which I gave him; praying that God the Almighty King of kings would so dispose his heart, that he might seek, before all, the welfare of his own soul and the souls of his subjects; and then, that He would incline him to attempt such temporal improvements as might become subservient to the eternal happiness of his people. When I had ended, his Majesty said, 'Amen! May God reward you!' I then

walked away, and he set off for his expedition.

The Wollo Gallas are very bigoted and fanatic Mahomedans; but the Gallas in the south of Shoa are Pagans, and a better set of people. The Mahomedan religion has added a great deal to the depravity of the Wollo Gallas; their corruptness being great enough when they were still Pagans. A principal trait of their character is outward friendliness and civility, with which they cover their inward artfulness.'

This description was fully borne out by the treatment which Mr. Krapf received at their hands. It was with sorrowful feelings, and after encountering many formidable dangers, that he retraced his steps; and it was with thankfulness, that, on the 29th, he again reached the residence of Adara Bille, under whose protection he thought himself secure.

'We arrived at Gatira, the capital of Adara Bille, at 3 o'clock. I immediately sent my compliments, and explained the reasons of my speedy and unexpected return.

'He sent word, that I had done exceedingly well in returning to him, and that God had delivered me from being plundered and murdered on the road to Gondar. At the same time, he sent some refreshments, and promised to give all that I wanted, as he wished to make me very comfortable. Can you fancy this to have been the language of a man who himself was going to plunder or to kill me in his own house? After an hour's rest, I was called to see him; and when I appeared, he used the same expressions as before, and appeared to be extremely sorry for my disappointment in the prosecution of my journey. How could I suppose that Adara Bille, whose house I considered as my own—who always pretended to be the most sincere friend of Sahela Selassieh—who assumed the greatest friendliness—who sent every moment to inquire after my wants—and who, in one word, treated me with the utmost attention—how could I suppose that this man was the very worst man whom I had ever seen in my life?

'My people, as well as myself, hoped that we should in a few days be within the boundaries of Shoa; but our Almighty Guide had intended to lead us by an opposite road, and to try me with indescribable

privations, hardships, dangers, and difficulties.'

On one pretence or another, Adara Bille detained Mr. Krapf for some days, when he wished to proceed on his return.

'April 2, 1842.—The day on which the dark clouds of our critical situation were to be discharged, approached. The work of darkness, the diabolical hypocrisy of Adara Bille, was about to be disclosed. I had begun to read, for my edification, the book called 'Communications from the Kingdom of God,' published in Germany by Professor Shubert. The interesting narratives contained in it gave me much comfort and encouragement. Having finished the reading, I changed my clothes, as I found the old ones very inconvenient, and partly worn out. At that time I did not know that without this change my long journey afterward would have been still more painful and precarious.

'I then decided to escape during the approaching night. I packed up separately those things which were of value, and which were not too heavy, viz. the money, most of the clothes, instruments, important papers, &c.; while I left the ammunition-box, having taken as many cartridges as I thought would be sufficient on the road. I also left most of the books, which I knew he would not touch. I intended to leave the house silently at midnight, so that I might be able to reach the frontier of Shoa about day-break.

'But Adara Bille hastened to anticipate my plan by the execution of his artful scheme. He called me about three o'clock, P.M., and said, that the Governor of Dair did not object to my return to Shoa, if circumstances had prevented me from proceeding to Gondar; and that he had instantly despatched a messenger, informing the king of my embarrassment on the road, and, and my return to Shoa. Adara Bille communicated this news to me with such cheerfulness and confidence, that he made me hesitate regarding the execution of my plan for the coming night. He said, 'Be rejoiced, because you will go to-morrow: you will leave me for ever.' I thought it prudent to delay my escape till the next night, in case he should not fulfil his promise of sending me off in the morning. Besides, I had a sick servant, who could

not go with us this night. I asked Adara Bille, in a positive manner, whether I should be off to-morrow; and he swore, by the life of Sahela Selassieh, that I should. I then walked off, quite satisfied. He immediately sent a servant with a fresh supply of provisions, which, he said, would serve me on my road to Shoa. One hour had scarcely elapsed before he sent again, saying, that if I wanted anything more I need only point it out, and it should immediately be presented to me.

'As I wished to depart early the next morning, I went to bed about eight o'clock in the evening, and ordered my servants to do the same. Already slumbering, I was awakened by a servant of Adara Bille; who invited me to call upon him, as he wished to take a final leave of me, as he would probably be in bed or busy when I should start in the morning. This invitation, being given so late, puzzled me a little, and I intended to refuse; but thinking that this would be the last annoyance which Adara would give me, I got up, intending to settle the business as quickly as possible. At the same time, all the servants were invited, except one, who was to watch the baggage. We consulted whether we should take our arms with us or not; but we decided that Adara's house was so close, that our appearance in arms would be improper, particularly as it was the last time we should see the chieftain. We therefore went without our arms.

'When Adara Bille saw me entering the room, he made a bow, and said, that I had given him infinite pleasure in accepting his invitation. The only reason, he said, why he had called me so late, was, because he should probably be busy to-morrow, and unable to take a personal leave of me; and because he was desirous once more of my conversation, which had always delighted him. He then asked whether he could see with my spectacles; and when I told him that most probably he could not, as his eyes were not weakened like mine, he begged me to allow him to try. He attempted; but of course could not see anything. He then said, 'You have told me this before,' and restored the spectacles. Then he wanted to try my boots; but in this also he was disappointed, though I had told him that every boot must be made according to the size of the in-

dividual. Then he asked, whether, in my country, Christians eat with Mahomedans. I replied, that there were no Mahomedans in my country; but that, supposing there were, we should not hesitate to eat with them, as no food which enters the mouth can make a man unclean, but that which comes forth from the heart, viz. plunder, abuse, fornication, murder, &c. He continued asking, and our conversation was prolonged. I at last got tired, and expressed my desire to wish him good night and good bye. But he, hearing this, said, 'Do not go yet, my father; I have not yet been delighted enough: you must eat and drink more, as you have scarcely taken anything since you entered my room.' After a few minutes, I repeated my desire to go home, and then got up; when he, seeing my intention to leave him, went into a small cabinet behind the bedstead on which he was sitting. As soon as he had entered, his servants fell upon me and my people, as if a signal had been given for the purpose. The man who had seized my arm said, 'You are a prisoner: give surety that you will not escape.' My servants, as well as myself, were astonished at this strange proceeding.

'At first, I took the whole scene for an expedient of Adara Bille to prove my intrepidity and courage; but I soon found that the Wollo Chieftain made no sport with me or my people. They took me out of Adara's room, into a small house which had been already arranged for my prison. They first allowed me, however, to see the small cottage in which my servants were confined. I was then separated from them, and conducted to my private jail. There I was ordered to give up all my clothes, and the contents of my pockets. As I hesitated to do this, my guards declared that they were ordered by Adara Bille to put me to death, if I did not instantly give up all that I had with me. At the same time they snatched from me my Abyssinian cloak. I appealed in vain to the justice and friendship of Adara Bille. 'Give up the treasure which you have with you,' was the continual clamour of the plundering soldiers. 'You must die immediately, if you conceal the least of your property.' I remembered the proceedings of the raging multitude toward my Saviour, before Pontius Pilate: His example was the only

treasure which strengthened me in this dreadful moment, when even my life was at stake. I endeavoured several times to remind them of death, and the judgment hereafter; but they had neither eyes nor minds for this application. 'Give up your money,' was their cry. A short time afterward, one of my boxes, which they could not open, was brought in, and I was ordered to open it. I patiently performed this unpleasant business; when the box was taken to Adara Bille, who examined its contents, and afterwards sent it back, with the order that I should shut it up again. From that moment I never saw the box, nor any other part of my property.

As it was very cold, and the little fire was not of much use, I ventured to ask for my Abyssinian cloak. A soldier acquainted Adara Bille with my request, and the cloak was restored. I could not ascertain anything of my poor servants that night: the slaves who were in the room did not venture to communicate with me. The only consolation which they gave me was, that I should not be murdered, and that my people would not be sold as slaves, as I had expected. As it was already very late, and being tired and tormented with anxiety, I lay down on the ground; but sleep fled from my eyes. My mind was engaged in sighing after the support of Him who knows the afflictions of his servants and children. I begged Him to prepare me for a happy entrance into the kingdom of heaven, if this should be my last night on earth.

'April 3, 1842—I rose this morning with the feelings of a prisoner. But I considered myself a *prisoner of the Lord*, whose cause I was sent to promote in Abyssinia; and resolved, however He should dispose of my life, to submit with resignation, as neither life nor property belonged to me, but only to Him. I asked for one of my servants to be admitted to my prison, in order that I might have the company of one who could understand me in my afflicted situation. Dimtza-Roophael, who was one of my eldest scholars at Ankobar, was consequently allowed to converse with me, and to serve me. Through him I learned that my servants had passed a very restless night, having been deprived of nearly all their clothes; and that they had been put into a small cottage which did not protect

them from the severe coldness of the night. The boy who was with the baggage when it was plundered by the soldiers informed Dimtza-Roophael that the soldiers came into the room with lights, took away every thing they found, and brought them before Adara Bille, who examined and counted the different articles and then sent them to his store-house. They then took the boy and put him into the cottage where the other servants were, narrowly watched by Adara's servants.

'April 5—About nine o'clock a servant of Adara Bille appeared, with an order that we should leave the house, and follow the six soldiers, who were to conduct us beyond the territory of Adara Bille. He did not tell us which way we should be conducted; and I could not venture to ask, as Adara Bille might have become angry. Silent, and defenceless, we followed the soldiers, who went before us with spears, shields, and swords. Almost the whole population of Gatira was assembled: most of them wept; others wished us a happy journey; none praised their Chief: and many expected that a punishment from heaven would be inflicted upon the country, in consequence of the injustice shown toward strangers.

'As well as I could ascertain from the position of the sun, my compass having been taken by the robber, we marched NNE. It was now evident that Adara Bille intended to send us to the road at Tehooladere. I was quite indifferent regarding the way, as I could not lose anything more; and indeed I could only profit from being conducted to a road hitherto untrodden by Europeans. I was so strengthened and consoled in my mind by the word given to Abraham, Gen. xii. 1., that I could dismiss all my apprehensions of the unknown road, of its dangers and hardships. I went on with a mind as cheerful and comforted as if no serious matter had happened. How truly says the Apostle John, that "faith is the victory that overcometh the world." But this faith must be a work of God in our hearts.'

It appeared that the soldiers had been directed to deliver their prisoners to Ali Gongool, an inferior Governor belonging to the Tribe Tehooladere, who would most probably have put them to death.

Providentially, however, a merchant coming from Totola met them; and seeing a white man in such a pitiable condition, advised Mr. Krapf to ap-

peal to Amade, the Chief of the country. By this means, Mr. Krapf and his companions were set at liberty.

### COLONIAL CHURCH SOCIETY.

*Nova Scotia.*—The Society's Agent, Mr. Richardson writes:—

'During the year 1842, upwards of 8000 religious books and tracts, including bibles, testaments, and prayer-books, have been distributed, in general, under such circumstances as to induce a hope that they will be of essential advantage. They have in most cases been granted to relieve great spiritual destitution, and on the most urgent importunity.

'Two Sunday Schools have been established among the negro population, and one at Nine Mile House. Several others have been much assisted; conversations held with teachers, and persons removing to, or already settled in, remote and sometimes populous places, have been encouraged and directed to establish Sunday Schools, and distribute tracts, &c. Nearly the whole of the negro population has been visited, and tracts distributed, and services held among them.

'Services have been held in various places, and a regular congregation raised and established at Nine Mile House, where, previously, no clergyman of our Church had attended, and seldom indeed a minister of any denomination, except the universalists, who deny all future punishments.'

*Prince Edward's Island.*—*Extract of Mr. Brookes's Journal.*—'Sunday, Dec. 9, 1842.—There was but a small attendance at service this morning, in consequence of the storminess of the weather. It is however a cause of satisfaction, to reflect that the people are not left destitute of the word of life, even when deprived of the public means of grace. The numerous tracts and religious publications which have been circulated among them, through the instrumentality of the Society, are as so many preachers of righteousness, visiting them at their own habitations, to admonish them to flee from the wrath to come.'

### JEWISH INTELLIGENCE.

*The Thirty-fifth ANNIVERSARY SERMON will (D. V.) be preached on Thursday, May 4, by the RT. HON. AND RT. REV. THE LORD BISHOP OF LONDON.*

#### JERUSALEM.

WE extract the following from the Bishop's letter of Dec. 31:—

'It is with sincere and lively gratitude to the Giver of all good gifts, that in writing to you on this last day of the first year of our residence in Jerusalem, I am enabled to say we are in excellent health. And when for a moment I look back at the events of the year just closing, I am almost lost in wonder and admiration. Few, indeed, have been our trials and difficulties compared with the overflowing loving-kindnesses of our Heavenly Father towards us, both personally, domestically, and officially. Surely I must this day declare and testify that the Lord is gracious and faithful, and that "goodness and mercy," in every sense of the words, "have followed me all the

days of my life;" and not having been disappointed hitherto in my motto, which, by the grace of God, I have been enabled to adopt from the commencement of my career, it would be the height of ingratitude and faithlessness, were I not to adopt the same for the future. I will, therefore, commence the new year, under the same gracious guidance; and however great the difficulties may be which are still before us, having so wonderfully surmounted many through the grace and help of God, I will still "trust and not be afraid," for "the Lord is my rock and my salvation."

'It is my principle always to have the words of my divinely-inspired forefather David before me:—"As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever." His I am; Him I humbly



desire to serve; and whatever he may be pleased to do in and by me, whether in life or in death, His will be done. We shall still continue, God willing, to offer up daily our humble prayers on Mount Zion for his Church, and people; for all sorts and conditions of men; for the extension of the Redeemer's kingdom; for the restoration and conversion of his ancient people; and for the members of the Society, and for all who are engaged in the promotion of it, that we may be "stedfast, immovable, always abounding in the work of the Lord;" and sure we are that in due time we shall reap, if we faint not.'

*Extracts from Mr. Ewald's Journal.*—'On the 1st instant, I sold twenty-three Bibles of the Society's edition, for Bagdad; on the 2d instant, twenty-six more, for Damascus; on both occasions, I could have disposed of more if I had had them.

'Dec. 4 (*Lord's-day*).—The Bishop and Mr. Nicolayson are still at Jaffa. I conducted the German service alone in the afternoon; Mr. Tartakover having been prevented from assisting through inflammation of his eyes. In the evening we met, as usual, for prayers at the Bishop's residence.

'Dec. 5.—This morning I made a little excursion outside the town, leaving the city by the Damascus-gate. I first visited the Cave of Jeremiah, where he is said to have composed the Lamentations. Close by is the prison of Jeremiah, which the Mahometans have now turned into one of their sacred places; several of their saints lie buried there.

'I then turned to the right to see what was commonly styled the Tombs of the Kings. However, this, like the tradition of many other spots about Jerusalem, is a disputed point. Some say they are the Tombs of the Kings, others of Queen Helena and her family; whilst the Jews maintain that it was here that the palace of Kolba Sebua stood, one of the rich Jews in Jerusalem, whose name is often mentioned in the Talmud. Be this as it may, the place is worthy of being visited. At the entrance of the Tombs, there are yet visible the remains of ancient architecture, which shows that this art was then in an advanced state. The entrance itself is very low; and you are

obliged to go on your hands and knees. I struck a light, and entered. The broken fragments of doors, and sarcophagus of marble, show that none but a man possessed of great wealth could have executed this enormous work.

'I left this interesting spot, and proceeded further to the right to view the Tomb of Simon the Just. This, also, is excavated in the rock. The exact spot where Simon and his son lie buried is pointed out. Close by the Tomb is a cistern filled with water. The pious Jew who visits this spot, so sacred to him, does not fail to purify himself in this water before he enters the Tomb. The Jews very frequently come to this spot on Fridays, on the new moons, and in particular thirty-three days after Easter, which is a day set apart as a feast in honour of this departed Jewish saint. They bring their young boys with them to the spot, where they cut off their hair for the first time, and according to the weight of it, they vow to give a sum of money to the poor. The scenery around this Tomb is delightful, and the situation is, at the same time, retired.

'Dec. 19.—All the Jews went in procession down the Valley of Jehoshaphat, to the tomb of the Prophet Zachariah, to pray for rain.

'Dec. 21.—I went to Bethany to see the spot where our Saviour used so often to retire—where that family resided of whom it is recorded that Jesus loved them—where Lazarus, who was four days in the grave, had been raised up by the power of our Lord. I left the city by St. Stephen's Gate, rode round the foot of the Mount of Olives, and, in less than an hour, I arrived at the memorable spot, which is now called El Lazaria. The village is in a most wretched state. The tomb which is pointed out as that of Lazarus is in a vault, to which you have to descend by steps. The place is very retired, and no person would imagine that so famous a town was in its vicinity. But here also one is forcibly reminded that the glory is departed from Israel, and the country trodden down by the Gentiles. O Lord, arise, and have mercy upon Zion; build thou the waste places of Jerusalem, and set thy captive people free!

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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MAY 1843.

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### ESSAY ON THE CHARACTER OF LUTHER.

THE age in which a person lives has a wonderful effect in modifying the disposition ; what is called the *odium theologicum*, for instance, was very much fostered by the practice of the times during the Reformation. Human nature is constantly exposed to the action and re-action of opposite and contending principles ; avoiding one error it falls into the other, and if during a person's life-time, any particular mode of thought be much in vogue, if any particular habit of mind, whether for good or for evil, be much in fashion, it is astonishing how the character becomes imperceptibly altered and modified.

To this we must add another very general cause why various particular dispositions are promoted in any particular age, in which an individual happens to live, namely the prevailing bias of the mind itself towards those views and those dispositions which the circumstances of the times seem to inculcate, and render necessary under every consideration by which rational creatures can be impelled. Habit thus becomes a chain by which the mind is bound, and then looking at what is done around him, and looking also at what expediency seems to render necessary, the person becomes in fact very much altered and modified in his sentiments and in his disposition. With all this influence around him and within him, how can he singly resist the torrent of prejudice in which he finds the great and the good involved on every side, and in every varying degree, on every possible subject, to which human nature can turn its attention ; with all this persuasion and example how can he maintain unbiassed the course of thought in which he is led to indulge.

And in fact, as the certain consequences of this law, we see men in various ways influenced by the habits of thought and varying dispositions of those around them. Some men do not scruple to affirm that, not possessing any particular sentiments themselves, they are openly and readily attached to any views that seem from time to time most

MAY, 1843.

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plausible. But leaving such out of the case, we might, if circumstances permitted, adduce many instances of others, having their own opinions and capable of judging in nearly all instances for themselves, still wrought upon imperceptibly by the circumstances of the times during which they lived. It is very common, for instance, to say that such a person's taste in any department of literature has become vitiated by barbarous diction, as was the case with Luther after reading the schoolmen; and nothing is more plain than that many such and similar effects may be noticed. But there is something more than this developed in the history of our great Reformer.

Born of remarkably pious parents, and tutored in religious instruction from his earliest days, Luther showed a disposition easily impressed with a perception of the marvellous. In those days truth was mingled with a larger proportion of error; it seemed as it were the childhood of learning, as if "*strong food*," in the Apostle's language, must be diluted with the syrup of human credulity,—before man could avail himself of the substantial nourishment so much needed. At the age of fourteen, the young grammarian was sent to a school at Magdeburg. It was the custom for poor scholars to support themselves by going round for contributions among the charitable. For the space of four years more, at the town of Eisenach in Thuringia, he pursued his studies, supporting himself as best he could, and there, probably for the first time, felt a taste for philosophy.

The electoral House of Saxony supported by their protection an university in Thuringia, of an ancient city called Enfurt, on the river Gera, not many miles distant from Coburg. It was here that Luther made himself acquainted with the stores of classic literature, and subsequently with the writings of the Fathers, together with what we call Church history. Aristotle's philosophy at that time domineered over the human intellect; and what was worse, none other but the schoolmen were thought worthy expositors of his writings; so that it were heresy to adopt any other explanations. Our Thuringian student was not pleased with the trifling debates raised and combated among these soi-disant philosophers, and thought the understanding might grapple with more toward theology than the doctrines of Thomas Aquinas.

For two years, during which time he continued at Enfurt, Luther was on the best terms with the Roman Catholic authorities. The mere circumstance of distance from the Holy See, may account for this prevailing acquiescence, and is adduced by Lawson as a sufficient reason, on the principle of the intrigues, wickedness and imposition of the Vatican being unknown. In the year 1503, becoming Master of Arts, he applied himself to the writings of this redoubted tyrant of the mind, the stagyrite whose mysticism seemed to baffle the very intellects which made it all their own. Some credit must be due to Luther for that quickness of apprehension and soundness of judgment with which he perceived the nature and tendency of those writings, and guarded against such tenets. Unquestionably these writings when instilled into his mind became a prominent element in his character; and possibly his powers of reasoning were by the study very much improved.

But Luther found that such learning could not constitute the means

of livelihood ; he wanted a profession, and was advised to study civil law, as a preparatory step to state preferment. His ponderings were arrested by an event which acted on his feelings in a manner he could never have forgotten : Walking near the city with a companion, he found himself in the midst of a thunder-storm. Scarcely had the opening heavens with its lurid and flashing lightning caught his eye, and inspired him with feelings of the profoundest awe, when he was thrown down insensible, and his friend at his side had ceased to breathe. From that moment he thought it his duty to devote his life to God : The only way in which, as it was thought, that could be achieved, was by entering a monastery. He did so. A convent of Augustine Friars was fixed upon as his future residence. There was a town in that department of Saxony, which afterward became the battle-field of a war of opinion which reigned through Christendom ; this was Wittemberg. A year of trial passed, and in 1507 he took orders.

It cannot be denied that accident, and not design, led to the rupture with the Papal authority, as far as Luther was concerned. His spirit of deep humility was not disposed to go forward in any undertaking, without some occasion sufficiently adequate and important. It was accordingly the abuse of selling and of buying indulgences for committed sins that first arrested our Reformer's attention, and led him eventually to bear testimony against the traffic. The mischief of that traffic seemed to him so glaring, as to warrant him at once to declaim against the doctrines of those new teachers. He passed in review, says his historian,\* ' the whole doctrine of Indulgences,' and concluded by saying, ' although some, whose profits may be impaired by this truth, may blame me as a heretic, I shall not suffer myself to be disturbed by their clamour ; for these are ignorant men who know nothing of their Bibles, and are not versed in the writings of the Fathers, and who do not even understand their own teachers, but are miserably clothed in the tattered rags of their own vain opinions. However,' continues he, ' may God grant a sound judgment both to them and to ourselves.' The same writer gives us a copy of a notice posted on the doors of one of the churches in Wittemberg in the name of the Reformer himself. It runs as follows. ' In the spirit of honest and genuine love, and of especial anxiety (apart from all vain glory) to bring the truth to light, the Rev. D. Martin Luther, Augustinian of Wittemberg, Master of Arts and of the Holy Scriptures, &c., is willing, by God's grace, to treat of the following points concerning the doctrine of Indulgences, to dispute concerning them, to defend and maintain them, against brother John Tetzel, of the order of preachers. And he requests that those persons who may not be able to dispute with him in person, will discuss the points in writing. In the name of our Lord Jesus Christ, Amen.' Ninety-five theses or propositions against Indulgences followed, not so much however against the doctrine in the abstract as against the abuses which constantly attended on the sale.

Yet, it is singular enough, that hitherto, the power of the Holy See to grant Indulgences was not denied by Luther ; nay, the very paper to which allusion was made above, abound with expressions of acqui-

\* The Rev. J. E. Riddle.

essence in the claims of the Papal head. At the same time, in these propositions were embodied the doctrines of grace and free pardon through Christ, which are the essential characteristics of our religion as distinguished from the corrupted tenets of Rome,

That the rupture with that Church was brought about by accident, we have the testimony of Luther himself to confirm. 'I call God to witness,' said he, 'that it was by accident, and not by my own will or of any set purpose on my part, that I have engaged in this controversy.' We observe in this remarkable man throughout, a firm conviction of the goodness of his cause, never disturbed by the mass of sophistry and false reasoning, that was incessantly obtruded on his attention; and a trust in Almighty aid which no resistance could overcome. His motto seems to have been that precept of Solomon, "Trust in the Lord with all thy might, and lean not to thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths."

So far from trusting in the arm of flesh, he entered on the work, as he himself expresses it, with fear and trembling. Bold and adventurous as he was, he never allowed himself to think otherwise than most humbly of his own efforts in the cause which was so near his heart. Negative as this abstract may be as far as language goes, it yet affords something more than a negative encomium of his character. It is no easy task to curb the pride of the human heart, and to be content to become a mere instrument in the hands of God; willing to be disposed of just as He may see fit in His allwise Providence to ordain. Doubtless nothing but divine grace could have enabled him to display such humility of spirit combined with such uncompromising boldness.

A disposition so kind is sometimes liable to be swayed by motives of good-nature verging on the extreme. A certain want of moral courage rendering, as it sometimes does, the task of acting harshly unpleasant, even when justice demands that effort, renders also the individual more liable to encroach on perfect equity. He was not weakly generous, or unjustly compliant. Though possessed with a vehemence of temper which many would have found a constant snare, he was enabled to exhibit very much of Christian lowliness, as we find it inculcated in the Apostolic precepts; quick in perception, and keen in sensibilities, vigorous in purpose, and of an excessively warm imagination, he was astonishingly free from enthusiasm. Mighty in scheming, and prompt to achieve, he shut his eyes to the allurements of Fortune, as if resolved to attain contentment amidst a host of temptations to ambitious cupidity. Combining such qualities, he seemed like Cyrus, a bright arrow in the Almighty's armoury, hid in His quiver against the day of battle.

In his private character, Luther was an eminent example of domestic virtue: his disposition was lively, and not without a degree of cheerfulness which strangely contrasted with the gloom in which his public walk was involved. His conversation was full of vivacity, instruction, and urbanity. He appears to have had those words of Holy Writ constantly in view; "Let your speech be always with grace, seasoned with salt." The proper use of the tongue is a fruit of the Spirit which Christians would do well to cultivate, seeing that by

our words we shall be justified, and by our words we shall be condemned or judged. Indeed, what can be more displeasing to God than the sight of a Christian neglecting to use the faculty of speech for the glory of His great name and the good of His cause. But, if Christians live in the contrary habit, and instead of showing forth the glory of their Maker, should day by day dishonour them by unchristian conversation, and worldly mindedness of disposition, how can they expect God to show them his favour if they never wish to glorify Him, to acknowledge Him before men? How can they expect Him to acknowledge them? Let such take a lesson from the example of our Lord; or rather, let us all seek to follow His steps in all things, and especially in using aright the inestimable gift of speech. So may we maintain that spirituality of mind which shone so brightly in Luther's character, and seek not merely to entertain, but to improve those with whom we converse. He was desirous of seeking, not his own glory, but the glory of Him whose he was; and of promoting the good of the flock among whom he served. The conscious integrity of purpose which he ever kept in view, made him conversant with a knowledge of himself, which a contrary habit of mind rarely allows a person to possess, much less to exercise. He knew that his preaching was efficient, and more so by far than that of others more elaborate in their composition. Nor was he ashamed to confess as much. Again, humility might have influenced some persons in similar circumstances from expressing themselves in a manner which strangers would construe into vanity and boasting. It was not so with him; he had the sense to perceive, that it must show more vanity to conceal a consciousness of superiority, than to own oneself possessed of such comparative advantages, a trait in his character commendable in the extreme, because it is one which escapes the notice of ordinary observers, and often passes with censure instead of approbation. It showed a strength of mind which moral philosophy would do well to appreciate. With regard indeed to the superiority itself, it is no wonder that Luther should excel the preachers on the other side of the controversy; his sermons were adapted to the uneducated, and not so lofty as the discourses of the rest. To which it may be added, that there was a freedom on the side of the Protestant preachers from which abbots and friars were estranged. Luther says of himself that he felt his conscience released from the shackles of monastic institutions, and felt himself to be a creature, not of the Pope, but of Christ. It was the Lord, said he, that had enabled him to relinquish the profession of a monk.

As we are now considering his character as a preacher, it is as well to premise that the vehemence of his manner, which certainly was excessive, must be palliated, if not excused, by the peculiar circumstances of the times in which he lived. Moderate language and a subdued delivery, would, as he thought, make no impression. The age in which he lived, the stage on which he played his part, the occasion which drew him on, the persons among whom and with whom he contended,—all, all seemed to call for a degree of vehemence dissonant to notions now prevalent. Vehement declamations were then in fashion. Strong terms, and violent expressions of indig-

nation, seemed to him sanctioned by the example of our Lord himself. In adopting them, he acted, as he thought conscientiously.

But though Luther saw the necessity of measures equally as prompt and bold as his language was powerful and declamatory; the knowledge of his failings did not escape him. He knew himself to be more violent than the occasion demanded. Controversy is dangerous ground for the Christian; and where the disposition is inclined to violence of temper, it should be more than ever avoided, as nothing is more contrary to the principles of our religion than an uncharitable frame of mind. Peace is a fruit of the Spirit for the absence of which, in religious society, no extraneous graces can compensate.

Connected with that there was another failing in Luther, and one which was not uncommon in the preachers of those times. He was much disposed to jesting. The monks especially were too fond of treating religious topics with levity, not to say profaneness. So much absurdity prevailed in the religious systems of the time, that it is not to be wondered at the ridicule to which such things were exposed. But in a Christian preacher, ridicule is out of place. From these feelings Luther, as we have seen, was not free. Rude as were the manners of the times, such modes of expression found ready advocates, and among them were adopted by our Reformer.

Partizanship however, was not a part of his character. So far from being inclined to it, he was remarkably moderate, and open to conviction. It was Luther's constant spirituality of mind which made him so particular in the discharge of other duties. Some are apt to substitute religious feelings for the outward forms of public or private worship. Deeming that they are possessed of the pearl of great price, and feeling conscious of being reconciled to God through the great atonement of His Son, they sometimes fall into the practical error of neglecting outward rites and ceremonials, which in fact are inseparable from religion itself. It was otherwise with Luther; he took pleasure in the externals of worship, in forms of prayer, and in the punctual observation of times of prayer; the book of Psalms was his constant vade mecum; the Lord's prayer he ever regarded as suitable as well for the earliest stage of childhood as for the more robust condition of manhood.

His sensibilities were alive to the beauties of nature, and capable of the fullest enjoyment of every innocent amusement. Though possessing much sternness in public life, his private intercourse was free from anything like ferocity of disposition. To music and singing he was much attached, and held it advantageous that psalmody should constitute a part of public worship. Nay so much did he approve of its use, that in his domestic circle it was a constant adjunct to family prayer; and he presided occasionally at family concerts.

His views on the subject of children's education, were as important as his treatment of young learners was kind and obliging. Unlike many modern teachers, who would fain make the Bible a secondary book for infant education, he advised his learners to bear in mind that the Author of the Bible, the Holy Spirit himself was the only sufficient interpreter of that divine word. He taught them that prayer must precede all study, especially that of the book of the almighty and all-wise God.

Strict indeed had been the discipline of Luther's early life; a circumstance which may be considered an advantage in his favour. In his study of the Bible, when in the monastery at Erfurt, he met with opposition. The study itself was his unfailing resource by way of relaxation. But to the monks, blinded as they were by the mysticism that prevailed in all topics of philosophy by reason of Aristotle's works; it seemed a pursuit quite at variance with the monastic calling. The consequence was, he was bidden to render himself useful to the monastery by going forth as a mendicant, instead of studying. It was not a part of his character to do otherwise than submit to the reproof.

The contest with Rome proved to Luther's spirit a great source of disquietude, especially during the early part of his career. He seems to have despaired of any satisfactory adjustment. Without analyzing his conduct very deeply, we may easily observe a degree of self-humiliation and diffidence, of which many who took part in these proceedings could have formed no conception. Among other difficulties as regarded his conscience, he was much troubled with doubts on the question of "*listening to the Church*," as it was then called; and Luther was not the man to think slightly of such obligations. There is nothing like boldly meeting a question of this nature; candidly submitting the judgment to the teaching of the Holy Spirit: and prayerfully abiding the result. Speaking of his feelings on the occasion of this process, he says, 'If I had despised the Pope as those men who so loudly extol him with their lips, do now despise him in their hearts, I should have trembled with fear lest the earth should have opened in that moment and have swallowed me up alive, like Korah and his companions of old.'

But cautious as his course of proceeding was, he was ever fearful of putting any minister on an equality with the Lord Jesus Christ. This holy fear led him to take becoming views of his own ministerial office. That faculty of the mind by which deep impressions are received was strongly developed in the character of Luther. Connected with that, and equally powerful was an high-minded adherence to principle, together with a caution in the outset of any enterprise, rarely found in juxta-position with such qualities as he possessed, in most characters, and singular indeed in him. Another remarkable quality, and one which followed as a natural consequence from the first, was the keen feeling with which he met any injurious treatment. Resentment indeed is a disposition which Christianity does not warrant; and it is best to err on the safest side—to suffer an injury rather than to resent one in all possible circumstances. Nevertheless how far a public body, such as a nation, and if a nation, how far a public character such as our great Reformer, may be warranted in propelling an attack on the rights and liberties of mankind, it is not for me to say; casuistry would find frequent occasions of action in the contemplation of that character before our notice.

Of the state of Europe at the time, it might have been said in the words of Scripture, "Gross darkness covered the people," all orders of men were literally walking in darkness. Those who were without any religious opinions were equally without any other knowledge; while those who had the profession of religion, served only as historic



monuments to show what a fearful perversion religion itself had sustained: "Gain" was then supposed to be "godliness." Licence sinned with a high hand under the garb of religion; papistical pride, arrogance and ambition, spread its poison like the banana tree, through the extent of Europe. Bold and unsparing as Luther was in his invectives, he did not, and could not point in too glowing colours the vices of a system which sate brooding over the destinies of Europe. Not merely was religion blind-folded; but science, literature, philosophy, and the arts, had suffered such an eclipse, that it required ages to recover.

Luther had held the situation of professor of divinity at Wittemberg some time previous to his quarrel with the House of Medici. During that time he had imbibed as is most probable, a contempt for those who afterwards insulted him, and by whose efforts the vile calumnies concerning him were circulated. He saw them possessed of no talents, he knew them to be unprincipled; he stood like a being of a better age among the benighted of his own; and despising as he did their false notions of science and pretended doctrines of astrology, he could not help bringing them to the standard of truth which he formed in his own enlightened mind; and with these advantages how could he do else than feel for them a secret contempt.

— Maimbourg being a Jesuit, of course would give concerning him the testimony of an adversary. But what he does say amounts to a prejudiced description of his character, in which, notwithstanding, we may discern the man, the scholar, the theologian, the reformer in a light which no bias of judgment can tarnish. Another Roman Catholic opponent, Varillas, a French historian of celebrity, in a lengthened account of heresies in general, speaks of him as follows: 'This Augustine monk united in his single person all the good and all the bad qualities of the heresiarchs of his time. To the robustness, health, and industry of a German, nature seems to have added the spirit and vivacity of an Italian. Nobody exceeded him in philosophy and scholastic theology, nobody equalled him in the art of speaking.'

To this testimony I will add that his knowledge of the human heart and mind was most extensive; and that in every case he knew the weak points of any particular attack; he could manage the passions of mankind so as to render them subservient to his purpose. Whoever wishes to analyse his character and experience at any length, may find ample scope in a work which contains his opinions on various subjects, and known as his Table Talk, a memorial which affords a far better insight into his character than any regular treatise on the subject can combine. In a word, for integrity, disinterestedness, firmness, and decision, for confidence in God, and fidelity to his Saviour, for boldness in defence of truth, and indignation against error, together with the meekness and docility of a child when desirous of seeking the one and avoiding the other; for warm and humble piety, and a deep abiding sense of the Almighty's attributes and government together with an attachment to domestic duties which no public administrations were allowed to supersede, his character demands from us as much admiration now, as then it called for gratitude for the reformation which he was enabled to effect.

## THE REV. PETER ROE'S SUNDAY SCHOOLS.

(FROM HIS LIFE, BY THE REV. S. MADDEN.)

SUNDAY-SCHOOLS are now so general, being found in almost every parish in the land, that those who take their views of things from what just meets their sight at present, may perhaps be surprised to hear, that twenty or thirty years ago matters were not carried on just as they are now. Sunday-schools were then but 'few and far between;' and an instrument which has since been found of such great value was then but little known among us.

Not that Mr. Roe had been in his case altogether without any machinery of the kind. He had, for a long time, been in the habit of collecting the children of the parish (principally the poorer ones) for Sunday instruction; and he had also for years had a class of young women who met in the vestry-room on Sunday-morning to converse on subjects, chiefly of practical and experimental religion. These means were, doubtless, valuable: and we may presume upon it, that they were not without effect on the hearts of the scholars. But about the summer of 1812, Mr. Roe determined to put matters into a more regular form, and to commence a Sunday-school for all classes of Protestants (rich and poor) who would attend. Adverting to this subject he writes to his father, July 13th, 1812, 'We have lately established a system of catechetical instruction on Sundays, which promises to be attended with a blessing. One hundred and thirty children attend; besides sixty from the Charter-school, and thirty from the Factory; I am assisted by four men and three ladies as teachers. It is a truly pleasing sight. The rising generation ought to be a peculiar object of our care; for it is through them that the truth must be perpetuated in our land.'

The institution thus remodelled has continued its existence to the present day; and the writer can testify, both from what he knows of others as well as from his own experience, that it has been a means in the Lord's hand for conveying spiritual good to many, yea very many among those who used the privileges there afforded them. Instances might be multiplied without number, were it desirable to do so; and the writer trusts that he may be permitted to refer to two lambs of this fold, his own sisters, who entered into their rest rejoicing in hope, just at the time when their beloved pastor was leaving this world, worn out with toil in his Master's service. One anecdote he would mention; because, while it illustrates the value of Sunday-school teaching, it shows also how frequently the seed sown by the faithful minister may vegetate and bear fruit under circumstances which hide the happy result from the eye of him who sowed in hope. When travelling some years ago in a distant part of Ireland, the writer was asked by a brother clergyman very anxiously, and with much warmth, about Mr. Roe's Sunday-school; and the inquirer mentioned the following circumstance as that which led him to feel peculiar interest in that institution. A

MAY, 1843.

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little girl, niece to the narrator, had been sent by her widowed mother as boarder to a school kept in Kilkenny by a Roman Catholic lady. The Protestants who attended this school were regularly sent to the Sunday-school at St. Mary's church, and this child among the numbers. After a time she felt ill, her lungs were attacked, and consumption began its silent and insidious progress. In consequence of increasing debility the child was taken home, and an eminent physician in the neighbourhood having been consulted, declared, in the child's hearing, that she was past recovery, and that apparently her course was nearly run. The narrator, who was present, described the little girl as overwhelmed with grief at hearing the melancholy tidings. He administered what consolation he thought necessary to her case and age, and took his leave. Residing in a distant parish, this clergyman could not see his niece again for some weeks; but when he was permitted to visit her, his very first look convinced him that she had undergone a change. Her tears were dried up, her sadness was dissipated, her fears were removed, and the peace and joy which ruled in her heart, were legible in her countenance to all who saw her. She no longer shrunk from the thought of dying. Jesus was precious to her soul, and she expressed herself fearless of the passage through the valley of the shadow of death, knowing that He would be with her. Her uncle was amazed and rejoiced; he asked her what had produced this change so sudden, so unlooked for, so happy. She replied, 'When first I heard that I was dying, I was very much frightened, for I did not expect it; but after you left me I began to think of all that I had learned from Miss C. M—— in Mr. Roe's Sunday-school at Kilkenny; and now I am not afraid.' Soon after she fell asleep.

It often happens that the ministers of the Gospel are not permitted to enjoy any great share of the fruit of their labours. The Lord oftentimes uses one to sow, another to reap, but Mr. Roe was in this respect highly favoured, for as he sowed, so he reaped. This was remarkably the case with his Sunday-school labours; to pass by many instances, in proof of which, two, which seem particularly remarkable, may suffice. One is, that before his death Mr. Roe was enabled to reckon up no fewer than eighteen ordained clergymen, all of whom had been scholars in his Sunday-school, together with three persons employed in lay situations, one in the Jewish Mission, one in Africa, and another in the East. Of the eighteen clergymen four had finished their course before their beloved teacher; and it is interesting to see the brief remark which Mr. Roe has placed after their names in his note-books—'Died in the Lord.' It tells a long and interesting tale of seed sown, of grace given, of a Saviour loved, of Heaven secured.

Another interesting fact (at least so it appears to the writer, who may perhaps, in this matter, be biased by personal feelings) is that of those eighteen clergymen, no less than five have filled the office of curate to Mr. Roe, a case perhaps not easily paralleled in the history of Sunday-schools; and one which Mr. Roe loved to look upon as a very striking and encouraging circumstance. And it may also be noted particularly in these days (when the tendency is certainly more to ultra views on the High Church side, than on the opposite, and

when men of Mr. Roe's stamp are regarded by many with more of suspicion than of cordial brotherly affection) that though entering upon the ministry at a period when dissenting and schismatic crudities were industriously circulated, and when some of his brethren, led away by the ignis-fatuus delusion of a pure and unmixed communion of saints on earth, abandoned their mother church for the modern and unsound principles of dissent, not one individual among those eighteen who had been educated at least scripturally in the Sunday-school at St. Mary's deserted his colours, or forsook the church in which through the providence and grace of God he had received the outward designation and the inward life of a Christian. This too was a cause of much joy to their revered instructor. He loved the church, and his heart rejoiced in her prosperity.

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## I'M GOING HOME.

BY THOMAS RAGG.

A poor aged Christian, who had passed upwards of seventy years on earth, seeing her friend weeping around her death-bed, exclaimed, "Mourn not, I'm going home."

- ' I'm going home, prepare the bridal wreath !  
My Saviour bids my happy spirit come.  
Damp not with tears the Christian's bed of death ;  
Rejoice ! I'm going home !
- ' Earth hath its cares : for three-score years and ten  
My lot has been 'midst thorny paths to roam ;  
I would not track those desert scenes again,  
'Tis past ! I'm going home !
- ' The dove hath found her nest—the storm-tossed,  
A place of rest beyond the dashing foam  
Of grief's wild billows ; thither am I bound :  
Joy, joy !—I'm going home !
- ' Earth's flowers all fade,—there fadeless roses blow ;  
Earth's sunniest light is shaded by the tomb ;  
Earth's loves all slumber in the vault below—  
Death dwells not in that home.
- ' I see the city of the blest on high,  
With the freed spirit's ken, I come ! I come !  
Ye calling voices, catch my heart's reply,  
Home ! home ! I'm going home !'

## ON SELF-KNOWLEDGE.

OF all the subjects to which man can direct his attention, undoubtedly the most important is the study of himself; of his origin, his nature, his capabilities, and his destiny. What am I? Whence am I? Whether am I going? What are the objects for which I was created, and what the best means of attaining them? are questions big with interest, and which cannot fail of oft presenting themselves to a reflecting mind. Perhaps there are few individuals to whom these or similar questions have not sometimes occurred, but when we look upon the vast amount of ignorance, and the awful prevalence of vice, in our professedly Christian country, we need no other evidence to prove that with the great majority of men, if thoughts like these have ever arisen in their minds, they have been allowed to pass away unnoticed and unimproved. All knowledge is worthy of our pursuit, and useful for us to possess, but as one "star differeth from another star in glory," so one kind of knowledge excelleth another in degree, and the highest degree of knowledge is to know ourselves.

We may, by the aid of science, traverse the heavens and become acquainted with the unchangeable laws which regulate the motions of its vast and innumerable orbs; we may penetrate the bowels of the earth and read the wonderful histories which geology relates of our world and its inhabitants in ages far remote from ours; we may dive into the depths of the ocean and compel its treasures to minister to our necessities, or enhance our luxuries; we may visit the uttermost parts of the world, and behold the different races with which our globe is at present peopled, with their interesting variety of manners, and customs, and religion, and policies; in fact, we may run through the almost illimitable extent of human knowledge; but, with all this, if we have neglected to study ourselves, to become acquainted with our own nature as rational and immortal beings, we have sacrificed the real for an imaginary good; have mistaken the means for the end, and have failed in learning that which it most behoves to know. As I have before remarked, all knowledge is useful, but of a truth it is only really so when it leads us to a knowledge of the great originator of our being, and of the relations in which we stand to him, and the first step to the acquisition of this knowledge, which, like the rudiments of every other science is the most difficult to be obtained, is the knowledge of ourselves.

Six thousand years have now well nigh passed, since man first inhabited this terrestrial globe, and each successive era of his existence has been characterised by some peculiarity which distinguishes it alike from those that precede and those that follow: to confine our attention to our own country, we find these distinctions broadly marked in the progress of our ancestors from a condition the most rude and barbarous, to a height of civilization and refinement unequalled in the annals of the world. The present age has been titled the 'Age of reason,' and justly so, for there never was a time when knowledge was so universally diffused, or when a spirit of inquiry so earnest and

energetic in its nature so generally pervaded all classes of society ; it is much to be regretted however that while this thirst for information has led to an unprecedented success in the cultivation of the physical sciences, and each successive day contributes to the stores of information we already possess of the mysteries of nature, so great an indifference should be manifested by the generality of men to the acquisition of that knowledge which has the greatest claim upon our attention—the knowledge of our ourselves.

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## BRINGING OUR CHILDREN TO CHRIST.

FROM BISHOP MACILVAINE.

*"A child is born—a son is given."*—How soon is the nurture of the Lord to begin ? We answer, As soon as the nurture of his parents' love and care. His race for eternity is begun : let effort for eternity, on his behalf, be also begun. No time is to be lost. *"Seek first,"* in his behalf, *"the kingdom of God."* But how ? By a *"work of faith."* A son is given ; let that son be immediately given to God. Let an earnest desire that he may be the Lord's, entirely at his disposal, and sanctified by his grace, be the first and strongest desire of the parent's heart. Let it be expressed to God in all the fervour of a mother's love, carrying the lamb in her bosom to the Lord ; and let every day be the repetition of such prayer. It requires the faith of a truly Christian heart, to feel that any precious good can come to the unconscious babe and suckling, from such labour of love. But where there is a true faith in the power, and riches, and fulness of the grace that is in Christ Jesus, there will be a precious confidence that, out of such mouths, the Lord can *"perfect praise,"* and unto such babes the Lord can reveal his love ; and that for such souls, it is indeed well worth the parent's while to pray.

But what else ? *The child must be brought to Christ.* The example of the mothers in Israel must be imitated. The great object is, to bring him up *"in the nurture and admonition of the Lord ;"* and in order to this, the work must begin *with the Lord*, and the child must be brought *to the Lord*. It is precisely the same in this, as in all other religious works. They must *"begin,"* as well as *"continue and end,"* in God, in order to be righteous in his sight. A sinner has not taken the first step in the salvation of his own soul, till he has come to Christ. All his future goings depend on that. It is the germ of his Christian life. He gets *"wisdom, righteousness, sanctification, and redemption,"* only when he goes to Christ, as the Lord and Giver of all. Now the office of a parent, for the passive babe committed to his charge, is precisely the same as that of a sinner for his own soul. The corner-stone of his work for that babe, must be Christ. The whole structure of his training, must grow up on that elect and precious foundation. To build on any other, and

expect afterwards to inlay the aid of the Lord, as part of the structure, inserted by the way, is to reject the Lord from the only place he will ever occupy in any thing. "Other foundation can no man lay." This laid, we may build thereon, besides gold and precious stones, wood, hay, stubble, and so "*suffer loss*," but not the loss of all, because the basis is good. But, without this, though we heap all the best materials within the reach of man, the structure cannot endure. It is built upon the sand.

But how can "the young child" be brought to Christ? The pious parent is ready to say: 'Oh that I knew where I might find him, as those mothers in Israel found him; how I would go out unto him, and beseech him to take my little one into his arms, and lay his hand upon it, and bless it!' But, Christian believer, have you not found him? Have you not come to him, as a very present help, and a most precious Saviour? You found him, when first you felt your need of him, as a helpless, perishing sinner; and when, renouncing all self-righteousness, you cast your soul and your sins upon him, for peace with God. You find him every day, when you live by faith upon him, as all your strength, and all your hope. He is nigh thee and never leaves nor forsakes thee. But can you not find him when you take your lamb in your bosom, as well as when you go merely for your own soul? "*If thou believest with all thy heart thou mayest.*"

But, you answer, if the parent has been exercising a true faith in prayer to the Lord in behalf of his child, has he not brought him to Christ? Unquestionably! But still there is another way, a *more visible mode* of exercising the same faith, and the same prayer, unto the same great end, which the parent must observe, if he would "*fulfil all righteousness.*" Every sinner, who truly repents and unfeignedly believes in Christ unto salvation, has come to Christ; but there is a visible act, an outward expression of faith, and repentance, and obedience, in which, according to his Master's law, he is to come to Him, and before men to confess Him. His faith and obedience are both defective, till that be done. That act is *baptism*. By baptism, he "*puts on Christ*" *professedly*, as by faith he puts on Christ *spiritually*. He is "*baptised into Christ.*" Now as the coming of the sinner to the Saviour requires this outward and visible sign and seal of the faith by which he comes, so, when the Christian parent would fully bring his child to Christ, besides doing it in the spirit, he must do it also in the outward act which the Lord has appointed for that purpose; just as Mary, the mother of the Lord according to the flesh, thought not she had done her duty in offering him while a babe unto God, though doubtless her faith and prayers were as strong as ever mother's have been since, till she had gone up from Nazareth to Jerusalem, and "*presented him*" in the temple.

THE RELIGIOUS TRAINING OF OUR CHILDREN MUST BE A WORK OF FAITH.

(*From the same.*)

THIS labour of love must be a *work of faith* in this: That while we are diligently using the means, and those only which are expressly appointed by the word of God, or coincide with its principles; and

while looking, not to any ability in these means themselves to accomplish the object, but wholly to God, for the increase, knowing that he only can work in the child "to will and to do of his good pleasure;" we are bound to work under an animating and strengthening expectation of the blessing. To keep us from being "weary in such well doing," we must *believe* that we "*shall reap if we faint not.*" To keep us "steadfast, unmoveable, always abounding in this work of the Lord," we must *believe* that "our labour is not in vain in the Lord."

Christian parents are generally of far too little faith in this work, partly because of a very imperfect view of the ground on which they are expected to build their hopes of success; but in a great measure, because they take a wrong view of the whole experience of those who are supposed to have laboured in the field.

It is customary to mass together all those parents who profess and call themselves Christians, or who may be supposed, from their good repute as Christian people, to have done their duty towards their children, and then, as if the trial had been fairly made by all these, to measure the prospect of a favourable result in any present effort, by the results of their experiment. Cases of overt departure from religion among the children of such parents, because tangible and easily discerned, are marked and remembered, and made to count at least for as many as they are. Cases, on the other hand of humble, modest, and gradual progress in the knowledge and experience of religion, because not so easily discerned, nor so well understood by those who generally institute this investigation, are often overlooked, and never count as they ought. Meanwhile, it is little considered in how many instances of failure, there have been essential departures from the principles and spirit of the work: essential deficiencies of the great spiritual requisites for its faithful performance; and how few parents, comparatively, have truly sought for their children, *first* and importantly, in faith and with all diligence, "the kingdom of God and his righteousness."

Suppose the prospects of success in the preaching of the Gospel were judged on such principles; that without any consideration of the great varieties of knowledge, wisdom, holiness, and faithfulness, to be found among ministers bearing the same commission, the general probability that sinners will be converted by the faithful preaching of the truth, in the spirit of Christ and dependence on his grace, were estimated by the success of the few ministers of whom we may accidentally have heard.

Go to the husbandry of nature, and suppose that among those who till the ground, the number having no adequate knowledge of their business, and none of the care and diligence required in it, were as great as that of the parents who, though professedly Christian, and perhaps in the main really so, we have reason to believe are unskilful or unfaithful in the religious bringing up of their children; who, in such a state of things, would be surprised at finding, in many a field, no good fruit, and in many a stall, no herd? who, if he saw a wide appearance of poverty and failure, would think of ascribing it to any want of general and regular connection between a fruitful harvest and a well-ordered and diligent cultivation.



Let Christian parents, who are anxious to live up to the duties, and to share richly in the blessings of their high calling be less dependant for encouragement on the equivocal experience of unfaithful man, and more on the sure promises of God.

It is true in religion, as in agriculture, that "whatsoever a man soweth that shall he also reap." The good seed of the word, sown to the Spirit in faith, nurtured in love, watched unto prayer, must be expected to yield the fruits of the Spirit. The rule is a general one. Apparent exceptions it has had, and may be expected to have, as trials of faith; but the great day which shall "bring to light the hidden things of darkness," will show that they were only apparent exceptions. Their explanation is now "the secret of the Lord." But were it as universal *in this field* to sow only good seed, in the right way, and to carry on aright the whole process of nurture and admonition, so that, as a general rule, it should be "in the Lord," according to his word, and by his word; in his Spirit, and relying on his Spirit; were this as common as it is to do all things well in the field of the husbandman; and were it as unusual in the spiritual as in the natural, for the faithful work of one labourer to be spoiled by the unfaithful work of another: for the wheat of the diligent to be mixed up with tares and thistles from the field of the slothful; we have reason to believe that the rewarding harvest would be as invariable, and the disappointments of reasonable expectation quite as few, in one case, as in the other.

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## EXPERIMENTAL RELIGION.

Is experimental Christianity, then, the one thing needful? Is it the one thing needful to the perishing sinner, of whom Inspiration hath said, that he "must be born again," or "never enter into the kingdom of God?" Is it the one thing needful to the prosperity of Zion, to the strengthening of her stakes, and the lengthening of her cords, and the beauty of her appearance? Is it the one thing needful to the joy of angels, when they descend from their native heavens to witness what is passing among the dwellers on the earth? Is it the one thing needful to the ultimate triumph of the Redeemer's mediation, to the preparation for that jubilee which shall be kept when the ransomed are all gathered home? Then let the Church fall upon her knees, and unitedly supplicate a revival of experimental Christianity. While she clings to the truth with undiminished pertinacity, and labours to the extent of her power to promote sound doctrines, let her regard all this as subsidiary to the interests of vital godliness. Let her renew her zeal to send the gospel abroad to earth's remotest bounds; but with every effort in this hallowed cause, let her connect a prayer that the power of the gospel may spread with its light, till the last moral desert on earth shall disappear, and the angels shall again take up the song of "Glory to God in the highest," because Christianity, daughter of the skies, has done her perfect work.—W. B. SPRAGUE.

## MEMORIALS OF THE PIOUS POOR.

THE following sketch is offered with an earnest desire "to show to the generations to come the praises of the Lord, and his wonderful works that He hath done. That they might set their hope in God, and not forget the works of God, but keep his commandments." (Psalm lxxviii. 4, 7.) New life, vigour and energy are imparted to prayer, when we read that others "wrestled and prevailed." Fresh confidence in God springs up in the heart, as we find from the experience of others, that the "Lord hath not forsaken them that seek him." (Ps. ix. 10.)

Mary Taylor, the subject of the following simple Memorial, has been dead for a considerable period. More than *twenty* years, indeed, have now elapsed since in her case was accomplished the sentence passed upon all men, "Dust thou art, and unto dust thou shalt return." But concerning her too has hitherto been fulfilled the assurance of Scripture, "The righteous shall be had in everlasting remembrance." (Ps. cxii. 6.) Many of the inhabitants of North and South Collingham still dwell with delight upon her joyful, animated and sensible conversation, as well as her bright example, while she walked so many years among them as became "a child of light."

In early life Mary had been a faithful and attached servant in a family in the village; but, a sister's health failing, she, with much affection, left her place, took a small cottage near her late master's house, and devoted herself to the care and maintenance of her sister, whom she nursed until her death. She quilted petticoats and bed-covers for the support of herself and her sister, and as she excelled in this art, she readily found plenty of work.

About the time of her sister's decease, Mary Taylor was afflicted with a most distressing disease in the back—an affection of the spine—which for a considerable time rendered it impossible for her to walk. When she *did* manage to get about again, it was only to slip one foot before the other so very slowly, that although she lived half way between the two Churches, (a distance of only a quarter of a mile,) it took her *an hour and a half*, to reach either of them! Yet she did "not forsake the assembling of herself together" with God's people "as the manner of some is." Heb. x. 25. Though the exertion was doubtless very painful, she "was glad when they said unto her, Let us go into the house of the Lord." "A day in his courts" she esteemed "better than a thousand." There she experienced the truth of the promise, "To him that hath shall be given, and he shall have abundance;" she derived encouragement from the exhortation, "Hear and your soul shall live;" and was warned by such solemn declarations as, "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead." (Prov. xxi. 16.)

From her regular attendance in the Sanctuary, and the length of time she was in going to and fro, Mary Taylor's Sunday dress was well known, and is remembered with pleasing associations. It consisted of a large black silk bonnet, short red cloak, and a chintz

glazed gown of large pattern. Her appearance was very respectable, and even dignified. She was a spiritual worshipper who *went* to "the house of God," "hungering and thirsting after righteousness," and returned "filled with good things." Mary had been invited to attend a Dissenting chapel which was near her cottage; but, after some deliberation, fearing her mind might become unsettled, she declined, and she said she had never repented so doing. It might be emphatically said that her state of mind was depicted in our blessed Saviour's words, "The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." (John iv. 23, 24.)

She was one of the first subscribers to the Collingham Church Missionary Association, and "of her penury," joyfully gave a penny a-week to its funds. In order to accomplish this she resolved to make her puddings of *barley* instead of *rice*. She always laid aside the penny weekly, to be ready when called for. "The Lord loved this cheerful giver," and it was a treat to the collector to call at Mary's little cottage for her small subscription. Her lips "dispersed knowledge," and her simple faith and confidence in God cheered and stimulated, and encouraged, all who went near her: and truly He was faithful who had promised "to guide and carry her." (Isaiah xli. 4.)

Next to the Bible, Mary's favourite books were 'Beveridge's Private Thoughts,' and one or two of Bishop Wilson's. She used his book for the sacrament, and when she could not attend that sacred ordinance at the Church, she would seek, according to his directions, to unite in *spirit* with those with whom she was necessarily prevented from being personally present. Mary "did not exercise herself in great matters, or in things too high for her." She was content to "enter the kingdom of heaven as a little child," believing all that God has said, simply because *He said* it: "she was a sinner, and Jesus was a Saviour of sinners." She saw *that* sufficient, and was without fear of "going down to the pit," because He hath "found a ransom." Job xxxiii. 24.

It had pleased her heavenly Father to visit her with much bodily infirmity, and it was thought by her Christian friends that "He who stays his rough wind in the day of his east wind" shielded her from any *severe* spiritual trials. The tenderness of her conscience is evinced by the following little incident; when the Rev. J. J. became her minister, and visited her, she showed him her large Bible; and when he pointed out to her the Socinian tendency of some of the notes, Mary was quite shocked that she had not discovered it before, and could not sleep for grief. He afterwards gave her Baxter's Saint's Rest, which proved a balm to the wound. Mary lived quite alone, and though unable to stand without two sticks, she managed to wash her clothes, and clean her house as she sat—sledding her low chair about, when she wished to move, and still earning her living by her quilting. Her appearance was so neat and respectable as she sat at her frame, that she would not have disgraced any station. She was quite one of the old school of sensible matrons. Her manner was always respectful, though perfectly unreserved and confiding. Mary had half-a-pint of ale from her old Master's every night; and

she warmed a brick to wrap in flannel for her poor back when she went to bed in her clean little parlour. With all this constant pain, she spoke of nothing but 'mercy and loving kindness.' She said, that 'her friends provided her with work, and her neighbours fetched water for her; and that all her wants were thus supplied. 'I have nothing to complain of,' she would add, 'except a very wicked heart that will not let me serve God as I wish.'

Mary was a dear, affectionate, cheerful, and thankful creature, under circumstances that in many would have caused discontent; and she "held fast the rejoicing of the hope firm unto the end" (Heb. iii. 6). When her health began to sink, a young neighbour slept and spent good part of the day with her; but when Sunday came, and she offered to remain at home with her, Mary refused, saying, 'If I cannot go, I will not prevent others.' On this young person's return from Church, on one occasion, she found Mary Taylor senseless on the floor. On raising her up, she came to herself, and asked to have the Evening Hymn read, 'Glory to thee my God this night,' &c.; but she could give no account of what had happened. She was put to bed, and slept constantly *three* or *four* days, excepting once when she was roused by her much-loved minister. On this occasion she spoke and answered some questions which he put to her. On being asked, why she expected to go to Heaven? she replied, 'Because God has prepared me for Heaven.' She could appeal to the great searcher of hearts and say, "Lord thou knowest all things, thou knowest that I love thee." "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth. Gather not my soul with sinners, nor my life with bloody men." After this she took no further notice, but slept quietly, and died the same day. "So He giveth his beloved sleep."

It was observed by a pious dissenter of Mary's acquaintance, when she heard of her lying unable to take any notice, 'But she *lived* a Christian, that's better evidence than a dying bed.' Mary left a testimony with all, that she was "of the seed which the Lord hath blessed." He blessed her by "turning her away from her iniquities." He blessed her with "godliness and contentment," which "is great gain." She found, by happy experience, that "In the fear of the Lord is strong confidence, and his children shall have a place of refuge."

On the contemplation of such a case may we not well take up the joyous strain of Moses of old, and say, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency." (Deut. xxxiii. 29.) And with Solomon we may add in the humble but unhesitating confidence of faith, "Surely I know that it shall be well with them that fear God, which fear before Him. But it shall *not* be well with the wicked, because he feareth not before God." Then, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and He will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7.)

Mary Taylor had to contend with poverty and affliction from without, and an 'evil heart of unbelief' and deceitfulness from within, continually tempted by the malice and machinations of the great enemy of souls, who, one while "goeth about as a roaring lion, seeking whom

he may devour," and at another, is "transformed into an angel of light," to deceive. But she was "not ignorant of his devices," and "the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus;" and she was "a pattern to them which should hereafter believe in Him to life everlasting." The same grace is offered to all; "the fountain for sin and uncleanness" is still open. God "waits to be gracious." He is no respecter of persons. "*Whosoever will, let him take the water of life freely.*" (Rev. xxii. 17).  
S. S.

### WHEN IS THE TIME TO DIE?

From 'the Christian Reflector.'

I ASKED a glad and happy child,  
Whose hands were filled with flowers,  
Whose silvery laugh rang free and wild  
Among the vine-wreathed bowers;  
I crossed her sunny path, and cried,  
'When is the time to die?'  
'Not yet! not yet!' the child replied,  
And swiftly bounded by.

I asked a maiden; back she threw  
The tresses of her hair;  
Grief's traces o'er her cheeks I knew,  
Like pearls they glistened there;  
A flush passed o'er her lily brow,  
I heard her spirit sigh;  
'Not now,' she cried, 'O no! not now,  
Youth is no time to die!'

I asked a mother, as she pressed  
Her first-born in her arms,  
As gently on her tender breast  
She hushed her babe's alarms;  
In quivering tones her answer came,—  
Her eyes were dim with tears;  
'My boy his mother's life must claim  
For many, many years.'

I questioned one in manhood's prime,  
Of proud and fearless air;  
His brow was furrowed not by time,  
Or dimmed by woe and care.  
In angry accents he replied,  
And flashed with scorn his eye;  
'Talk not to me of death,' he cried,  
'For only age should die.'

I questioned age; for him the tomb  
Had long been all prepared;  
But death, who withers youth and bloom,  
This man of years had spared.  
Once more his nature's dying fire  
Flashed high, as thus he cried:  
'Life! only life is my desire!'  
Then gasped, and groaned, and died.

I asked a Christian;— Answer thou  
When is the hour of death?'  
A holy calm was on his brow,  
And peaceful was his breath;  
And sweetly o'er his features stole  
A smile, a light divine;  
He spake the language of his soul,—  
'My Master's time is mine!'

## Review of Books.

**JOURNALS OF THE REV. JAMES FREDERICK SCHÖN, AND MR. SAMUEL CROWTHER**, who, with the sanction of her Majesty's Government, accompanied the Expedition up the Niger, in 1841, in behalf of the Church Missionary Society. With Appendices and Map. Pp. xxii. and 393. *London. Hatchard, Seeley. 1842.*

WE have, for some time, been revolving in our mind how we might most successfully convey to our readers, in a small compass, something like an adequate idea of the *nature and contents* of this truly interesting volume; not with the design of leading them to rest satisfied with any such concise statement as a *substitute* for the book, but rather for the purpose of stimulating them quickly to possess themselves of what we consider to be, in many points of view, so very important a publication.

The *objects* of 'the Niger Expedition' are, we suppose, by this time, pretty well known to most of our readers. They may be comprised under two very brief heads: viz. 1. The Extinction of the Slave-trade; and 2. The Civilization of Africa.

On the *wisdom and humanity* of the means adopted for this purpose, it is not our intention to expatiate, further than to observe, that we have little sympathy with those *self-esteemed* humane and philanthropic individuals, whose only mode of evincing their benevolence and humanity seems to be, the carping at well-nigh every scheme devised by others for the promotion of the best interests of their fellow-creatures! and who, by *post factum* prophecies of ill, desire at once to demonstrate their own sagacity, and the short-sightedness and cruelty of their more active and devoted brethren.

Whatever were the *motives* which induced many to join this expedition, it is evident from the united and repeated testimony both of Mr. Schön and Samuel Crowther, that they did it with their *eyes open* to the dangers to be encountered.

Mr. Schön says at p. 243:—

'The term 'misguided' does not apply to any of those whom I attended in their sickness, and at their death. There was not one but who knew perfectly well that the climate of Africa was dangerous in the extreme, and had *counted the cost* before engaging in the hazardous undertaking.'

In like manner Mr. Crowther, under date of August 20:—

'Apparent satisfaction was seen in every countenance, that we had now commenced our river navigation; although some could not help remarking that they were going to their graves.'

But let this suffice. We believe this expedition—by whomsoever set on foot, and by whatever means carried forward,—to have had in view the *most praiseworthy objects*: and we have little doubt that, though, for a time, it may *seem* to have *failed*, it will ultimately be found to have been the instrumental cause of a large amount of good to the inhabitants of the immense continent of Africa.

It was at once natural and becoming, that the Church Missionary Society should desire to send out with the Niger Expedition repre-

sentatives of their own, who might embrace the opportunity thus afforded of acquainting themselves with the various countries and tribes on the banks of that commanding river, which may justly be termed one of the great inlets to the continent of Africa; and who might diligently investigate whether *any* and *what* places could be found suitable for the purposes of missionary labour.

Mr. Schön and Mr. Crowther were the two fixed upon for this purpose. Mr. Schön had spent ten years at Sierra Leone, in the zealous discharge of his duties as a missionary of the Society? Samuel Crowther was an African by birth, who had been sold into slavery, rescued by a British cruiser, and carried to Sierra Leone, where he had since remained, having been long under the instructions of the Church Missionary Society, which seem, under God, to have been instrumental to his "coming to the knowledge of the truth as it is in Jesus."

It would have been difficult to select two more appropriate individuals for the end designed. They both appear to have been not only *willing* but *anxious* to undertake the service assigned them; and the good providence of God seems to have stamped the seal of his approbation on the choice by bringing them both back in safety after all the perils through which they had passed.

The book which we are reviewing, consists mainly of the Journals of these two individuals, though it has a valuable Preface and Appendix from the pen of the Secretaries of the Church Missionary Society, and *three* other Appendices, consisting of letters from Messrs. Schön and Crowther to those Secretaries; one from each on the general subject of the expedition, and one from Samuel Crowther, giving a painfully interesting account of his being sold into slavery, and his rescue from it. We may add, that Mr. Schön's letter is a most judicious epitome of all the *practical* part of the expedition, as far as the Church Missionary Society is at all likely to be concerned.

It would give us sincere pleasure could we indulge our readers with several specimens of these interesting journals and letters; but we must restrain ourselves within very narrow limits. There is much that is *amusing*, much that is *painful* and *affecting* in the greatest degree, and we trust that we may add, *not a little* that is encouraging. It seems to have pleased God to shut up the continent of Africa against any *direct* European agency in the mighty work of *evangelization*, in the train of which alone we are well convinced will *civilization* follow. But we trust we may, without hesitation, add, that he appears to have *clearly opened* it out to the *indirect* agency of European Christians and philanthropists. The results of this expedition render it sufficiently obvious, that the African race are *perfectly capable* of entering into and appreciating the same instruction, both moral and religious, which has been hitherto so much confined to other and more favoured quarters of the world; and further, that they are as *willing* as they are able to avail themselves of it when it can be obtained; and that not at the hands of Europeans only, *but of their own countrymen* who have already succeeded in gaining access to it.

Here then the path is opened, in which we—as men and Christians—must press forward. Sierra Leone must be spot on which we fix our eyes, and FOURAH-BAY INSTITUTION must be—so to speak—

the work-shop in which is prepared the *key* destined, under the blessing of God, to open the heart of benighted Africa. We cannot but dwell on this point, as we consider it to be the *great practical end* of the book which we are reviewing, and the main *encouragement* with which it presents us.

The *willingness* evinced by the African chiefs to listen to the overtures of the British government in putting down the slave-trade in their dominions; the *kindly* point of view in which they regarded the efforts of that government in their behalf, as seen in the Niger Expedition; and their *quick apprehension* of the propositions made to them, are all—in our opinion—most interesting and encouraging, considering them as we do in the light of *facts proved by the book before us*. However paradoxical it may appear, we are still willing to trust that the accursed slave-trade shall receive its death-blow through the agency of the *apparently* perfect failure of the Niger Expedition.

We cannot refrain from placing before our readers a specimen of the views and feelings which seem to have actuated some of those most intimately concerned with this deeply-interesting expedition. We extract from the Journal of Mr. Schön, under date of 'Sierra Leone, June 24, 1841:—

'There was no want of people who were willing, and even anxious, to leave Sierra Leone, in order to join the expedition. Seamen, labourers, interpreters, and mechanics, such as they were, offered their services in great abundance; though I am afraid they were not all actuated by proper motives. Of some who were chosen, I have reason to believe that it is their hearts' desire to render themselves useful to their fellow-creatures, and to make known to them *the unsearchable riches of Christ*.'

'The expedition caused great excitement among all classes; and the most cheering manifestation of it was, that a spirit of prayer seemed to have been poured out upon all denominations of Christians for its success. . . . The gentlemen of the expedition addressed a few words to the people, explaining the objects of their mission, and asking an interest in their prayers. Oh may that Spirit which animated them then, never leave them! May they, myself and all, ever be mindful of this, that it is *not by might, nor by power*, but by the gracious influence of the Spirit of God alone, that success can be expected. . . . My feelings were such as are common to all, when called upon to leave those whom they love most dearly on earth; but I was abundantly supported by the consolations which Christians alone can experience; and could, with all calmness of mind, cast my care upon the Lord, knowing that he careth for me. My own conscience bore me witness that I was actuated by a concern for the salvation of the poor, oppressed, and benighted Africans; and that I should feel abundantly rewarded for any self-denial and privation I might have to endure, if I could but be in the smallest degree useful to them.'

We pass over many most interesting passages illustrative of the views and feelings gradually gaining ground in the mind of Mr. Schön. The following extract is from his Journal of Sept. 29.

'Having now advanced upwards of three hundred miles into the interior, in search of comparatively healthier stations than those along



the coast, and being obliged to sum up my investigations in this single sentence, 'I have seen none,' I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the gospel of our salvation with open arms and hearts. They are prepared by those means which God, in his providence, has often sent as the forerunners of the gospel,—trials and troubles. They have suffered oppression and hardships for many years, from a haughty people; and the deliverance from the chains of slavery, which would attend British intercourse with them, would be the best recommendation for the introduction of the knowledge of our Lord Jesus Christ, and the religion which we profess. How shall it be accomplished? He knows who reigneth on high, and who has promised to be with his church, *even unto the end of the world*. He will find means, when all human plans are disappointed; that all the glory may redound unto him.'

We proceed to the day when the 'Albert,' the vessel which had penetrated into the interior further than any other, was constrained by sickness to return to the sea.

'Oct. 4. *Hitherto shalt thou come but no further*, was the message of this morning. 'Draw up the anchor, and return to the sea as fast as possible.' I always apprehended this. My feelings naturally opposed it continually, and the thought of it grieved my heart; but now I feel reconciled to it, seeing that it is the only resource left to us. Captain Trotter was taken ill last evening; and the symptoms of fever were too plain this morning to favour the hope that it was merely a momentary indisposition. Only one European officer was able to perform duty on board. The fever in the others was not subdued; and not one will be able to do duty for some time, even should their lives be spared, which, at present, appears very doubtful.

'It might now be expected that I should express my opinion on the whole undertaking; but I cannot. I dare not allow the feeling of the moment, and that one of distress, to predominate over my judgment. I will give it a calm and prayerful consideration: I will wait for opportunities of comparing my own thoughts with those of others, and so profit by the suggestions of those to whose superiority of judgment I would pay all due deference; when I will sum up the results of this undertaking, and state the prospects open for future missionary enterprise. May God direct us aright! Oh! may He enlighten our darkness, and show us the way we know not!'

We will conclude *this* series of extracts by one from the Journal of Oct. 8. It was written under the painful feelings excited by the melancholy circumstance of one of the unhappy sufferers having, when in a state of delirium, jumped overboard and been drowned!

'I long for better days, and for a change in our condition. I have endured personal sufferings, family afflictions sore and grievous, and witnessed and shared in the trials of others, during my residence of about eight years in Sierra Leone; but nothing that I have hitherto seen or felt can be compared with our present condition. Pain of body, distress of mind, weakness, sorrow, sobbing and crying, surround us on all sides. The healthy, if so they may be called, are more like walking shadows than men of enterprise. Truly Africa is an unhealthy country! When will her redemption draw nigh! All

human skill is baffled—all human means fall short. Forgive us, O God, if on them we have depended, and been forgetful of Thee; and let the light of thy countenance again shine upon us, that we may be healed!’

Thomas King, a native of the country, having, at the earnest request of the people, been left with them near the confluence of the Niger and Tshadda, as an instructor or catechist; Mr. Schön expresses his feelings on the occasion in terms which manifest the deep-felt interest which he takes in all that concerns the spiritual welfare, as well as the temporal well-being, of Africa.

‘Oct. 10. I felt much at leaving Thomas King, not knowing whether I should ever see him again in this life. My mind was wounded to such a degree that I could scarcely refrain from tears; while the following and many other anxious thoughts tended to disturb me still more.—Will he be faithful to his God and Saviour? Will he continue to care for his own soul? Will he labour for the good of others? The Headman’s speech, however, occurring to my mind, comforted me. He said that Thomas King had learned better things; that though his skin was black, his mind and heart were different from those of his benighted country-people; and that he had become so through the influence of the gospel. I cannot entertain the fear and doubt as to whether he will be faithful; for the black man told me that he had already made attempts to teach his country-people. He knows whose grace is sufficient, and where to seek for help. Oh, may he be kept from the evil that is in the world, and be made an instrument of much good to poor and perishing sinners! I am more and more convinced that the only means available to us for the diffusion of the knowledge of the gospel in Africa, is the sending forth her own sons into her several districts and countries. It may be that the Lord will show us, by a few instances of this kind, that such is His will and pleasure; and that difficulties which now appear to us insurmountable, He, in a short time, will altogether remove: for this I daily pray.’

In connection with the latter part of this extract it gives us great pleasure to state, what some of our readers may not be aware of, that Samuel Crowther, of whom we have before spoken, is now in London, waiting to be ordained by the Bishop on Trinity Sunday next, in order that he may return, in the capacity of missionary to his native country. Of his fitness for this, the volume before us bears abundant testimony. We earnestly hope and pray that his way may be prospered by the great ‘*Lord of the harvest.*’

But we must draw our remarks and extracts towards a conclusion, though many topics yet remain on which it would afford us sincere pleasure to dwell. The *character* and *conduct* of several of the officers connected with this expedition is a subject on which we cannot forbear to touch. Seldom, we imagine, has such a bright example been set before a ship’s company as was afforded by the uniform demeanour of several of these truly exemplary commanding officers. Captain Trotter and Captain Bird Allen, both deserve our special attention; but the latter, as having fallen a sacrifice in this glorious cause seems to call for more special notice, which shall be supplied by the pen of Mr. Schön in the following painful but pleasing extract:

‘Captain B. Allen expired on the 25th of October, at ten o’clock, A. M. and was buried by myself late in the evening of the

MAY, 1843.

2 B

same day. Of him it can be said with perfect truth, *To live is Christ, and to die is gain*. His patience under sufferings, his resignation to the will of God, and his firm but humble assurance of his acceptance with God through Jesus Christ, made his position truly enviable, and demanded from all who witnessed him the sincere prayer, *Let my last end be like his!* With him fell another sacrifice for the cause of Africa; but it was a free-will offering to Him *who gave himself a ransom for all*. I spent many an hour by his bed-side, reading the word of God to him, in which he always felt great delight, and commending him in prayer to the care and mercy of Almighty God. His humility—his faith in God's word—his *love unfeigned*—his tender concern for every one in the expedition, and especially for his *companions* in tribulation—his mild and charitable judgment in all things, will, I trust, be ever before my eyes, as worthy of imitation.'

We can only add, would to God that the army, navy, and commercial interests of Great Britain, could number many more of such truly exemplary characters among their officers and heads. Then indeed might we hope to become largely partakers of that "righteousness which exalteth a nation," and to put far away from us both by *precept and example*, that "sin," which is "the reproach of any people."

How delightful is it also to the Christian mind to read in Mr. Crowther's Journal, of the officers meeting in a Bible Class for the perusal of the word of God and prayer, for about an hour every evening! And again on Aug. 15, speaking of the administration of the sacrament of the Lord's Supper, Mr. C. says,—

'Seven officers, three coloured men, and the captain himself, eleven in number, surrounded the table of the Lord, in deep humility, contrition for sin, and earnest desire for amendment of life. *He that humbleth himself shall be exalted*. We always esteemed our captain and his officers honourable; but we did much more so, when we saw them humbling themselves before the Lord. May this refreshing feast strengthen us to serve the Lord our God more actively than we have done hitherto!'

We shall conclude with two short extracts illustrative of native character among some of the African tribes, and placing it before us in a highly favourable point of view. A seaman, Thomas Guy, a black man, had jumped overboard to rescue one of the afflicted passengers, who in a state of delirium, had attempted to drown himself. The seaman had succeeded in his humane effort—both were brought back unhurt. Shortly after Mr. Schön adds—

'Oct. 8. Thomas Guy was offered a reward for risking his life to save that of his fellow-creature; but he nobly refused it, saying, he had done only what was his duty, and was not entitled to reward. This answer deserves notice in my Journal, particularly as it came from a black man, and betrays so different a feeling from that usually manifested by his countrymen under similar circumstances.'

Again when at Iddah, and having waited long to see the king, Mr. S. says, p. 81,—

'We went to one of the markets, to purchase something to eat, as we began to feel hungry; but unfortunately had brought no cowries with us. One of the natives observing our perplexity presented me with several cowries. I could not but admire his conduct;

for he evidently endeavoured to do it so that nobody should observe him—that the white man should not be exposed to shame, by receiving a present from a black man.’

We can only add that we earnestly wish that such disinterested kindness and genuine *refinement* of feeling, were more frequently to be found among the lower orders in our own highly-favoured land. It is indeed sufficiently rare in any class of society. But everything that we read in this volume, convinces us that as “God has made of one *blood* all nations of men for to dwell on the face of all the earth,” so has he likewise endowed them with ample capacity for the understanding and practice of the truths and precepts of “the glorious Gospel of the blessed God, which is to be preached to every nation under heaven.” We shall be truly thankful if this volume, and the notice we have taken of it, may conduce in the *smallest measure* to hasten forward that blessed period, when “there shall be one LORD, and his name One;” when “the Gentiles shall come from the ends of the earth and shall say unto Him, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.”

USE THEM; or Gathered Fragments: Missionary Hints, and Anecdotes for the Young. Second Edition. Pp. iv. and 137. And,

PERSEVERANCE REWARDED: A Sequel to ‘Use them, or Gathered Fragments.’ Pp. 246. By MRS. BEDDOW. London. Hamilton. 1842.

WE suppose these little books are written by a Dissenting lady, resident at Birmingham. We are not aware to what class of Dissenters she belongs, but we should infer, from the internal evidence of her publications, that it is to the Independent body. We ground this inference chiefly on the fact that the detail of missionary exertions with which we are presented in the second volume is almost exclusively taken from the annals of the London Missionary Society, which we believe is mainly supported by that body of Christians.

We do not wish by these introductory remarks to prejudice our readers against the volumes we are reviewing, but simply to state the *fact*, in order that they may clearly understand the nature of the works which they are purchasing or perusing.

We think the *design* of both the volumes very good, and the details contained in the latter extremely interesting. Of course there is nothing new in them, since they are an account of some of the early efforts of the Society above alluded to; and Mrs. Beddow is herself aware that the last volume contains very much of the same matter as has been already placed before the public in a small book entitled ‘The Night of Toil.’ It is probable, however, that these interesting details have not before been brought before the minds of the young in so *cheap* and *tangible* a form as that in which they are now presented, and in which they will doubtless to many be very acceptable. We would ever be the last to cast reflections on the wonderful work of God which has been carried on in the South Sea Islands, because it has not been effected by means of that agency which we should ourselves have most desired. On a calm review of the proceedings here placed before us, we can thankfully ‘glorify God’ in the per-

sons and the work achieved by those men who thus "counted not their lives dear unto themselves," but "for his name's sake went forth taking nothing of the Gentiles;" rejoicing as we do in the "abundant grace bestowed upon them," and in the astonishing success with which it pleased his Holy Spirit at length to crown their persevering labours.

We cordially agree with Mrs. Beddow in the two following remarks taken from the preface to her first volume.

'Perhaps a greater injury cannot be done to children, than allowing them to indulge in the constant practice of squandering away money upon trifles while young, as the habit increases as they grow up. . . . Children early taught to see and feel the pleasure of helping others, would, in most instances, cheerfully give, especially, towards the instruction of the poor heathen.'

'We want more missionary reading for children; they are neither sufficiently acquainted with missionary operations, nor aware of their own ability to assist in carrying them forward. Christian parents would do well to introduce their children early into the career of religious benevolence, endeavouring to make them sensible of the pressing wants of the heathen both at home and abroad.'

We rejoice to say that the Church Missionary Society has recently taken a considerable step towards supplying this deficiency by putting forth an admirable little periodical, entitled 'The Church Missionary Juvenile Instructor,' which we cannot too strongly recommend for the use of our *young* friends, and which may be profitably perused by all classes, being, in our opinion, extremely interesting and useful, as well as very nearly got up, and *very cheap*. This Society has also just now issued an 'Address to the Youth of Great Britain,' which seems very forcible and appropriate on the all-important subject of missions. We hope it will be widely circulated, and very useful for the end proposed.

We do not commit ourselves to *all* the sentiments of Mrs. B. With *some* of them, as might be expected, we decidedly differ. It must remain for Christian parents who are members of the Church of England to decide whether they should choose to put these little volumes into the hands of their children. There is certainly nothing approaching to an expression of *hostility* to the Church to be found in them, though there might seem to be a studious omission of the mention of societies connected with the Church, which is only, as far as we recollect, incidentally done on one occasion. We have no hesitation, however, in saying that a decidedly *Christian*, though not a *Church* spirit pervades the volumes.

On one minor point we entirely disagree with Mrs. B. and the system she seems to espouse. We can never conceive it to be either profitable to themselves or others, that young men, instead of 'quietly pursuing their studies at college,' should 'turn Home Missionaries;' much less that they be 'preaching in beautiful little chapels and frequently in houses!' Neither have we any notion at all of *boys*, whether at school or college, writing what may fairly be called *pastoral letters* to their sisters and relatives at home! or coming to attend the working-meetings' of their relatives and friends 'that they may deliver addresses to them!' or 'preach in the neighbour-

hood !' In fact we think that the *omission of all* that concerns *Master* or *Mr. Joseph Stanley* would have been a decided improvement to the volumes.

We can scarcely conceive anything better adapted to engender and nurture up the "*novices*" against whom St. Paul so earnestly guards us, than this system of thrusting forward into public, as teachers of others, those who from their youth and inexperience cannot but need to be themselves taught "which be the first principles of the oracles of God."

As to the *taste* or *propriety* of introducing 'the deacon' of the Dissenting meeting house handing out to the *boy* preacher, 'a larger sum of money than was usually given to supplies,' in remuneration for his sermon just preached, we cannot presume to decide, since it has been long since granted that these points should not be disputed about ! But as to the *effects* likely to be produced by such a system from first to last, we are at no loss to determine. However it might answer in one or two *isolated and remarkable* cases, it is in the general nearly as *prejudicial a system* as could be devised. Besides, how is the *inflating* process thus pursued consistent with the *depressing* discipline to which many of the more advanced ministers are subjected under the Dissenting system ? What sort of a preparation does this *hugging* constitute for the *kicking* which they may *possibly* if not *probably* have to endure in future life ?

We make these remarks without the slightest ill-will to the *persons* or the *principles* of the Dissenters ; but under a *decided conviction* of the glaring faults of their *system* in this particular ; and with perfect kindness to give a hint to our Authoress, which seemed called for by her works, and which she can take advantage of, if she pleases, in any future editions.

TRACTARIANISM OPPOSED TO TRUTH, THE SAFETY OF THE CHURCH AND THE PROTESTANT SUCCESSION TO THE THRONE OF THESE REALMS. A Sermon preached before the University of Oxford, on Sunday, January 29, 1843, (being the Eve of the Anniversary of the Martyrdom of King Charles.) By the Rev. ROBERT B. FISHER, M. A. Vicar of Basildon, Berks. Pp. 19. London. Hatchard. 1843.

It is gratifying to meet with any sermons preached before the university of Oxford, which clearly advocate scriptural truth, and manfully oppose Tractarian error and delusion. This is the case with the sermon before us. The title indicates the particular line of argument which our author selects, and which—as far as his narrow limits permit him—he handles in an appropriate and forcible manner. One or two brief passages which touch on what we consider very important points, we shall extract for the use of our readers.

'It is indeed sometimes asserted that the writers of the '*Tracts for the Times*,' have excited a strong religious feeling in the public mind. But such an assertion is not correct. The religious feeling which distinguishes the present generation has been produced by other men, and by other means, in a course of self-denying labours through half a century. It would be more consistent with truth to say, that they have availed themselves of the prevailing good disposition of the public mind, and have entered into the labours of others, not to confirm and edify, but to pervert and destroy. And many and lament-

able are the instances of devout young persons religiously educated, who for want of maturity of judgment and deep spirituality of mind, have been led to build on the foundation laid in the Gospel, not "gold, silver, and precious stones," as their fathers taught them, but the "wood, hay, and stubble," of a corrupted and formal faith. Their consciences were awakened but not endued with the peace of the Gospel. Restless therefore, and dissatisfied, and earnestly enquiring, "Wherewith shall I come before the Lord?" they seized on a form of godliness, which dispenses with the deeper exercises of the heart, and the mortification of some of its most subtle feelings of pride and self-sufficiency; and attributes necessarily to sacraments and ordinances, what the Spirit in his usual operations accomplishes through faith in the written word.'

We believe that this passage well deserves most serious consideration, and may afford to many, matter for melancholy reflection.

Again, towards the conclusion of his Sermon our Author says,—

'The real conflict is between Protestantism and Popery. The scheme of doctrine and discipline proposed in the 'Tracts for the Times,' is so subtle, and its lines of demarcation so faint and evanescent, that few embracing it will be preserved from the grosser corruptions and superstitions of the Church of Rome. Even its authors, by their own confession, cannot stand where they are. And the great body of the people would find it a narrow ridge, overhanging a fearful precipice from whence they would soon be plunged into the depths of error.'

We should be truly thankful if any of the younger members of the University to whom this Sermon is mainly addressed, might be led by it to give heed to the warning so clearly conveyed to them, before they have drunk so deeply of the fatal draught as to benumb their mental faculties, and deaden their spiritual perceptions of truth and error, right and wrong.

THE PORTION OF JEZREEL, A Sacred Drama. By the Rev. RICHARD BEADON BRADLEY, Incumbent Curate of Ash Priors and Cothelstone, Somerset. Pp. x. and 142. London, W. E. Painter, Strand. 1842.

WERE it not for the sake of earnestly warning our readers against it, this book would never have been noticed by us. We have difficulty in determining whether it offends most against *real* poetry, refined taste, or *common decency*. We are only astonished that *friends* (!) can be found so injudicious and unkind as to buoy up one who is deliberating on authorship with such—we will not say misplaced commendation,—but gross and unblushing flattery. But a man's *own* judgment ought to be sufficient to keep him from being led so far astray, ere he thinks of coming before the public at all, much less as a professed sacred poet! And, as to taste and delicacy, if he has not something more approximating to a perception of these, it would be well that *any* motives or restraint should prevent him from polluting the minds of the public with his *most offensive* productions.

Obvious reasons prevent us from *proving* the justice of one portion of our remarks: but those who have the misfortune to know by

experience the price of this worthless volume, of which we are happily ignorant, may easily satisfy themselves on this head.

As to the other counts of the indictment, we are perfectly willing, that our readers should judge for themselves. In one of the 'Dedications' which introduce the volume, our author says:—

'It was an act of kindness on your part that occasioned the following *impromptu*—one of the earliest efforts of my humble muse; a circumstance which I am bound to record upon this occasion, because, from this incident, I may fairly date that bias towards poetical composition which has ever since taken strong possession of me. As the composition of a school-boy, I should have hesitated to publish it; but that a living poet, of no mean order, has said, that he would have given a thousand pounds to have been the author of it.'

Whether the *modesty* of our author, or the *judicious praise* of his friend is most to be admired, we leave our readers to determine! We shall indulge them with one stanza out of four, from this *impromptu*, which is addressed, "TO MY EXCELLENT STEPMOTHER, IN ACKNOWLEDGMENT OF THE KIND PRESENT OF A WATCH," It is as follows:

'Long as my mainspring is unbroken,  
Imperfect though my works be found,  
My thoughts, with reverence be it spoken,  
Shall run on thee—THE DIAMOND!'

This is a fair specimen of the whole four stanzas. We wonder whether 'the living poet of no mean order' (*credat Judæus!*) has yet attained to the happy art of successfully emulating such compositions? or whether he is still ready to purchase them at £250 per stanza! Were we capable of writing such, we should be happy indeed to transfer to him the whole credit and copyright of them for a much smaller sum, to immortalize his name among all future generations! But we fancy he would rather decline having his *name* mentioned along with his liberal meed of adulation. When money is never to be paid, large sums are as easily mentioned as small sums, and it is, after all, a *cheap* way of courting friendship! We confess, that placing ourselves in Mr. Bradley's position as a clergyman of the Church of England, we would—could we command it—willingly give a *thousand pounds* to be guiltless of the authorship of 'The Portion of Jezreel.'

Such a book deserves no criticism. Else, as a matter of *taste*, we might mention such elegant examples of the rhetorical figure *alliteration*, as are shewn in 'woman's witching wiles,' and 'brainless braggarts!' and the frequent use of such words as 'drivelling,' 'welling blood or gore,' and numberless other much less refined expressions!

We must, in fairness add, that we have met with *four*, and only *four*, lines in the volume, of what we can honestly call *pleasing* poetry. We may charitably hope, that Dr. Richards' mind was dwelling on these when he penned the flattering letter, of which a portion is quoted in the Dedication to him, and that the 'unfortunate infirmity of the eyes' there referred to, saved him the pain of reading, and commenting on its gross 'demerits.' This is the only apology which suggests itself to us for 'the learned late Master of Tiverton School.' We are happy to say that the appearance of the book is somewhat uninviting, so that we may hope the 400 subscribers whom our author has very prudently *secured* before its publication, will be



nearly all whose *money* will be thus wasted; and we trust many of them will find out their mistake before their *time* has been worse than thrown away in the perusal of the book.

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A VOICE FROM THE HOLY LAND: Purporting to be the Letters of a Centurion, written in the days of the Emperor Tiberius. Edited by the Rev. EDWARD MANGIN, M. A. Pp. 151. London: Painter, Strand.

THE title of this little volume explains its *nature*, and a brief extract from the advertisement will illustrate its *design*.

‘The design is to show the mighty influence gradually established by Christianity in the mind of a rational, moral, and unprejudiced individual, anxious to rescue himself from the maddening perplexities in which either scepticism or infidelity never fails to involve its victim; and desirous of enjoying that repose of the heart, which nothing but a firm reliance on the truths of Revelation can produce.’

Though we have ourselves derived some pleasure from the perusal of the book, we have considerable hesitation in recommending it to others. Works written under an *assumed* character are extremely difficult to deal with, and very liable to be misunderstood. We are frequently at a loss to know whether the author is speaking his *own* sentiments or those of the person in whose name he writes. This, it will be at once perceived, puts an end to all criticism, since it provides for the author a way of escape at whatever point he is assailed; while it thus affords him, at the same time, an unfair advantage by enabling him to propound his own opinions and views under the garb of his assumed character.

Under these circumstances we can only say that we think the centurion's character is not consistent with itself: that he at one period writes in a much more dark and confused manner than at any other; that his sentiments on some occasions seem to point directly towards Socinianism, and at others to lead to it by a more circuitous route; and that various other *decided evils* are virtually pleaded for by him. All this might be very excusable in a Roman centurion just spelling his way to the light of truth, but is somewhat dangerous as put forth by a clergyman of the Church of England when writing under such a character—whether or no his views accord with those of the centurion. We think Pontius Pilate's character also is unfairly drawn, and his sin extenuated or done away with. There is a want of candour in the account of Simon Peter, no intimation whatever being given of his fall, though he is introduced at every turn, and under almost all circumstances before and after it. There are many other expressions to which we decidedly object, but we feel that in noticing them we are fighting a man of straw. We think Mr. Mangin ought to have given us some idea at least how far the somewhat elaborate reasonings of Cornelius agree with his own views, and whether he has the smallest coincidence of sentiment with the truly absurd idea that ‘hereafter the greater part of mankind will be shamed into the adoption of the hallowed principles of these Reformers’—the Apostles! It seems too preposterous to put into the mouth even of the centurion, and occurring as it does in his last letter, shows a sad retrogression from the views he had entertained at an earlier period in his religious course.

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### NEW ZEALAND.

*Departure of the Bishop from Sydney, and Arrival at Auckland.*—After staying some time at Sydney, the Bishop embarked for his Diocese, and landed at Auckland on the 30th of May. On landing, an address, numerously signed by the inhabitants of the new capital, was presented to his Lordship, expressing their gratification at his arrival among them. The Rev. G. A. Kissling, who had arrived at the same place a few days previously, in a ship direct from England, remarks, June 19, 1842—

‘On the Lord’s-day before last the Bishop preached at Auckland, and bore a very high testimony to the faithfulness and success of the missionaries’ labours. All the brethren who have seen his Lordship express their high gratification that the Lord should have appointed such an able and devoted Servant to preside over His flock in these islands. The natives themselves are quite pleased with the idea that there should be a head, to unite them all in one.’

After remaining about a fortnight in the neighbourhood of the Thames, the Bishop embarked for the Bay of Islands, where he arrived on the evening of the 19th of June.

In a letter dated Paihia, June 27, 1842, the Rev. H. Williams writes—

‘As a vessel is about to sail, I must give you a few hasty lines, to express our great joy at the arrival of the Bishop. His Lordship arrived in this place yesterday week, in the evening, without the knowledge of any one, and took up his abode among us. He has inquired very particularly into the state of the mission; has expressed a most lively interest in every part and every member; and seems very much gratified with everything. But this is not all. Every one was most particularly astonished at his knowledge of the New Zealand language. Immediately on his landing he commenced conversing with the natives, to the great amazement of all. On Lord’s-day last he took a considerable portion of the native service; preaching in the morning, and administering the

Lord’s Supper to about 200 natives; in the afternoon he read the evening-service in a very beautiful manner. The Bishop’s sermon, in English, last Lord’s-day, is about to be published, at the request of the congregation. I shall forward some copies as early as possible.’

In another Letter, dated July 25, Mr. Williams adds—

‘The Society will be gratified in hearing that my brother has been appointed by the Bishop his Archdeacon for the East Cape, including the Eastern District and the greater part of the Middle District—Tauranga, Rotorua, and Taupo. I have also received an appointment as Commissary of the Bishop for the District of the Bay of Islands. The Bishop’s sermon, preached in this chapel, has been printed, and is now forwarded to you. His testimony as to the state of the mission, founded upon information gained from others, and from his own observation in the Thames and in the Bay, will be valuable.

‘By the Bishop of New Zealand I received a very kind letter from the Bishop of Australia, expressive of every good wish towards the mission. It has been highly gratifying to us all.’

The Rev. W. Williams, who was staying with his brother at Paihia, thus writes, July 27, 1842:—

‘The arrival of the Bishop of New Zealand has been hailed with much satisfaction by every member of the mission, and by the public in general. The Bishop stayed for a fortnight in my brother’s house at Paihia, and we were enabled to have much communication with him on the affairs of the mission. It seems to be his Lordship’s wish to carry out the views of the Society to the greatest extent; and we trust that new vigour will be given to our movements throughout the whole Island by his presence. His Lordship shows most decidedly that the welfare of the natives, both temporal and spiritual, is near his heart. From the Bay of Islands his Lordship returned to Auckland; and by this time is probably on his way to Port Nicholson,

MAY, 1843.

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Port Nelson, and Wanganui. From thence he proposes to cross the country, by way of Taupo, to Ahuriri; at which place I hope to meet him in the beginning of November, and to conduct him to Wairoa, Turanga, Waiapu, and Opoiki. He will then proceed to Rotorua and Tauranga, and return to the Thames.'

*The Bishop's Testimony to the State of the Mission.*—We extract the following passage, embodying the Bishop's views of the progress of the Gospel in the mission, from the Sermon to which reference is made in the two letters of the Rev. H. Williams:

'Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of Pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Another Christian Church has risen here, in the midst of one of the fiercest and most bloody nations that ever lived to bear witness to the power of sin over the heart of unregenerated man. But now the Spirit is poured upon them from on high; and the wilderness has become a fruitful field; and the signs foretold by Isaiah are visible among them—"judgment dwells in the wilderness;

and the work of righteousness is peace; and the effect of righteousness, quietness, and assurance for ever. And the people dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places." These are the signs of Christ's kingdom, which you have here before your eyes. You have seen judgment dwelling in the wilderness, when tribes of armed and fearless warriors acquiesced in the severest sentence of the British law, though executed upon one of themselves: you see the people dwell in peaceable habitations, their forts and towers on the hill-tops forsaken, and their sure and quiet dwellings nestled in low places: you see the wilderness becoming a fruitful field under the hands of men who have but lately learned from the Gospel to love the arts of peace. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruit of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?

### AMERICAN BOARD OF MISSIONS.

*Mission to the Nestorians.*—The following Extracts are taken from Mr. Stocking's Journal:—

'Accompanied by Mar Yoosuph, I started for Tirgerwer, a mountainous district adjoining Koordistan, and about twenty-five miles west of Ooroomiah. The mission for a considerable time has sustained three schools there; but hitherto no one of our number had ventured into that district, on account of the predatory Koords inhabiting it. An attempt was made in one instance, but the depth of snow on the mountains rendered it impracticable.

'Hakkai, the first village at which we stopped, and where we have a school, is situated on the declivity of a lofty ridge of mountains, the boundary line between Persia and Inde-

pendent Koordistan. We were informed that the school was in the Church of St. Mary, which, like the other buildings, was made of mud and stone, half buried in the ground. Here we found 18 scholars, sitting on the ground, covered with a little coarse hay, without any fire. They appeared to be cheerfully engaged in reading the Psalms, and other school cards furnished by the Mission. They all evinced far more improvement than I was prepared to expect: nearly all of them read their lessons with ease and propriety. The teachers, both of whom were priests, were very glad to see us, and expressed the hope that we should come and see them again.

'From this place we proceeded to Ballulan, a village of several hun-

dred Nestorians. The school here is taught by the priest of the village, and contains 12 scholars, all of whom had made good proficiency. The household, with which we spent the night, consisted of 42 persons; only five of whom were not connected with the family.

From Ballulan we passed to Umbie, a few miles distant, and near the foot of the mountain. Our road was very difficult; having to walk ourselves, and our horses sinking into the snow at every few steps. We found 15 scholars reading, in a house occupied in common by a family and cattle. They had made considerable progress, and appeared worthy of the limited support which they receive. In Tirgerwer are eight Nestorian villages, containing perhaps 1000 or 1200 inhabitants.

Attended by Mar Yoosuph, I went to the villages of Karajalee, Yengejah, Eupergan, and Ada, to examine the schools, and comply with a request made by some of the ecclesiastics, that we would come and preach to them on the Sabbath, as we were doing in some of the other villages. We reached Karajalee a little before sunset. Being the time of their evening prayers, we entered their church, where we found 100 persons, including both sexes: the devotions were conducted in a language which but few of them perfectly understand. We attended their morning prayers; at the close of which the Bishop informed the people, that if they would meet again, they should soon hear for themselves the doctrines which these men teach. They came together and filled the church. The meeting having been opened by the Bishop, he called on me to speak to the people. This I did, holding up to their view in one hand a manuscript copy of the New Testament belonging to the church and said to be eight hundred years old, and in the other a small pocket Testament in the English language, and observed to them that the contents of that ancient book were all written in the small testament. They then listened with fixed attention, while I addressed them from the seventh of Matthew. The ecclesiastics expressed much gratification that we had come to their village. From this place we passed on about a mile, to Yengejah, a small village, where we met 50 or 60 in the church. From that place we went

to Eupergan. In this village a nephew of the Bishop had recently been ordained priest, and had collected a school of 38 scholars. The people soon assembled, to the number of 700, in the churchyard. Here the audience listened, with their usual interest for about an hour. We then proceeded to Ada, where the church was filled with attentive hearers.

At Ardeshai. I was much interested while with Mar Gabriel, Mar Yoosuph, and several priests, that no wine was brought forward as is usually done. I ascribed it to my presence; as they are in the habit of drinking daily. Wine-drinking is one of the greatest curses among the Nestorians. They are all, with few exceptions, a nation of excessive wine-drinkers. Many of them readily acknowledge the evils of intemperance; but have not the resolution to abstain from it themselves, or to discourage it in others.

Sabbath. On my way to Geog Tapa for preaching, I gave Priest Abraham some account of the Sandwich Islands, and the remarkable success which has attended the efforts of the missionaries. He replied, that there was much, both in practice and in doctrine, in their Church calculated to hinder the Gospel of Christ. 'At the last Thursday evening Meeting,' he remarked, 'you preached on Justification by Faith, and attached no real merit to works in procuring pardon and salvation. From that time,' said he, 'we have had many warm discussions on the views which you presented. Some said, you were aiming a blow at our Malpans (Teachers,) for they have taught, that prayers for the dead are efficacious; that alms-givings and fasting have a virtue in themselves as well as the sacrifice of Christ. I, on the other hand, maintained that your views were proved by the Scriptures, and that they were sufficient. On my declaring this, the Bishops and the others became angry, and were on the point of striking me. I told them they might strike, but I should adhere to the Bible, even to my blood. They threatened to write to the Patriarch to have me excommunicated.' The priest remarked further, that he had withstood their views, quoting the Bible in favour of the truth. He then observed, that they had not begun to understand the Bible till about

two years since;—that very much in their books was decidedly against it.

'When we arrived at the church, we found a number of mothers with their infant children waiting to have them baptized. The Sacrament of the Lord's Supper had previously been administered to a large congregation, which had mostly dispersed. I was conducted to an inner apartment, where a Priest and Deacon were preparing to administer the Ordinance. Both were clothed with white loose gowns, or frocks bespangled with crosses. The priest had upon his head a kind of turban used for the occasion, made of a silk shawl, and extending down upon his shoulders. When we entered, they were consecrating the water. A large copper vessel containing it had previously been set apart by prayer; and now they were depositing in it a small quantity of oil. Soon after, the children were brought; and, being first anointed with oil, were nearly immersed in the water, the name of the Trinity being repeated by the priest.'

Of the openings for preaching among the Nestorians, the following paragraph, taken from a general letter of the missionaries at Ooroomiah, will give the reader some just idea:

'Were there any among the ecclesiastics whom we could trust with the exposition of the word of God to the people, they must have an example set them. Preaching is a new work to them, and a new thing in their churches; and opportunities for using this means, ordained of God for the salvation of those that believe, are abundant. We know not where a limit could be found, had we ability to supply all the openings. As it is, we have been compelled to refuse many applications from villages as promising as any in which we now hold services. And this is not all: preaching is the great work of the minister everywhere; and undoubtedly it will be the chief instrumentality used of God in bringing back this ancient Church to the principles and practice of the Gospel.'

The Board state:—

'The missionaries, at the close of the year 1841, had under their care one Seminary for young men, with 46 pupils; one Boarding-school for girls, with 18 pupils; and 23 schools, with 430 male and 40 female pupils; making an aggregate of 534 pupils.

All the school-masters are Nestorian priests. The theological class embraces nine pupils.'

The number of pupils in the Seminary had, in May last, increased to 57.

'There are nearly twenty additional villages where schools are desired, and where they might at once be opened, if we had the means of sustaining them. In several of these villages, schools have been taught during the past winter, and repeated applications have been made that we would take them under our fostering care. But we have been obliged to defer their hopes, from the want of the means to support them.

'We ought not to look for much stirring incident among the peaceful people of Ooroomiah. The Missionaries feel the absence of their elder brother, Mr. Perkins, who is with us; but they expect his return, with that of Mar Yohanna, who is also with us, early in the next year. The opportunities for preaching are more numerous than the present members of the mission have strength to meet, notwithstanding the ordination of Mr. Stocking. The fact, that the Nestorians cheerfully permitted his ordination to take place in one of their churches, and manifested so much interest in it, shews how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people. Of this fact we have also very pleasing evidence in the Bishop of that church, now in this country. The mission has seven places for stated preaching.

'The press has issued about 510,400 pages in the modern Syriac or Nestorian language. The Committee have engaged a new and smaller font of Syriac type, to be cut by Mr. Hallock, under the superintendence of Mr. Perkins.'

From a letter dated Mosul, May 30, 1842, it appears that Dr. Grant was preparing to visit the mountain Nestorians from the Persian side and by way of Ooroomiah. The Papists, supported by the new French consul, seem to be concentrating their forces at Mosul.

'The hostilities still continue with little prospect of their immediate termination. But as the warfare is now chiefly between the Turks and Koords, there remains a prospect of quiet among the Nestorian tribes, and the hope that we may enter their

mountains from the Persian frontier. Should this hope be realized, we may secure a most desirable object in sowing the good seed among the Nestorians and anticipating the enemies of the truth, who stand ready to penetrate the Nestorian country the moment existing obstacles are removed, supported by a new French Consul at this place.'

On the 12th of September, Dr. Grant writes from Asheta, in Tyary, a western district of the Koordish mountains, and says—

'I have been now nearly two months a solitary pilgrim among these wild mountains; for, contrary to my expectations, I am destined for the fourth time to traverse these difficult fastnesses alone. Mr. Stocking being obliged to return after reaching Salmas, in consequence of severe illness, I have found an agreeable companion in Mar Yoosuph, one of the Bishops who accompanied me from Ooroomiah, but who now lies by my side, groaning with a fever which has just seized him. I have traversed the mountains in almost every direction; and formed a more extensive acquaintance with the people and the most influential of the surrounding Koords, with whom I have been brought in the most friendly connection during the fifteen or twenty days which I have spent with the chief of the Hakary tribes,

Nooroolah Beg, the powerful chief whose confidence and friendship I so providentially gained nearly three years ago. To his continued friendship I am indebted for my safety, under God, during my present visit. He has treated me with the greatest kindness in the camp and in his own castle; always seating me by his side when he ate. He has given his official written approbation to our residence in his country. He now claims jurisdiction over the whole of the Nestorian tribes.

'The Patriarch, unable to maintain either his authority or his independence, has taken refuge with one of the two Maleks of Tyary, where I visited him. We descended together to this place, Asheta, where I have made arrangements for one of our mission stations, in connection with another at Lezan, the point at which I entered the mountains on my first visit. Partial arrangements have also been made for stations in Teboma and Jelu, as soon as men can be found to occupy them.

'With the Patriarch I spent two weeks, receiving every mark of his personal regard and renewed assurances of a disposition to favour our plans. We shall certainly sustain no small guilt, if we neglect to enter this open door; for wide open it is, in a most important sense, notwithstanding the commotions around us.'

## JEWISH INTELLIGENCE.

### JERUSALEM.

WE have to inform our readers, that, according to accounts from Jerusalem, the building of the church has been stopped by order of the then Pasha. In consequence, the Bishop proceeded to Beyrout to consult with Her Majesty's Consul-General on this untoward event, and also had the advantage of communicating with his Prussian Majesty's Consul-General; but has since returned to Jerusalem. Most urgent representations were immediately made to Constantinople, and we trust that this interruption will soon be put an end to.

The Committee, in the mean time, has directed the construction of the other buildings to be proceeded with. Izzet Pasha, who issued the order, has been recalled, and his successor, Reschid Pasha, who was Charge d'Affairs at Paris, has since arrived at Beyrout.

*The Jews of Hebron.*—One of the principal Jews of Jerusalem had furnished the Bishop with a letter of introduction to one of the chief Jews of Hebron, for whose house we now inquired. And glad we were when finally the house was shown to us, and we were ushered into the room, where we found the Bishop and Mr. Roland sitting at a coal fire. Thus we found ourselves in the city where Abraham, Isaac, and Jacob dwelt, sojourning under the hospitable roof of a son of Abraham. Our kind hostess, a native of Poland, soon brought us some supper; after which, we lay down to rest.

Early in the morning on the following day, being Saturday, we saw the Jews going to their synagogues. The Bishop, Mr. Roland, and myself, soon joined them. Mr. Blackburn being indisposed, was obliged to keep in the house. The first synagogue

we visited belonged to the Sephardim; it bore marks of antiquity, but we could not discover the date when it was built. It has two shrines containing the law of Moses, handsomely decorated, the gift of pious Jews of other countries. The name of the giver is engraven on a silver or gold plate hanging on each roll. There were also various curtains before the shrines embroidered in gold, where also the name of the giver is visible. Over the reading-desk is the following inscription in Hebrew, "Oh man, why continuest thou in sin, and dost not reflect that the day of death will certainly appear, when the angel of death will approach thee, and take thy soul from thee. I do not ask whether thou art old or young; thou livest after thine heart's desire, but death will quickly overtake thee!" Around the reading-desk, Psalm cxxx. was inscribed in Hebrew.

After we had remained here for a little while, we went into another synagogue, which belongs to the German Jews: it is a very small one; the third we visited belongs to the same community. These are the only synagogues at Hebron. We then returned to the first synagogue, and remained there until the end of the service. The portion of Scripture which they read to-day was Exodus x, xi, xii, xiii.

After the service was finished, the Bishop addressed some Jews in one part of the synagogue, while I did the same in another. We were glad to find they were willing to enter into conversation. The topics of our conversation were, of course, Christ crucified, Christ glorified, and the promises of God towards Israel, if they turn in repentance to him.

We gave away several appropriate tracts. Most of the Jews now left the synagogue, and went into the Jeshiba, to read the portion of the Talmud. We followed them thither, and here again the Bishop addressed one party, while I conversed with another, and thus a regular discussion took place. I said, 'You have this day read in the synagogue, that God commanded you to sacrifice the paschal lamb; why have you ceased to do so?'

*Reply.* Because our temple is destroyed, our holy city desolate; we have no more high-priests, and therefore we cannot offer up the paschal lamb.

*I.* But why has all this happened to you?

*Reply.* On account of our sins.

*I.* Herein you speak the truth; it is because your fathers have sinned against the Lord, and did not hear the prophet of old, who foretold to them the coming of the true Paschal Lamb, even the Messiah; when he came, the majority rejected him.

*Reply.* The Messiah is not yet come.

I pointed to Daniel ix, and showed from that passage that the Messiah must have indeed come.

One of them said, 'This Scripture refers to the Messiah, the son of Joseph, who is to be killed, and then after his death, the son of David will appear.'

I replied, 'Your explanation will not hold good; for you see that it is here said, that after the death of the Messiah, the Holy City is to be destroyed, and the sacrifices are to cease; both have happened already. But if you will refer it to the Messiah, the son of Joseph, then he has yet to come; and then to build the temple, to reinstate the sacrifices, to restore Jerusalem to its former glory, —and then after all this is done, he is to be killed, and the temple again destroyed, and the Holy City laid waste; this explanation of yours is therefore inapplicable.' Many of the Jews present fetched Bibles to examine the chapter mentioned. There was a great murmuring among them.

*General Character and Habits of the Jews in the Holy City, from Dr. Macgowan's Report.*—The footing of intimacy on which I now stand with my Jewish patients furnishes ample opportunities of becoming acquainted with their habits, opinions, and mode of life, which no other position could afford me.

The most prominent trait in their character is a devoted attachment to the land of their fathers, and especially to the Holy City of Jerusalem. This, however, is combined with many peculiar notions of a superstitious nature, which excite mingled feelings of compassion and respect. To live and die in this sacred spot is, in their opinion, attended with extraordinary privileges both temporal and spiritual. Released from the cares, the tumult, the business of the world, their lives are to be exempt in a greater degree from the common infirmities of human nature, and

spent in an uninterrupted enjoyment of peaceful calm and holy meditation. Their prayers are to ascend with more fervent rapture to the throne of the Most High; their nights are to be favoured with celestial visions and communion with angelic beings; and, finally, at the close of their mortal life, their souls shall be at once received into eternal glory. Such are the exaggerated privileges of the Jewish inhabitants in the Holy City, the anticipation of which annually attracts vast numbers from all parts of the world to its walls. But with the majority, these high-wrought expectations are soon followed by disappointment. The novelty of the scenes and places connected with religious associations soon dies away, and is succeeded by the aspect of their real desolation. The wretchedness of the dwellings, the scarcity and dearth of provisions, the sickness of the climate, the want of all occupation, except the study of the Talmud, and the cold lifeless round of formal devotions, these and many other circumstances, of which impoverished means are too often an accompaniment, damp

the spirits of the new-comer, and chill this enthusiasm. His disappointment is deep, as his hopes had been elevated, and ends in a state of mind bordering on despair, or, more commonly, in listless apathy. Their persons, their dress, and houses, all bear a neglected air; their means become exhausted, their health fails, and they die, leaving their families to be supported by a pittance from the synagogue. There are numbers of widows and orphans in Jerusalem who have thus lost their husbands and parents, and whose peculiar history and destitution render them objects of more than ordinary interest. Neglect, poverty, and disease, is their portion, with an utter want of all religious instruction.

To offer to these little ones "the cup of cold water," is almost all that we can at present do for them, but deeply do we feel those touching words of our blessed Redeemer, when he wept over Jerusalem, and would have gathered her children together, "even as a hen gathereth her chickens, but they would not." Their house is indeed left unto them desolate.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Geneva, Dec. 13, 1842.*—You will have seen by the last Report, published this year, that the number of copies of the Scriptures which have been sold was not so large as, from the number of agents employed, we had reason to expect. During the year ending April last, we have had fifty-four colporteurs in our service, who have sold no more than 7536 copies. You will easily gather from this, that the opposition on the part of the Romish clergy becomes greater every day; and that in certain localities, whither, some five or six years ago, our Society was in the habit of sending its agents, the priests of Rome have taken measures to close the doors against our humble messengers. Furious addresses from the pulpit, calumnies, assaults, and persecutions, as well as hindrances and ill-treatment on the part of the civil authorities—nothing has been left untried. Nevertheless, it is evident that the Lord condescends to bless the labours of our colporteurs; and, during the eleven years that I have been connected with them, I have

often been filled with astonishment, when contemplating the means adopted by Him for defeating the wiles of the enemy, and for frequently causing a single copy of the sacred volume—thrown perhaps, at first, disdainfully into a corner of the house—to prove eventually the occasion of the conversion of several souls. Let me here mention one instance, which is, probably, not singular in its kind:

At B—— (Department del'Aine), a draper, in a small way, had bought a New Testament of one of our Colporteurs. He did not, however, read it; and the volume was thrown aside in a corner, where it remained, covered with the dust of contempt. His sister-in-law, whose husband was a mercer, residing in a small town in the neighbourhood, came one day to pay him a visit, and, as it would seem, accidentally lighted upon the book.—'From whence did you get this?' asked she. 'I bought it, some time ago, from one of the Protestant hawkers, who, for these several years past, have, from time to time, come to our place. It is the New Testa-



ment, containing the Gospel. Very likely some Protestant book, I suppose, which I am not very anxious to read.'—'In that case, you will perhaps give it to me, and I will take it home and try to amuse myself with it.' She received it accordingly. Some weeks afterwards, the female here alluded to was deeply affected by reading the word of God; and, without having had recourse to any minister, found her mind enlightened by attending to it alone. Her husband and son were also converted by means of the same New Testament. She next began, in a short time, to read the sacred volume to certain of her neighbours; and in the little shop of the mercer, it may be said, was laid the foundation of a religious awakening in the Department of l'Aine; for there at present several souls, hungering and thirsting after the righteousness of Jesus Christ, meet together for spiritual edification. To crown the whole, the draper of B—, who had formerly held the sacred volume in contempt, being recently on a visit to his sister-in-law, has also, as it would seem, been led to acknowledge Jesus as his Saviour.'

'*Austria, Dec. 15, 1842.*—The regular course of instruction in our schools, and of private edification in our families, speaking the Polish language, has long been interrupted, in consequence of no copies of that all-important book, the New Testament of our Lord and Saviour Jesus Christ, being to be had of the booksellers in this country. I have therefore applied to Mr. Tauchnitz, the publisher in Leipsic; more especially as my brother, residing at Efording, Mr. F. Kotschy, gave me reason to hope that I might succeed in obtaining from Mr. Tauchnitz a few hundred copies of the Polish New Testament, which he printed in 1840. Mr. Tauchnitz, however, writes to me in reply, that he is not at liberty to comply with my application, as all the copies under his care belong, in the first instance, to you. At the same time, Mr. Tauchnitz suggests that I should apply to you, as the agent of certain parties in whose name the books in question stand.

'Let me therefore earnestly solicit,

on behalf of our poor people, who are grievously in want of the Scriptures, that you would be pleased to make me a grant of 300 or 400 copies of the Polish New Testament printed in Leipsic in 1840. Throughout the whole Austrian States, not a single edition of the Sacred Volume has ever been published in the Polish language. My brother has just completed one in German, at Lietz. What a melancholy reflection, that in the circle of Tischner, to which we belong, and which comprises 40,000 souls, not the smallest provision has been made for supplying them with the New Testament! Indeed, no copies are to be met with, except here and there one which has been introduced into the country, with great difficulty and risk, from Prussian Silesia. The copies belonging to the very old edition of Briga, which are occasionally, though, comparatively, rarely to be found in the schools, are so torn and worn out, as scarcely to be of any more use.

'Oh that the Lord may through His Spirit, incline you to look favourably on the poor inhabitants of this country, who, amidst their mountains, and under grievous oppression, have continued faithful to the gospel; and who are so impressed with a reverence for religion, and so truly devoted to the creed of their forefathers, that—and I say it with unfeigned gratitude to God our Saviour—during all the thirty years that I have acted as the minister of a parish containing 4000 souls, not a single act of felony has occurred! Oh that the Lord would send help to Israel out of Zion, and redeem His captive people!

'Let me hope, that, if it is in your power to do any thing in behalf of this poor people, you may, through the grace of God, be disposed to listen to their urgent supplications. My consolation meanwhile is, that the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of those whose heart is perfect towards Him.

'I conclude, trusting in humble reliance on Him who is the disposer of all things, that I may be favoured with a compliance with the request here preferred.'

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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JUNE 1843.

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### MEMORIAL OF WILLIAM NAPIER DIBB, Esq.

LATE OF THE CITY OF YORK.

“The memory of the just is blessed.”—Prov. x. 7.

I HAVE for some time past purposed writing for the Christian Guardian a sketch of the character of my much esteemed and lamented friend Mr. W. N. Dibb; of York; as a memorial of one whose comparatively sudden, and—to human appearance—untimely death, in December last, infused somewhat of gloom and dejection into my own mind as well as into those of his numerous friends and acquaintance in York and elsewhere.

Various circumstances have prevented the possibility of my putting this purpose in execution hitherto. Perhaps this may be well; as anything of mere temporary excitement of feeling, caused by the melancholy bereavement, has had more than time to subside, and the present sketch will be dictated, I trust, simply by the calm suggestions of deliberate judgment, and the earnest desire to render the sad event of real and lasting benefit to the minds of survivors.

This might appear the less necessary—at least for York and its neighbourhood—from the fact of a brief memoir of the deceased having been already put forth by his highly esteemed friend and pastor, the Rev. J. Graham, well known for his long and valued services to the church of God in that city. But this memoir was only *printed*, not *published*, and must therefore necessarily be very limited in its circulation. It appeared to me extremely desirable that so *truly exemplary* a character as my departed friend should not pass out of this world to enter into that “rest which remaineth to the people of God,” without some memorial left behind him, to stimulate others with greater zeal and alacrity to follow him even as he followed his divine Lord and Master, and by means of which, “he being dead might yet speak” to those whom he has left behind in a “world that

JUNE, 1843.

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lieth in wickedness," and urge them with increased earnestness to "run the race which is set before them, looking unto Jesus the author and finisher of their faith."

I write this under the *deliberate conviction* that my departed friend was *no ordinary character*; that abundant grace was bestowed upon him, and that he was largely enabled in his life, character, and conversation, to bring forth those "fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

As, amidst a multiplicity of engagements, I have found it difficult to command time to sketch his character at all, so do I find it still more difficult to pourtray it in a manner which may render it at once interesting and profitable to those who have not, like myself, witnessed the daily life and conduct of the deceased, and been able to observe for a considerable period of time "how holily, and justly, and unblameably he behaved himself," among those with whom he was called to live and act during the time of his sojourn in "the house of his pilgrimage on earth;" and how he "walked worthy of that God who hath *now* called him unto his kingdom and glory."

I have few materials indeed on which to work, and purpose rather to state the impression made upon my own mind by the character and conduct of my lamented friend, than to call attention to a life fraught with incident, or a death-bed of exciting interest, which might invite and secure the attention of the Christian public. To neither one or the other of these does the case of my friend, as far as I am aware, make any pretensions. But yet I am not without hope that it may afford much that may call forth a *sober* interest, and minister to the *real* edification of those "whose hearts God has touched," that they may attend in any adequate degree to "those things which belong to their everlasting peace."

Since I have a considerable objection to write anything which, from its *anonymous* character or details, might seem to incur the least suspicion, I may remark, that as I give my own name in full for authority, as to whatever statements I myself make, so would I willingly have inserted the names of any friends of the deceased who may be mentioned in the sketch. The haste, however, in which I am constrained to draw it up, forbids me to make personal application to them on the subject; and without such application I should not deem myself at liberty to insert their names. I must therefore take the whole responsibility, if any such there be, upon myself, which I am perfectly ready to do, if the readers of the *Christian Guardian* are willing to trust to my statements on the subject.

It is since the death of my esteemed friend Mr. W. N. Dibb, that I have learned that he was born at the village of Hunslet, near Leeds, on the 7th of April, 1809. Of his early years I have heard nothing, either from himself or others, which has made any impression upon my mind. He was educated principally, if not entirely, by the Rev. S. Redhead, the present vicar of Calverley, near Bradford, Yorkshire. Of this gentleman I have often heard him speak with respect and affection. Did time permit me to write to my valued friend the vicar of Calverley, I have no doubt he would willingly furnish me with any particulars that might add an interest to this sketch, by illustrating the early life, conduct, and attainments of his amiable pupil.

It was at about the age of fourteen or fifteen, I believe, that he was articled as clerk to Messrs. Blanchard and Richardson, most respectable solicitors in the city of York. From the former of these gentlemen, whom I have the happiness to number among my personal friends, I have frequently heard statements with regard to Mr. Dobb which tend fully to confirm every part of my own estimate of his Christian character and principles.

It appears to have been under the preaching of a faithful and devoted clergyman at York, that Mr. Dobb's first *decided* impressions on religious subjects were produced, and that *that* change was wrought upon his inmost soul which is so strikingly expressed by our blessed Saviour under the emblem of being "born again," and by his apostle St. Paul, as "quickenings from a death in trespasses and sins." Whatever be the doctrine which we conceive to be that of scripture on this and other important kindred topics, of this we may feel assured, that in the case of our departed friend it may be truly said that "He who began the good work in him, performed it until the day of Jesus Christ."

It was in January 1839, that I was first introduced to Mr. Dobb. I had been led to remove from Hull to York in order to render assistance, in the capacity of curate, to the Rev. J. Graham, under an indisposition with which it had pleased our heavenly Father to visit his ministering servant at St. Saviour's in that city, and an absence from home necessarily induced by it. I was thus brought into immediate contact with Mr. D. who was a constant attendant on Mr. Graham's ministry, and being an intimate personal friend of his revered pastor's, had, in common with many other attached members of his flock, taken a lively interest in providing for the duty which their respected minister was compelled for a time to give up. It was under these circumstances that my very intimate personal friendship with Mr. W. N. Dobb commenced.

Having thus introduced Mr. Dobb to the notice of those for whose benefit I write, perhaps I shall most successfully accomplish the object I have in view by touching on the *characteristics* of my departed friend, in the order in which they presented themselves to my own mind at my first introduction to him, and the familiar intercourse subsequent upon it. Though this arrangement will not place the features thus delineated, in their proper order as to *magnitude* and *importance*, it will have the advantage of showing the manner in which they naturally and gradually developed themselves to one who was an attentive and interested observer of his character, amidst the ease and freedom which sincere friendship mutually prompts and inspires.

I would notice then—

1. The *unaffected simplicity and openness* of his whole conduct and demeanour. This could hardly fail to strike, in a measure at least, even the most superficial observer. There was—so to speak—a *transparency* of character about him that seemed to indicate a mind that had nothing to conceal; or nothing, at least, which might not be safely disclosed to the sacred eye of *sincere Christian friendship*. I may safely say, that I was never disappointed in the estimate which I formed of him in this particular. What he *appeared* the first time I had the pleasure of conversing with him, that he remained until the

last personal or epistolary intercourse which I held with him. He seemed perfectly at ease with the various persons with whom he was brought into contact; never affecting knowledge which he did not really possess, or ashamed to confess ignorance on subjects with which he was unacquainted. He was always ready to listen with patience and attention to those who were his superiors in knowledge, talent, or attainment of any kind, and to give his opinion with modesty and humility when the occasion called for it. On the other hand, he was far from that very offensive kind of pride which demonstrates itself by the *affectation of humility*. Where *duty* called him to it, he would both speak and act decidedly; not shrinking from any unpleasant consequences which might result from so doing, or deeming himself justified in adopting an indifferent tone or manner, where the occasion called for decision and energy in speaking and acting. He seemed indeed, "through the grace given unto him," to have learned to avoid the two extremes of, on the one hand, "thinking more highly of himself than he ought to think," and, on the other, under-estimating the talents or opportunities of usefulness afforded him: and to have attained to somewhat of the happy mean of "thinking soberly of himself, according to the measure" of each imparted to him by his Lord and Saviour.

But I would notice—

2. His *unfeigned benevolence and affection* towards all. This may be truly said to have been evinced in the uniform tenor of his conduct in every relation, connection, and circumstance of life. It commenced with his own family and immediate relatives and connections; it passed on in a broad current to his friends, acquaintance, and neighbours; it flowed forth to his countrymen in general, and was limited only by the boundaries of the world at large. That this is not the language of *partial* friendship or any strain of empty declamation, all might easily convince themselves who marked the every-day conduct of our lamented friend.

If I may be allowed, without incurring the charge of *egotism*, to mention my own individual experience of his Christian affection, I would take this opportunity of expressing the obligations under which I always regarded myself as placed by the unwearied attention and services of Mr. Dibb, and the uniform kindness of himself and his family, whose society was one of my most agreeable recreations during the whole period of my residence in York. But I was still more indebted to him for the very considerable pains and trouble which he so frequently took in supplying my lack of service, by providing for my duty during my painfully-prolonged absences, while suffering from the effects of a severe accident during the first week of my abode in that city. It was under these circumstances that I had the fullest scope for testing the sincerity of his friendship, and of proving the truth of Solomon's words, "A friend loveth at all times, and a brother is born for adversity." It is pleasing to me to remember that I had frequent opportunities of expressing to himself the gratitude which I felt for his many kindnesses. Little did I imagine that the tongue which so modestly disclaimed all praise on these occasions, would so soon be silent in the grave!

I may add to this, that his *professions* were as small as his *perform-*

ances were large and satisfactory. I never remember to have been disappointed on any one occasion; but, on the contrary, almost uniformly to have found that his *deeds* surpassed his *words*. Very brief portions of his letters expressed the warmest kindness of his heart. On Oct. 3, 1839, he says:—

‘I do hope it may please God to restore you, and enable you to remain with us. It has ever been a pleasure to me to give you any assistance in my power, and to promote as far as I could your continuance among us.’

Again, on March 12, 1841, after my removal to Lincoln, he writes:

‘My wife and I have frequently conversed about you, and regretted your loss, yet we hope your new sphere will be comfortable to you, and that “the work of the Lord will prosper in your hands.” When circumstances permit, it will ever be a pleasure to us to see you.’

But I turn from my own individual case to what is of far more importance—viz., the same traits of character as seen developing themselves in his conduct towards his fellow-creatures at large. His own personal friends will, I am sure, be perfectly ready to attest the correctness of my statements. His *hospitality* towards his guests—who were most of them visitors at his house connected with religious societies—deserves a separate notice, as also his sincere christian *liberality*. But I must not pass over his whole tone and manner towards his poorer brethren, and specially those who were “in sorrow, trouble, need, sickness, or any other adversity.” Towards these it might indeed be said of him with truth, that he had learned as one of “the elect of God, holy and beloved, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,” and that he was largely a partaker of that “charity which is the bond of perfectness.”

But I proceed to notice—

### 3. His *decided piety*.

This indeed was the *root* whence sprang all the christian virtues which were to be seen in his character; and might, on that account, have seemed to require to be placed first in the summary which this sketch presents. But, as I have already stated, I think it better to place them in the order in which they first struck my own mind; and, in this point of view, the profound Christian character and principles of my valued friend required time, observation, and intimate acquaintance, to put me fully in possession of the deep root which they had taken in his heart, and the all-pervading influence which they exercised over his life. His was indeed *genuine piety*. It was a principle of love to God “shed abroad in his heart by the Holy Ghost which was given unto him.” It could exist in the heart of none other but of one who was “born again, not of corruptible seed, but of incorruptible;” who possessed somewhat at least of the joyful assurance, that his sins were pardoned through the atoning blood of Christ, and that his “heart was purified by faith” in the Son of God: that he was united by living faith to the Saviour of the world, and was continually “receiving out of his fulness grace for grace.”

But further, as it was *genuine*, so was it also *decided piety*. There was in him no compromise between the world and religion: no attempt to combine the service of God and mammon: no “halting

between two opinions." Like Joshua of old, he had "*chosen* whom he would serve;" he had avouched the Lord to be his God, and "Him only would he serve." The service of God he found to be perfect freedom, and he "*ran*" with willing footsteps "in the way of God's commandments."

And not only had he chosen it for himself, but for his household likewise. His resolution in this respect also, resembled that of the Patriarch. It was not merely, "*As for me*," but as for *me* and *my house* we will serve the Lord. Like Abraham he had learned to "command his children and his household after him that they should keep the way of the Lord;" and doubtless, like Abraham also, he thus drew down upon himself and his family "the blessing of the Lord who made heaven and earth," and who has so earnestly exhorted his true people on this subject; "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The words of the Almighty were treasured up *first* in his *own* heart, and "out of the abundance of the heart his mouth spake" to all over whom God had given him influence or authority.

An extract on this head, from the letter of an intimate connection of Mr. D., may serve aptly to illustrate the truth of what I have just stated. It was written some time after his decease, and is as follows:—

'Every morning after family prayer and reading, it was his invariable custom to assemble his children around him, to read a portion of God's word, which he explained to them as they read; always embracing every opportunity to instil into the minds of his little flock the advantage and blessedness of early piety. I have been witness of his zeal in this respect more than once.'

Further extracts bearing upon this subject will be given under another head of this sketch, to which they seem more appropriately to belong.

I might, perhaps, here properly dilate upon the various other Christian graces which were most eminently exemplified in the life and character of Mr. D.: but I imagine that they will more naturally and obviously suggest themselves to every attentive reader, in connection with the incidents referred to under the different heads. I would observe, however, that I consider true Christian *humility* to have been a very remarkable characteristic of my departed friend, as will afterwards become more apparent. Resignation to the will of God, and a spirit of gratitude and thankfulness for the various mercies vouchsafed him, were also very strikingly visible in him. Another extract from his letter to me, of March 12, 1841, may illustrate this:

'My dear wife has, as you will suppose, been a great deal harassed by —'s illness, from the effects of which she has not yet recovered. We have likewise had one of our children extremely unwell with a very severe cold; but these are little trials which, with a family, we must expect, and considering our many mercies, we have great cause for thankfulness. Although —'s death was a great trial, yet it was alleviated by a good hope that she was found ready for her great change, resting on the one foundation—Christ Jesus. Our kind friend — was a great comfort and blessing to her: his

kindness was very great, and he had the satisfaction to hear from her dying lips that she attributed very much of the divine consolation she enjoyed to his instructions. She died in great peace, and in simple dependence on her Saviour.' But I turn from this to notice

4. His zeal for the glory of God, as shown in his *uncommon energy and unwearied perseverance* in doing good to his fellow-creatures, both in a temporal and spiritual point of view.

If there was one thing that might be assigned as his *preeminent* characteristic, it was this. It has never been my lot before or since, to meet with any one who excelled or equalled Mr. D. in this respect. I have frequently contemplated his unwearied diligence and zeal, as he pursued the even tenour of his way, with mingled feelings of admiration, thankfulness and humility; and been enabled, I trust, in some measure, to glorify that God who had bestowed such grace upon his servant. It was evident that "the love of Christ constrained him to live no longer to himself, but to him who died for him and rose again." And while conscious that his "goodness extended not" to that Saviour who was personally absent, he sought to apply it to "the saints" of Christ which "are in the earth," and to render a willing obedience to *His* command, by seeking "as he had opportunity, to do good unto all men," and to be instrumental, by every means in his power, in "feeding the sheep and lambs of Christ's flock," as well as in gathering into the fold those who were afar off, "going astray from the Shepherd and Bishop of their souls."

His exertions on behalf of the Church Missionary Society, of which he was the lay secretary, can only be estimated by those who witnessed them, and who are aware of the nature of the York Auxiliary Association of this noble Society. That association comprehends near *sixty* auxiliaries—as they may be termed—or rather, has nearly sixty places in the surrounding country dependant upon and tributary to it. It devolves upon the secretary to provide clergy to preach on behalf of the society, in almost all these various places, and, not unfrequently, deputations also to attend the meetings which are held at several of the adjacent towns or villages. In addition to this, he has to regulate and manage the accounts as deputy treasurer, which every one acquainted with such an office must be well aware, is no light matter.

The punctuality and exactness with which my departed friend performed these truly onerous duties, was only exceeded by the cheerfulness with which he addressed himself to the work, and the *perseverance* with which he carried it through. I can truly say, that I learned many a lesson while I marked with admiring gaze his quiet career of "patient continuance in well-doing."

Much the same process, on a smaller scale, was carried on by him on behalf of the Jews' Society, of which he was also secretary: and to these might be added several other local societies or institutions, to which he performed the like valuable and important services.

In such "works of faith and labours of love," he persevered to the end of his life. The last letter which I ever received from him was dated, Aug. 23, 1842, and contained the following announcement with regard to the society above alluded to:—

'Our Church affairs go on quietly, and I hope the institution of a Juvenile Church Missionary Society, will prove a blessing to many



of our young friends. We have seventy collectors ; they raised about £30 the first quarter, and I hope on Thursday, when they meet a second time, we shall receive above £20 more. It is intended to have two or three sermons addressed to the young, preached in about two months' time, and collections for the Society. I trust a good impression will result.'

I would only add to this, that perhaps the most truly beautiful part of his conduct in all these matters, was, the unaffected humility with which he would stand aside from anything like an attempt to obtain the applause of man for his truly exemplary services. He was well content to undertake the most self-denying duties, and if necessary, to let others have the credit which might attach to them. This remark is the result of my own observation and experience in more than one instance, when called, in a small measure, to co-operate with him in his useful labours. His gratitude for any service rendered him in this respect, was as great as if a considerable personal kindness had been shown him. His soul seemed to overflow with the feelings which prompted the question of the Psalmist; "What shall I render unto the Lord for all his benefits towards me?" and the *practical* answer which he returned to the question might be expressed in the exhortation of the Apostle, "Always abounding in the work of the Lord."

THOMAS A. SCOTT.

Lincoln, May 12, 1843.

(To be continued.)

"SEEKEST THOU GREAT THINGS FOR THYSELF? SEEK THEM NOT."

Jeremiah xlv. 5.

I sought in pleasure's mazes deep and high  
Those "great things" which should charm and please mine eye,  
Deep in the search I heard a plaintive cry  
"Great things! oh seek them not!"

I sought in journeying o'er the earth's fair round  
All that adorned or beautified the ground,  
Unsatisfied; I heard the mournful sound—  
"Not here,—oh seek them not!"

In learning's hall, I then would fain have found  
That which I vainly sought in all around,  
Yet still I heard the solemn warning sound  
"Not here,—oh seek them not!"

To Fame's proud temple next my spirit turned,  
Ambition's fires within my temples burned,  
But louder still the warning voice returned  
"Not here,—oh seek them not!"

Religion's lamp, then shone upon my way,  
Which turns this lower darkness into day;  
Her voice commands on earth a lowly cot,  
"In heaven, such great things;—here,—oh seek them not!" L.

## BORDERS OF THE PROMISED LAND.

Surgeon Widdie's Narrative.

‘WE are now upon the borders of the Promised Land, eager to investigate its interesting localities ; and, with the Scripture as our guide, to enter upon it with all the fervour and devotion of pilgrims. After a night of the most fearful rolling, owing to a heavy ground swell, we awoke but little refreshed, and landed at an early hour. We were conducted to the English consul, who was exceedingly civil and attentive to us ; and he, with Signor Campanelli, procured mules, horses, and guides for our immediate departure for Jerusalem.

‘ Our party, which consisted of ten persons, all armed and accoutred, made a very formidable cavalcade as we left the town at about twelve o'clock at noon. For nearly two miles after leaving the town, our road lay through the richest and most beautiful gardens of orange and lemon trees, then covered with fruit and flowers, and tall, waving, cypresses, corals, and fragrant mimosas ; intersected with enormous nopals or prickly pears, with the scammony in flower, twining through their invulnerable armour. These productions, as well as their exceeding beauty, have obtained for this verdant spot the appellation of the gardens of the Eastern Hesperides. The inhabitants of Jaffa, who, though mostly Christians, are dressed in the eastern costume, have bowers and summer-houses in these gardens ; and as we passed, we observed them enjoying their sherbet, seated in the cool shades of these lovely retreats. On the broad sandy track that winds through this fertile spot, we passed numbers of pilgrims hastening towards Jerusalem ; with the wild Arab of the desert seated on his camel, and wrapt in the folds of his voluminous burnoose, looking down with disdain upon the richly caparisoned and glittering accoutrements of the Egyptian officer.

‘ From hence to Ramlah our way lay through one of the most fertile and extensive plains we had yet beheld in the east. Although not a sixth part of this plain is cultivated, yet where it was tilled, the crops of corn which were about a foot high, looked most luxuriant. I do not think we passed a dozen head of cattle of any kind ; but the monotony of the plain is occasionally relieved by groves and clumps of aged and magnificent olives, which gave it quite the appearance of a well-laid-out English park or demesne. Most of these olives must be centuries old, from their great size and proverbial slowness of growth ; and are, probably, the lineal descendants of those we read of in David's time, which were so plentiful in the low plains, that Baal-Hanan the Gadite, was placed as overseer over them. Numbers of tall white storks paced about through the groves, like so many spectres enjoying their solitary grandeur amid the scenes of other days. The day was delightful ; a light breeze refreshing the traveller and the weary pilgrim as he journeyed to the Holy City ; the fields were decked with thousands of gay flowers ; the scarlet anemone, and a beautiful specimen of small red tulip, intermingled with the white cistus, the pink flox, and the blue iris, and with crimson and white

asters, asphodels, and lilies, forming an enamelled carpet that perfumed the air, and offered a scene replete with everything that could gratify the eye or charm the imagination. This plain of Sharon is about fifteen miles broad, and nearly twice as many long, bordered on the one side by the blue waters of the Levant, and the rugged hill country of Judæa on the other. How writers could have described this 'goodly land' as so unfertile as to warrant the assertion of Voltaire, that he would not receive a present of it from the Sooltan, I know not, as the appearance of this plain would alone refute so gross a misrepresentation.

'It was not the appearance of the plain alone that struck so forcibly our minds. It was the recollection of where we were—the holy ground whereon we trod, and the wondrous scenes which the land had witnessed since the creation. To our right lay the plain of Ascalon, where the soldiers of the cross achieved so glorious a victory over the Mooslim, and made, doubly impressive by the remembrance of a Saladin and a Cœur-de-Lion. How many a proud knight of European chivalry careered across this plain; his tall crest waving in the breeze, his shield emblazoned with the bearings of our proudest barons, his arm bound with the scarf of his lady-love, and his heart beating in the cause of holy warfare—where are they now. Their flesh has fed the kites and ravens, and their bones have whitened those very fields, once crimsoned with their blood. But those scenes have passed away, and the land looks as smiling as when described by the prophets of old; and the lark that sung above our heads seemed to welcome us to the land of promise.

'We rode over the lovely vale of Sharon, still producing those roses, whose beauty and fragrance have been described by Solomon in the sweet strains of Hebrew poetry. Around us was an atmosphere such as can only be perceived and breathed in the East—no palpable sky—no cloud traversing a canopy definite in extent, but an ethereal expanse about and above us—terminating only where the powers of vision fail—and creating the thought that we looked into the regions of boundless space. No detached houses, and but two villages are within view on this part of the plain. One of these, Gazoor, and another called Betafafa, are but a few cottages standing upon low hills; as the few rising grounds on this immense plain would be always made use of in a country so long the seat of war. The former was originally fortified, and some of the works still remain standing. It has a pretty mosque, and by the road-side a handsomely-constructed fountain, containing the clearest water. Beside the fountain, is a chained cup for the traveller's use.

'After two hours' ride we got a view of Ramlah, marked by its high tower; and a few miles to the left lay Lyda—the scriptural Lidda—the minaret of whose mosque may be seen at a great distance. Ramlah, the ancient Arimathea, is about twelve or fourteen miles from Joppa, or about three hours' ride, distance being measured in this country by hours. It is pleasantly situated, surrounded by thick groves of olives and some palms: fine crops of corn, beans, and most luxuriant tobacco bordered the suburbs: the enclosures are divided by the impenetrable nopals. It was the Christian Sabbath, and numbers of the inhabitants were lying in groups among the plantations,

basking in the sun. The men in their long, silk gowns, fur-trimmed cloaks, and dark, wide-spreading turbans; the children, some of whom were exceedingly beautiful, frisking about in the warm sunshine; and the women, clothed in long white robes with a red border, and black silk face covers, sitting by themselves in little coteries under the shady olives; and the different groups of pilgrims, in the costume of their several nations, resting after their morning's toil; those, with the surrounding country and its associations, formed a highly picturesque and imposing scene as we entered the town.'

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### TRUE CONTENTMENT.

SIR,—Perhaps the following Dialogue, from a scarce work, may not be unwelcome, or unimproving, to the readers of the *Christian Guardian*.

A certain Divine who, (if we may believe the ancient copies,) was John Taulerus himself, meeting with a beggar, had this discourse, containing a most excellent example of a perfect man. Whence we may be taught, how, in all things, we ought to be of the same mind, resigned to the will and appointment of God.

This famous divine, by the space of eight years, had continually importuned the Lord, by prayer, conceiving he wanted the right knowledge of the truth, notwithstanding all his learning, and spent whole nights therein, begging of God to let him know Him, and himself aright, and to show him some man that might confer with and teach with him the way of truth,—and when upon a time, he was inflamed with a most vehement desire thereof, a voice from heaven thus spoke unto him—'Go forth to the Church doors, and there thou shalt find a man that can teach the way of truth.' And going forth, he found there a certain beggar with patched and torn apparel, and filthy, dirty feet; all whose dress was scarce worth three half-pence; to whom by way of salutation he thus spake unto:—

*Divine.* God give thee a good morning.

*Beggar.* Sir, I do not remember that I ever had an evil one.

*D.* God make thee fortunate and prosperous,—why dost thou speak in this manner?

*B.* Neither was I ever unfortunate or unprosperous.

*D.* Be happy! What mean these words of thine?

*B.* Nor was I ever unhappy.

*D.* God save thee! Now at last speak plainly.

*B.* Truly, Sir, I will do it willingly. Thou, Sir, didst wish me a prosperous and good morning. I answerest thee, I never had an evil one,—for when I am pinched with hunger, I praise God; if I suffer cold, if it hail, or snow, or rain—if the weather be fair or foul, I praise God; if I be wretched and despised, I praise God; and therefore there never happened any sad or evil morning to me. Thou didst likewise wish that I might be fortunate,—and I answered,

I had never been unfortunate ; because, whatever God gave me, or I suffered, or whatever happened to me, whether agreeable or otherwise, I gladly received it, at His hand, as the best, and therefore I was never unfortunate. Thou saidst moreover, that God would be pleased to make me happy ; and I replied, I had never been unhappy, for I am fully resolved, through His grace, to adhere, and only to cleave to the will of God as the best, (abandoning my own,) into which will of God, I have so wholly poured out mine own will, that whatever He wills, I will also ; and for this cause, as I said, I was never unhappy, seeing that I will cleave to His will, and have wholly resigned my own proper will.

*D.* This is very strange ; but what wouldst thou say, if the Lord of majesty would drown thee in the bottomless pit, couldst thou be content then with His will ?

*B.* Drown me in the bottomless pit ? why certainly if he should, I have two arms, by which I would still embrace Him, and clasp fast about Him,—one is true humility, and that I lay under Him, and by it I am united to his most sacred humanity : the other, and that is the right arm, which is love, this is united to His divinity,—and by this love, given me by Himself, I hold him so fast, that he would be forced to go down to hell with me, and it would be much more my wish to be in hell with God, than in heaven without Him.

By this, the Divine learned, that the most compendious way to God is, a true resignation, with profound humility. Hereupon he spake again to the beggar, and asked him whence he came.

*B.* From God.

*D.* Where foundest thou God ?

*B.* Even there, where I left all creatures.

*D.* But where didst thou leave Him ?

*B.* In humble and clean hearts, and in men of good will, which is His temple and dwelling-place.

*D.* I pray thee friend, who art thou ?

*B.* Who am I ? Truly I am a king, and Jesus himself has crowned me with peace, power, and rest.

*D.* Art thou a king ? But where is thy kingdom ?

*B.* Sir, the kingdom of heaven is within me, in my soul, and I can now, and do, by His power in me, so govern and command all my inward and outward senses, that all the affections and powers of the old man in my soul, are conquered, and are in subjection to the new man in me : which kingdom no man can doubt, but is far better than all the kingdoms, sceptres, crowns, and glories of this world.

*D.* What brought thee to this perfection ?

*B.* My silence, sublime meditation, and above all, my union with the everlasting God of peace and rest ; which is my kingdom ; and to say the truth, I could rest in nothing which was less than God ; and now having found my God, I have forsaken the unquiet world, and in Him I have found everlasting peace and rest.

## BAXTER'S PREACHING.

THE effects produced by the preaching of this eminent servant of God are well known. The following is a specimen of his manner of addressing his hearers on the momentous concern of their souls, is a sermon preached in London, entitled, 'Making light of Christ and Salvation too oft the issue of Gospel Invitations.'

'You make light of matters of greatest excellency and moment in the world: You know not what it is that you slight; had you well known, you could not have done it. As Christ said to the woman of Samaria, John iv. 10. "Hadst thou known who it is that speaketh to thee, thou wouldst have asked of him the waters of life:" "Had they known, they would not have crucified the Lord of glory," 1 Cor. ii. 8. So, had you known what Christ is, you would not have made light of him: Had you been one day in heaven, and but seen what they possess, and seen also what miserable souls must endure that are shut out, you would never sure have made so light of Christ again.

'Oh Sirs, they are no trifles or jesting matters that the Gospel speaks of. I must needs profess to you that when I have the most serious thoughts of these things myself, I am ready to marvel that such amazing matters do not overwhelm the souls of men: that the greatness of the subjects doth not so overmatch our understandings and affections, as even to drive men beside themselves, but that God hath always somewhat allayed it by the distance; much more that men should be blockish as to make light of them. Oh Lord, that men did but know what everlasting glory, and everlasting torments are; would they then hear us as they do? Would they read and think of these things as they do? I profess I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation: much more, how they can rest till they have gone to their ministers, and learned what they should do to be saved, that this great business might be put out of doubt.

'Oh that heaven and hell should work no more on men! Oh that everlastingness should work no more! Oh how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep; and that they come not in your mind when you are about your labour! I wonder how you can almost do any thing else; How you can have any quietness in your minds: How can you eat or drink, or rest till you have got some ground of everlasting consolations! Is that a man, or a corpse, that is not affected with matters of this moment? That can be readier to sleep than to tremble, when he heareth how he must stand at the bar of God? Is that a man, or a clod of clay, that can rise and lie down without being deeply affected with his everlasting estate? That can follow his worldly business, and make nothing of the great business of salvation or damnation; and that when they know it is hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth, that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than

needs, and scorns for making too much ado; that they can put off Christ and their souls with so little: that they pour not out their souls in every supplication: that they are not more taken up with God; that their thoughts be not more serious in preparation on their account. I wonder that they be not an hundred times more strict in their lives; and more laborious and unwearied in striving for the crown than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life; so, the Lord knows, I am ashamed of every sermon I preach: when I think what I have been speaking of, and who sent me; and that men's salvation or damnation is so much concerned in it. I am ready to tremble, lest God should judge me as a sligher of his truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence, without tears, or the greatest earnestness that possibly we can: Were not we too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes, and we should sooner forget any thing, and set light by any thing, or by all things, than by this!

### A LIVELY FAITH.

LET me invite you to the cultivation of a lively and vigorous faith. It was this that gave to the preaching of the first ages all its resistless power; this which bore along, as on a march of triumph, the apostles and primitive evangelists, amidst the scoffing and the mockery of the world. Their faith it was which taught them to glory in disgrace; enabled them to rejoice in tribulation; filled their lives with labour and their death with peace: this which made them impenetrable to every assault, and inaccessible to every fear. Actuated by this power, they were superior to ambition, to interest, to the love of ease, to the allurements of speculation, and even to the affections of nature, so far as those affections would have neutralized or hindered their efforts in the cause of Christ.

If we were required, on the other hand, to assign the reason of our comparatively inefficient efforts, and our languishing zeal, we should trace them all to the defect and weakness of our faith. We are dwarfish as Christians: and it is not surprising if we do not achieve, as ministers or as missionaries, what demands a giant's strength. We want that faith which outstrips the speed of ages; which seizes on the imperishable, and apprehends the infinite; which leans upon the arm, or grasps the mantle of omnipotence; which brings the distant near, and turns the invisible into a present substance: which gives swift wings to hope, and swifter to devotion; strengthens the hand for labour—braces the nerve for endurance—and dilates the heart with emotions, the very germs and pledges of our immortality; which rears us up from the dust of human frailty, to become as princes and prevail with God—and teaches us, while halting and wearied in the contest, still to retain our hold, and say, "I will not let thee go unless thou bless me!" although it is an angel's might with which we struggle, and an angel's pinion that is half unfolded, and already spreading to the wind.—DR. M'ALL.

## LETTER TO A SUNDAY-SCHOOL TEACHER.

THE following article is worthy the attention of every Sunday-school teacher. C.

HAVING received charge of a Sunday-school class, feel yourself bound in common honesty, as well as by Christian obligation, to meet every duty connected with the station. Consider yourself to be as sacredly bound to be present twice a day and at the precise hour of opening the school, and to remain till its close, as a bank clerk is bound to be at his post at nine o'clock, and remain until three, under the penalty of losing his place. I could admit of no excuse for the neglect of punctuality and regularity, that would not be admitted from an incumbent of a public office, the duties of which were performed at certain prescribed hours.

The teller of a bank, the captain of a steam-boat, the watchman of a city, would be excused if illness or other providential causes should prevent their attendance at their respective posts; but no causes less than such as would be pleaded in such instances should be pleaded by the Christian teacher for lateness or absence when his hour of duty comes round. And I do not hesitate to add, that it is better to dispense altogether with the services of a teacher, who is negligent on these points than to subject the whole school to the injury of his example, and the particular class of such a teacher to the injustice of partial and uncertain attention. A school of forty, with three persevering teachers, who are never missing from their posts, summer or winter, morning or afternoon, will do more for the community in which it is situated, than a school of two hundred under thirty teachers, most of whom should be unscrupulous in the regularity of their attendance.

Having pressed this point on your mind, let me with the same freedom direct your attention to the proper conduct of a teacher in the school. If I were in your place, I would from the beginning make it a rule to avoid every act which would have a tendency to diminish a sense of the seriousness of the day's occupation, either in my own mind or those of the scholars. Let this be your maxim when you enter the school, whilst you remain in it, and when you leave it. You will, I trust, always go fresh from the place of private prayer. If when you enter the school-room, you find you are some minutes before the time, or that the superintendent is some minutes behind it, be on your guard lest the manner in which you spend the interval shall dissipate your seriousness, and distract your preparation. You may find, for instance, a knot of teachers at the stove in pleasant discussion about the alterations of the place of worship; or the new tune which the choir has introduced; or some other topic of equal or greater importance. The scholars are also amusing themselves in their own way, and the inducement is very strong to halt at the stove and join the chat. But before you give way to the inclination, remember the object for which you came; remember that the scholars will take



their impression of the importance of the exercises of the school from the conduct of the teachers; remember that they will not distinguish the subject of your conversation, whether theological and ecclesiastical, or secular and trifling. All they see is, that their teachers like to have a pleasant talk together, as long as they can, before they are obliged to take their seats with them. Think, also, how often such conversations are mingled with smiles and laughter, and how this appearance will contrast with the devotional employments and scriptural lessons that are to follow. Reflect how much such conversation, even for a few minutes, is suited to disengage the thoughts of the teacher from the practical instructions he has to administer to the class. And if you should require any other motive, to persuade you to avoid such interruptions, you may say to yourself, 'The Sabbath is no time for gossip; the hour of Sabbath-school is short enough for its purposes, without wasting any of its minutes; these children require some preparation of mind for the prayer, the hymn, and the lesson, or they will think the whole a ceremony.'

In a word, as soon as you enter the school-room, go directly to your own proper seat. If none of your pupils have arrived, you will lose nothing by giving the lesson one more look. If there should be one, or two, or more, it is a precious opportunity to drop the kind inquiry, to direct the thoughts to the object of instruction, to prepare the mind for the occupations of the school, and to give a Sabbath direction to the thoughts. This is the time for familiar, friendly intercourse with the class individually. Now you may learn more of the character of each boy than you will be able to get out of him when all are assembled, and the routine of the lesson is in progress. He will see that you take a real interest in him, that you are willing to talk with him, and teach him even out of the prescribed hours. You cannot want occupation for this extra time. If you have nothing special in the way of personal instruction or inquiry, you may take this interval to communicate some interesting fact which has come to your knowledge, or to converse on the library books they have been reading, and discover what impressions they have made. Indeed, the man must be dull and unobserving who can find nothing useful to talk about for a few minutes with a child or youth.

I would add, let the same devotedness mark your conduct whilst in the school. Keep up your interest in the lesson, and let not your manner indicate weariness or a loss of interest. Do not leave your seat. You sit much longer at your business during the week without complaint. If you get through the lesson before the school is dismissed, fill up the time with additional comments, and practical improvement. You need not lose a moment. Stay by your class until the school is closed, and then let them not see in your behaviour or conversation any symptom of joy at your release from a task, or anything inconsistent with the solemn instructions and admonitions that have been occupying their attention. Very truly your friend.

## CHRISTIAN TRUTHS.

From Taylor's Spiritual Christianity.

WE name then, as *peculiar* to spiritual Christianity, those truths which the human mind had never conceived of until the Gospel and its pre-cursive types had appeared—those truths which, although they lie broadly on the surface of the apostolic writings, so many learned interpreters have endeavoured by all means, and with indefatigable industry, to dispel from the Christian system, those truths which the pride of the heart most resents, but in which the contrite spirit finds its peace.

First in systematic order, as well as in magnitude, is the doctrine of the Propitiation, effected by the Son of God—so held clear of admixture and evasions, as to sustain, in its bright integrity, the consequent doctrine of **THE FULL AND ABSOLUTE RESTORATION OF GUILTY MAN TO THE FAVOUR OF GOD**, on his acceptance of this method of mercy; or as it is technically phrased, “**JUSTIFICATION THROUGH FAITH.**” A doctrine this, which, in a peculiar manner, refuses to be tampered with, or compromised; and which will hold its own place, or none. It challenges for itself, not only a broad basis, on which it may rest alone; but a broad border, upon which nothing that is human may trespass.

This doctrine when unadulterate, not only animates orthodoxy, but shows us why it was necessary to lay open the mystery of the divine nature, so far as it is laid open in scriptural trinitarian doctrine; for we could not have learned the method of salvation, without first learning, that He who “bore our sins,” was indeed able to bear them, and was, in himself, “mighty to save.”

Whatever belongs to the divine nature must be incomprehensible by the human mind; and therefore—the incarnation is incomprehensible; and therefore—the atonement involves a mystery incomprehensible; but not so the consequent doctrine of justification through faith. This doctrine turns upon the well-understood relations of a forensic substitution; and as to transactions of this order, they are among the clearest of any with which we have to do, as the subjects of law and government.

Yet simple as it is in itself, the doctrine of justification through the intervention of our legal sponsor, does, as we fully admit, rest upon a supposition so stupendous, that we are fain to recoil, and to ask, “can such things be true?”

Is it true indeed, that the Eternal Word was “made flesh;” and that, as man, he put himself in the place of the guilty? Look abroad upon the wide field of nature, and then come home, and calmly consider what it is you imply when you speak of being “justified through faith in Christ;” of whom you say, that he is equal with God, and that he “upholdeth all things by the word of his power?”

It is, we grant it, a spectacle of wonders which the Scriptures open before us on this ground; but are these wonders of such a kind that we may readily attribute them to the inventive faculty of minds like our own? Let us however trace with care the steps by which we

have come into the prospects of mysteries such as these:—just as a traveller looks anew to his footing when, having reached a mountain summit, through mists, which the morning breeze suddenly rolls away, he beholds with amazement kingdoms outstretched beneath his feet.

In bringing the mind distinctly to contemplate the scriptural doctrine of the atonement, effected by the death of Christ, we feel ourselves to have reached an elevation higher than the highest of the speculations of man.—We are compelled to confess ourselves in the presence of things divine and eternal.

In the justification of man through the mediation of Christ, man individually, as guilty, and his divine Sponsor, *personally competent to take upon himself such a part*, stand forward in the court of heaven; there to be severally dealt with as the honour of law shall demand; and if the representative of the guilty be indeed thus qualified, in the eye of the law, and if the guilty, on his part, freely accept this mode of satisfaction, then, when the one recedes from the position of danger, and the other steps into it, Justice having already admitted both the competency of the substitute, and the sufficiency of the substitution, is itself silent.

Such a transaction does indeed originate in grace or favour; but yet if it satisfy law, it can be open to no species of after interference. Now in the method of justification through faith, God himself solemnly proclaims that the rectitude of his government is not violated, nor the sanctity of his law compromised. It is He who declares that, in this method, he “may be just while justifying the ungodly.” After such a proclamation from heaven has been made, “who is he that condemneth? It is God that justifieth!”

A sacred doctrine this!—not to be tampered with; and most honoured, assuredly, when admitted with a simple-hearted and joyful gratitude! If it be asked, ‘Is it a truth?’ in reply, besides citing the apostolical authorities, which are most explicit, we might well ask—Whence such a doctrine might proceed, if not from God? Which of the creations of the human mind does it resemble? Whether we regard that aspect of it in which it is thoroughly intelligible; or that in which it presents an inscrutable mystery, it stands equally remote from the customary style of human speculations; besides that it contravenes the pride and prejudices of the heart. Clear and bright as noon is this truth: vast and deep as infinity.

Is redemption a mystery? but let us well consider the invisible wonders that are more than dimly indicated—by the vast range, the depth, intensity, and force of the feelings proper to an unschooled conscience. If opinions, or if ‘creeds,’ may be factitious, affections are not so. How absurd the supposition that they can be! Take then a sensible and unsophisticated mind; and only adapting your style to its style—to its acquired medium of thought, may you not at once, and with ease, confer with it on the entire range of ethical questions? will it not respond and consent, while you reason concerning “righteousness, temperance and judgment to come”—while you speak of duty to man, and of duty to God, and while you bring the moral sense into contact with eternal truth and virtue.

The moral system then, and the religious position of man as related

to God is a *fact*, not a *theory*. How should you be able to awaken, in a sensitive unsophisticated bosom, and by the magic of a single word, the pungent sense of shame and demerit : or the glow of virtuous sympathy, if the Creator had not, by his own endowments, made man, so far, a partaker of his own nature ? How could you excite, within a guileless, and yet not guiltless bosom, the anguish of compunction ; how heave it with the swellings of repentance, if the waters there were not deep ? They are deep, and the agitations of that bosom—its ebbings and flowings of love, fear, resentment, gratitude, are but waves breaking upon the shore of an ocean ; and the sounds they bring to an attentive ear are the murmurs of the deep ; even the vast profound of the moral universe !

We boldly say then, that the incontestible facts of the relationship between man individually, and the eternal God, a relationship at once of community of moral nature, and of forensic dependence, if duly considered, preclude every objection to which the scheme of redemption might seem liable, as if it involved more than can be granted to be possible. Such objections are, we say, precluded, inasmuch as they are *anticipated* by a mystery as vast, and yet not to be denied.

But we suppose the scriptural doctrine of human salvation effected by the propitiatory sufferings of the Son of God to be assented to. By what rule then do we discriminate between a cold orthodoxy in respect to it and an evangelic faith ? Our rule must in this instance be an experimental, rather than an abstract one : a rule not so much polemical as practical.

It seems reasonable to affirm, that, if the apostolic doctrine of justification through faith, be clearly held and cordially admitted, it will occupy the foremost place in our regards ; for it is the ground of all our hopes, and the relief of every fear : it is the luminous centre of all religious truth. It is the sun in our heavens ; it is the source of light, and the source of vital warmth. We do not therefore hesitate to affirm that it is scripturally held only by those who do assign to it this prominent position, who recur to it ever and again with delight, who never feel it to be an exhausted theme ; who build their own hopes upon it firmly ; who invite others to do the same with confidence ; who neither distrust it in theory, nor dishonour it in practice ; who enounce it freely and boldly ; and of whose piety it is the spring and reason.

On the contrary, we cannot but impute a want of apostolic feeling, as well as a dimness of religious perception, to those, whatever articles may be expressed in their creed, who speak reluctantly on this great theme, or ambiguously, or in a tone of evasion ; who now confess it, now deny it ; and whose writings or discourses on the subject baffle the endeavours of the most candid to ascertain what it is they really believe.

And without a doubt, or a moment's hesitation, we charge those with disaffection towards this first principle of Apostolic Christianity, who would fain "reserve" it for the hearing of a few, and would put it, and keep it under their bushel. We utterly disallow, as spurious, the delicacy of those who profess that they cannot desecrate so sacred a truth as that of the Atonement, by proclaiming it in the hearing of the thoughtless multitude !

The great question now at issue in the Protestant church is not whether we shall restore or reject certain ancient superstitions, but whether we are to retain that Gospel, that bright apostolic truth, which those superstitions so early supplanted, and with which it never has for a moment consisted, and never will consist. The question on which, at this hour, the religious destinies of England turn, is not whether we shall re-establish, or shall repudiate, the "ROMISH," or any other doctrine, "concerning purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints; those fond things vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." THIS IS NOT THE QUESTION; but whether "the righteousness of God through faith," shall stand or fall among us, and whether the Protestant Church itself shall continue to be a witness for God, or shall be rejected as apostate. If the distinctly pronounced doctrine of justification through faith be indeed apostolic, can the bold restorers of the base superstitions of the fourth century make out their title to the honours of Apostolicity? How can we grant it them, or how refuse to assign it to those who having clearly read this apostolic truth in the apostolic writings, cordially entertain it, and convincingly teach it, and who honour it in their lives, and whose orders are authenticated by the Holy Spirit, in "giving efficacy to the word of his grace?"

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### LUTHER'S PRAYER.

ON the 17th of April, 1521, the marshall of the empire, Ulric Papeenheim, cited Luther to appear in the afternoon in the presence of Charles V. and the diet at Worms. He was in deep exercise of mind. God's face seemed to be veiled! His faith forsook him! His enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. In that hour of bitter trial, he threw himself with his face upon the earth, and thus uttered his broken cries.—

'O God, Almighty God everlasting! How dreadful is this world! Behold how its mouth opens to swallow me up, and how small is my faith in Thee! O! the weakness of the flesh and the power of Satan! If I am dependent upon any strength of this world, all is over! The knell is struck—sentence is gone forth! O thou, my God, help me against all the wisdom of this world. Do this, I beseech thee! Thou shouldst do it by thine own mighty power. The work is not mine, but thine. I have nothing to contend for with these great men of the world! I would gladly pass my days in peace. The cause is thine—and it is righteous and everlasting. O Lord, help me! O faithful and unchangeable God! I lean not upon man. It were vain! Whatever is of man is tottering. Whatever proceeds from him must fail. My God! dost thou not hear? Art thou no longer living? Thou canst not die. Thou dost but hide thyself. Thou hast chosen me for this work. I know it! Therefore, O God, accomplish thine own will! Forsake me not, for the sake

of thy beloved Son, Jesus Christ, my defence, my buckler, and my strong hold ! Lord, where art Thou ? My God, where art Thou ? Come, I pray Thee ! I AM READY. Behold me prepared to lay down my life for thy truth—suffering like a lamb. The cause is holy ; it is thine own ! I will not let thee go ! No, nor yet for all eternity ! Though the world should be thronged with devils ; and this body, which is the work of thine hands, should be cast forth—trodden under foot—cut in pieces—consumed to ashes—MY SOUL IS THINE ! I have thine own word to assure me of it. My soul belongs to thee, and will abide with thee for ever. Amen. O GOD, SEND HELP ! Amen.'

God heard his prayer. When he quitted the hotel to attend the diet he was calm. As he approached the door of the hall where the diet assembled, George Freundersberg, one of the most fearless knights of that age, patted the shoulder of his more magnanimous fellow-champion, and shaking his head, kindly said to Luther ; ' My poor monk ! thou hast a march and a struggle to go through, which neither I, nor any other captains have seen the like in our most bloody battles. If thy cause is just, and thou art sure of it, *go forward in God's name, and fear nothing ! HE WILL NOT FORSAKE THEE.*' The gray-haired old general predicted right, for the answer is found in the demand of the Pope and Charles V. that he should retract. ' I cannot submit my faith,' said the great Reformer, ' to the pope or to councils. They have often fallen into error and glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scriptures—if I am not satisfied by the very texts that I have cited—and if my judgment is not thus brought into subjection to God's word, *I neither can nor will retract any thing ;* for it cannot be right for a Christian to speak against his conscience.' Then defying all the power of the dragon and the beast combined together in the diet, he added—' *Here I stand, and can say no more—God help me !* Amen.'

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### THE SILENT MULTITUDE.

BY MRS. HEMANS.

A MIGHTY and a mingled throng  
 Were gather'd in one spot,  
 The dwellers of a thousand homes,  
 Yet midst them voice was not.  
 The soldier and his chief were there,  
 The mother and her child ;  
 The friends, the sisters of one hearth,  
 None spoke—none moved—none  
 smiled.  
 There lovers met, between whose lives  
 Years had swept darkly by ;  
 After that heart-sick hope deferr'd,  
 They met—but silently.  
 You might have heard the rustling  
 leaf,  
 The breeze's faintest sound,  
 The shiver of an insect's wing  
 On that thick peopled ground.  
 Your voice to whispers would have  
 died,  
 For the deep quiet's sake ;

Your tread the softest moss have  
 sought,  
 Such stillness not to break.  
 What held the countless multitude  
 Bound in that spell of peace ;  
 How could the ever-sounding life,  
 Amid so many cease ?  
 Was it some pageant of the air,  
 Some glory high above,  
 That link'd and hush'd those human  
 souls  
 In reverential love ?  
 'Or did some burd'ning passions weigh ?  
 Hang on their inward breath ?  
 Awe, the pale awe that freezes words ?  
 Fear—the strong fear of death ?  
 A mightier thing, death, death him-  
 self  
 Lay on each lonely heart !  
 Kindred were there, yet hermits all ;  
 Thousands—but each apart.

## ACCOUNT OF THE RECENT DEATH OF A SUNDAY SCHOLAR.

FRANKLIN BRYANT HOWARD, a youth of great promise, was removed to another and a better world at the early age of thirteen. He had been favoured with the advantages of Sunday-school instruction from his very infancy : and the consequence was, that, in the course of his eight or nine years study of the Bible lessons, added to its daily perusal in connection with family worship, and his own private reading in his chamber, he had become familiar with the most interesting portions of the sacred volume, with the history of those holy men whose characters are recorded in the Old and New Testaments for our instruction, our example, and our warning ; and he comprehended and appreciated the way of forgiveness and salvation as set forth in the gospel.

At school, during five or six years, he secured, by his amiable deportment, close attention to study, and cheerful submission to its rules, the esteem and affection of the principal and teachers, and the friendship of his fellow-scholars.

He was a youth of a particularly buoyant and happy disposition, and seemed to be in the enjoyment of vigorous health up to the very commencement of his short and fatal sickness. But in the " midst of life we are in death." After only six days of feverish restlessness and distressing pains, his symptoms, on the morning of the seventh day, assumed an alarming aspect.

His kind and attentive physician immediately suggested a wish to call in another of his profession for consultation ; and in the course of the day, the sick boy submitted with patience and fortitude to two painful and unsuccessful operations for his relief, remarking to his physicians, ' I am sorry to give you so much trouble.' He was sensible of the critical state of his case, and soon turned his attention to the great Physician of souls.

On the retirement of his medical attendants, towards evening, he was asked if he wished prayers to be offered. ' O yes,' said he, ' and I will pray too.' At the conclusion of this united prayer, he continued to repeat audibly and alone the familiar sentence, which came with so much appropriateness from lips which within one hour after were to be closed in death,

Now I lay me down to sleep,  
I pray the Lord my soul to keep,  
If I should die before I wake,  
I pray the Lord my soul to take.

Then followed a delightful conversation, in which he manifested clear and comfortable views with respect to the mercy of God and salvation through Jesus Christ. Some one speaking of the advantages of early and habitual religious instruction, by means of which, under the blessing of God, this child was now enabled to understand and appreciate the consolations and hopes of the gospel, he immediately remarked, ' I am afraid I have not appreciated as I ought the instruction I have received.'

He then asked to see the Rev. Mr. C., who was in an adjoining room. As soon as he saw him, he said, 'Mr. C. I want you to pray for me.'

At the conclusion of his prayer, Mr. C. said, 'Bryant, you remember those beautiful words of the hymn—

When I can read my title clear,  
To mansions in the skies,  
I'll bid farewell to every tear,  
And wipe my weeping eyes.

'Sing it, sing it,' said he. This was about half an hour before his death. His young brothers and sisters were then called around his dying bed, and in a familiar tune, two verses of the hymn were sung. Bryant joined his voice, clear and musical as ever, throughout the first verse, but in the second he could scarcely join. There was now a momentary pause, when suddenly there burst from his cold and dying lips an exclamation of ecstatic joy, which thrilled through every heart, and which seemed to convert the chamber of death into "none other than the house of God and the gate of heaven."

His eldest brother then came to him. Bryant called him by name and kissed him, and also kissed the other children as they were one after another lifted to his face.

A momentary feeling of depression then seemed to come over him, and he ejaculated, 'Christ have mercy upon me;' and added, 'Pray for me.'

Mr. C. then began a prayer in the words of the litany: 'O Lamb of God, which taketh away the sins of the world,' and Bryant responded, 'Have mercy upon us;' and he immediately repeated the whole sentence in an animated tone; 'O Lamb of God, that takest away the sins of the world, have mercy upon me.' During the short prayer which followed, he frequently uttered ejaculations to the throne of Heaven.

After this he remarked, with a subdued and calm voice and manner, 'But perhaps this is all a dream.—a *holy* dream; perhaps I may yet recover, and become a minister of God.' He was told that he had already become a minister,—that he had already preached a sermon which we should never forget.

Another exclamation of joy then struck upon our ears: 'O, I see heaven! it seems to me I see the Sunday school—the lecture-room. Tell them all,' said he raising his hand with an earnest motion, 'to become *Christians*; tell them to become ministers of God! Now,' said he, 'lay me down, and let me die.'

This was about fifteen minutes before he breathed his last. The two remaining verses of the hymn were then sung:

Let cares like a wild deluge come,  
And storms of sorrow fall,  
So I but safely reach my home,  
My God, my heaven, my all.

There shall I bathe my weary soul,  
In seas of heavenly rest,  
And not a wave of trouble roll,  
Across my peaceful breast.

He again said, in a calm and pleasant manner, 'Lay me down to



die.' He was asked if he remembered what Stephen said when about to die,—“ Lord Jesus, receive my spirit ;” to which Mr. C. added, “ And then Stephen fell *asleep* in Jesus.” Bryant instantly and with great energy replied, “ Lord Jesus, receive my spirit.” The next moment he said, with a sweet and placid voice and manner, ‘ Lay me lengthwise, if you please ; lay me down to die.’ The pillow was removed from beneath his head, and he spoke no more. He breathed as quietly and gently as a sleeping infant for a few minutes, and then, without the slightest indication of pain or distress, his spirit winged its way to the mansions of bliss and glory.

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### A BLESSING ON THE DANCE.

AGAIN was Elizabeth arrayed in the garb of fashion, and ready for the amusement of the ball-room. As she stood before the glass, placing the last rose amid her clustering locks, she hastily turned round and said to me, ‘ Why, what makes you look so sad ? What is the matter ? ’ She then threw her arms around my neck and embraced me with all the enthusiasm of her young heart, ‘ Come, don’t be sad any more—put this lovely rose in my hair, and see how sweetly it will look,’ said she.

I kissed her cheek, and, as I bade her good night, whispered, ‘ Can you ask *God’s blessing on the dance*, Elizabeth ? ’ She gave me a quick, earnest look, and hurried down the steps.

At an earlier hour than usual, I heard Elizabeth’s voice at the door. I was in my chamber, and when I went to meet her, I found she had retired to her room. I followed her thither, wishing to see her for a few moments before I slept. She supposed all the family had retired, and her door was unlocked. I entered and found her on her knees before God ; hands uplifted, and her streaming eyes raised to heaven. ‘ Hear my prayer, O Lord, I beseech thee, and let my cry come before thee,’ was her language.

I returned to her room in about half an hour, and welcomed her home.

‘ Yes,’ said she, ‘ I have got home. In that bewildered ball-room I danced with the merriest and laughed with the loudest, but there was an *arrow here* ;’ and she laid her hand on her heart. ‘ *God’s blessing on the dance !* Those words rung in my ear at every turn. I rejoice that they still ring there. O, if God will forgive the past, if he will turn my back upon all this gilded folly, and lay upon this altar, what I once promised to lay there, *my whole heart !* ’

We knelt together, and asked God to strengthen the resolution now made in his name. Our prayers have been heard ; for, among the group of lovely disciples who keep near their Lord, walking in his footsteps, and bearing his cross, few are more humble, consistent, and devoted, than the once gay and thoughtless Elizabeth G.

## Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE Annual Meeting of this Society was held on Wednesday the 3rd of May, at Exeter Hall. The attendance of the friends and supporters of the Association was numerous, Lord Bexley, the President, taking the chair. There were also present the Bishops of Winchester, Chester, and Norwich; the Marquis of Cholmondeley; the Earl of Chichester; Viscount Morpeth; Lord Teignmouth; Archdeacon Shirley, the Dean of Sarum; Sir T. D. Acland, Bart. M. P.; Mr. Plumptree, M. P.; H. Pownall, Esq.; and the Rev. Messrs. Bickersteth, Close, Grimshawe, Cunningham, &c.

The Report stated, that a larger distribution of the Sacred Scriptures had taken place during the past than in any former year, and that it amounted to nearly 1,000,000 copies, bringing up the grand total circulated since the formation of the Society, to 15,000,000; and that the Rev. Dr. Daly, now Bishop of Cashel, had been added to the list of Vice-Presidents. The entire receipts for the past year, had been 92,476*l.* 2*s.* 8*d.* consisting of the two items of 39,821*l.* 7*s.* for the general objects of the society, and of 52,654*l.* 15*s.* 8*d.* received for Bibles and Testaments, including drawbacks, the expenditure had amounted to 86,964*l.* 10*s.* 6*d.* There had been 101 new Societies formed; making, in all, 2870 in this kingdom. Grants of copies of the Scriptures had been made to the amount of 13,000 to the London Hibernian Society; to the Sunday School Society for Ireland, 23,750; to the Church Scriptural School Committee (Cloyne) 1000; to the Irish Society, 2000; the Baptist ditto, 1250.

The Bishop of WINCHESTER moved, 'That the Report be received, and printed under the direction of the Committee,' and said, My Lord,—I must take the liberty, in the first instance, to re-echo a sentiment—with which I myself, and I am sure all who hear me, most sincerely sympathize—to which your Lordship gave utterance in the address with which you have opened the proceedings of this meeting. I do rejoice unfeign-

JUNE, 1843.

2 G

edly, in common with all the friends of this Institution, that your Lordship has been permitted to see your years extended to the period when it is again your happiness to preside at another Anniversary of this Society, and to continue to be a living witness to the integrity, zeal, devotion, and sound judgment with which its Committee have conducted its affairs. I am satisfied, my Lord, that no one rejoices more than yourself in the details which have been submitted to us this day. Of one event among those details I cannot but especially rejoice that your Lordship has heard the tidings, viz that among the illustrious names of those who have become donors and subscribers to this Institution, has been that of a revered Monarch, long known to this country by his virtues, and now connected with it by many dear ties. I need scarcely add that I allude to the King of Prussia, and that, endeared as his Majesty is to this country by the position in which he stands to one who may hereafter preside over its destinies, he has shown by his attachment to this Society, how eminently qualified he is to stand in that relation to one who must be so dear to every British heart. My Lord, I hardly know any Report that could possibly be more interesting, whether to subscribers or non-subscribers to this Society, than that which we have just heard read. To the former, because I am satisfied that they have never heard before any tidings more calculated to excite feelings of gratitude to God than those details which have been laid before us this day. Let me advert for a moment to one fact alone. We are here this day on the thirty-ninth Anniversary of this Institution, and we now hear that the copies of the Holy Scriptures which have been distributed by its means since its original formation, amount to no less a number than fifteen millions, and that, of that number, not less than one million have been circulated during the last twelve months. Now, couple this with the fact that if God had permitted the circulation of his word to have been the same in preceding years as in the past, the

distribution of the Scriptures would have now been, not fifteen millions, but thirty-nine millions! Again, this Report cannot fail to be interesting to those who are not subscribers, to those who are not friends, and to those who are not supporters of this Society; for I know no Report that could be better calculated to enlighten ignorance, to conciliate the candid inquirer, and to dissipate the prejudices of those who do not like the circulation of the Scriptures which we employ. It happened to me the other day, to make inquiry of our Rev. Secretary as to what would be the general tenour of this Report. His answer was, that, rich in materials as had been the former Reports of the Society, he believed that there were none of them more so than would be the Report for the past year. He added these words,—‘In truth, it is all marrow.’ And this is true; it is indeed full of ‘marrow.’ I was about to say, there are no dry bones. Yet let me remind you that I fear it is but too true that there are very many, and very dry bones—like those seen by the prophet in Ezekiel’s vision, very many, and very dry. At least, if there are not, can I attribute the circumstance to any other agency—at all events among secondary causes—than to the agency of this excellent Society? The Report is, indeed, full of ‘marrow;’ and how can we do otherwise than heartily and thankfully rejoice at it? How can we do otherwise than rejoice and be thankful to find when those 40,000 families of Finland received the word of God, it was from this Society that they received it? So, again, was it with the Greeks. When they required copies of that word, they had recourse to the stores of the British and Foreign Bible Society; whilst one of our learned and able Cambridge friends, Professor Scholefield, sits down to its translation in the Greek language. Take also, another case. When that respected prelate, who has gone out to New Zealand, was appointed to that new post, his first object was to learn the native language of the island he was going to. And whence was he furnished with the means for acquiring that which was to be for the future, as it were, his vernacular tongue? When he sat down, on his voyage, with his little band around him, and with that volume before him which was at once his primer,

his school-book, and his book of life, what Society was it that enabled him so far to progress in his knowledge of the language of New Zealand, that when he arrived at the scene of his future labours he surprised those who came to welcome him by greeting them, in return, in their native tongue? It was this Society which afforded him the means. Thus it is that some of the dry bones have been changed into ‘marrow;’ and, in Ezekiel’s vision, though true it was, that when the prophet preached, the “sinews and the flesh came up upon the dry bones, and the skin covered them above,” and there was a great army of them, yet it was but a skeleton army till the Lord said, “Come from the four winds, O breath, and breathe upon these slain, that they may live”—it was not till they were thus re-animated, and the “breath came into them,” that “they lived, and stood up upon their feet, an exceeding great army” of the living God. So is it with us: we send out our Bibles, but it is only by the holy influence of the Spirit of the Lord that they are made effectual to the saving of the nations. Therefore, my Lord, I cannot but rejoice at every succeeding opportunity that is here afforded me, of expressing my desire to remain in communion with those who are thus engaged in sending forth the Bible among the nations of the world at large. I say, in sending forth the Bible. When I send the Bible, I know what it is that I am sending. When I send forth the Holy Scriptures, I know, too, what I am not sending. I know, that in sending forth the Holy Scriptures, I am not sending forth the Gospel of man, but the Gospel of Christ Jesus—that I am not sending forth any admixture of error, but the pure word of God. When I send out that word, I know that I am not sending out a Gospel of tradition—that I am not sending out a Gospel of superstition—that I am not sending out a Gospel of corruption—that I am not sending the interpretation of man, but the word of the Lord, simple, pure, and unadulterated, as it came from the hand of God. I have now been for many years an unworthy member of the British and Foreign Bible Society. How many years I have been one of its members I have been reminded by an incident which was referred to in the Report which has to-day been read. We have

been informed by that Report, that during the past year Her Majesty the Queen has received an addition to her library of many copies of translations of the Bible put forth by this Society; and this reminds me, that the original present from the British and Foreign Bible Society was transferred to the Royal Library through my unworthy hands, at a time when I had the honour of being in the service of his Majesty George the Fourth as his Librarian. I received that present for his Majesty, and I can only say, that I never placed any volume in his library with so much delight and satisfaction as I did that liberal present from this Society. I am well aware, that though I may differ from many with respect to the circulation of the Scriptures—though, I trust, with the exercise of Christian charity and mutual benevolence—yet, I may say in conclusion, that I can see no reason why I may not be permitted, in the spirit of my own Christian liberty, to join with you in the circulation of some few of those millions of copies of which we have heard this day. With these remarks, my Lord, I beg to move the resolution which has been placed in my hands.

The Rev. F. CLOSE moved 'That the thanks of the Meeting be given to the Right Hon. the President, and to the Right Rev. and Right Hon. the Vice-Presidents of the Society for their continued patronage and support.' He said, It is, my Lord, a great satisfaction to us to be enabled to combine together to give to those referred to in this resolution a tribute of praise for the services they have rendered to this Society. We are not only thankful for patronage, but for principle; and it is no small satisfaction to me, in these days, when a poor Presbyterian of the Church of Christ is in danger of being gibbeted or excommunicated for standing up here, to be able to appear in this place under the wing of the excellent Prelate who opened the proceedings of this meeting. I hope I attach importance to the Prelacy, but I attach more importance to principle; and when the Meeting see them both united, I am sure they will at least join me in a tribute of gratitude to principle, if they do not equally admire my Prelacy. I will only endeavour in a few words to state the reasons why I belong to this Society. I am sorry to be placed in such a position; but as

every clergyman is put on his defence, in these days, who ventures to advocate the cause of the British and Foreign Bible Society, I am here to state to those whom I am not afraid to meet anywhere, and to show cause why I am a member of this institution. I should have thought that the very title of the British and Foreign Bible Society would have been a sufficient justification. If I loved the Bible, I must love the Bible Society. If I was one of those who think the Bible so difficult, and so obscure, and so dark, that it requires darker books to explain it: if I was one of those who dare to compare it to an heterogeneous mass from which we could not dare to extract our faith and practice; if I were one of these, I could not dare to be here. But if I believe that the Bible, and the Bible alone, is the religion of Protestants, then why should I not belong to the Bible Society? I am not insensible to the effects of the storm, that is raised by the conflict and strife of doctrinal opinions now going on in the Church. In such a storm the weary mariner may perhaps be disposed to secure for himself a good berth, but I confess that, for my own part, I had rather brave the storm; and I am disposed to hope that that day will never come when I shall be driven either to Geneva or to Rome; and, God being my helper! it most assuredly will never be to Rome. As long as this Society pursues its present principles,—as long as it does not give that honour to man which belongeth to God—as long as it meets, in a spirit of piety and devotion, to make honourable the word of God which he has magnified above all his enemies, I feel confident that, though human patronage is at all times very fickle, and particularly fickle in these days, and though human friendship is little to be relied upon, there is a Friend who sticketh closer than a brother, and he will never fail us. Perhaps, there was a time when this, as well as other Societies, was too much disposed to lean on human patronage, and when Associations of this character appeared as if they could not go on without receiving from those in power the broad arrow of approbation. If, then, they be denuded of any such patronage and approbation, let them go to better principles and lean on better hopes, and cease from man, whose breath is in his nostrils.

In reflecting on the reasons for being a member of this great institution, I cannot but feel that one of the most cogent is, that nothing less than so enlarged a combination could produce such results—that no single branch of any Church in Christendom could do the work of the British and Foreign Bible Society, nor ever has done—but that the honour was reserved for that combination of talent and diversified gifts which is the property of the whole Church of God, and which cannot be monopolized by any section or division of that Church. But for this Society, into how many of the hundred and forty languages into which the Scriptures have been translated would the truths of the Bible have, otherwise, been transferred? To suppose that any subdivision of the Church—be it ever so respectable and honourable—could have accomplished a translation of the Bible into so many foreign tongues would be an evident absurdity. If we had watched on the margin of this river, and, because we could not agree amongst ourselves, refused to cast the arch of mercy over it, the work would not have been done unto this day; but now the result of the principle upon which you have proceeded is, that you are accomplishing the translation of the word of God into every language under the sun. Although my attachment to this Society may have wavered in past years—and I own that I had my misgivings as to it, and am persuaded that it does all Societies good to have their principles sifted—yet I can say that I never have deserted it, from my boyhood upwards, and I am less disposed than ever to do so now. I found, the other day, an argument intended to be levelled against the Bible Society, that if it was the intention of the Almighty that the Bible should convert the world, the miracle of the day of Pentecost would have been a multiplication of Bibles rather than a gift of tongues; but in that very miracle of Pentecost I saw a hint—an apparent intimation—that Bibles were to be multiplied, and the miracle itself was to those very men who were themselves to be the future writers of the Bible. If it had not been for Pentecostian miracle, there would have been no occasion for the question addressed to one of the Apostles, “Dost thou speak Greek?” And by this very miracle of Pente-

cost the curse and miracle of Babel were reversed, and the Bible spake one tongue and one language to all people. I have ever looked upon the Society as the great commissariat of the Christian Church, supplying weapons of warfare to all faithful Christians in every part of the world: for though we may have Missionary Societies all over the globe, of what avail would they be if they had not the Bible Society, which, take up whatever Missionary Report you may, will be found everywhere referred to, bestowing, as it does, its favours alike on all, and never sending any empty away. I was very much struck with a remark, bearing upon this point, which fell from the Right Rev. Prelate (the Bishop of Winchester,) and I cannot help here adverting to it. It related to the Bishop of New Zealand, and informed us of the extraordinary circumstance that that Prelate actually acquired the native language of the country of his destination whilst on his voyage there, and that upon his arrival at New Zealand, he was enabled at once to commence to teach in that tongue—and when I heard that gratifying circumstance, and how that excellent man was studiously poring for many months over that book, from which he gathered the language of his future country, I could not help indulging in the hope that he might sometimes have also looked at its cover, and remembered the British and Foreign Bible Society, and that the result would be, that himself, and some of those who had gone to settle in New Zealand, would be numbered among its patrons and subscribers. It is very curious that our Mission in New Zealand much resembles one of which we have heard so much this morning, the Mission in the South Sea Islands; and I can assure the Rev. Gentleman (Mr. Tidman) who spoke with such deep emotion on that subject, that my heart went with him in what he said and felt. I could hardly check my indignation, when I read in the pages of one of those anonymous libellers of every charitable, Christian, generous, and humane undertaking, the words I am about to state to you. Would you for a moment suppose, that a man, calling himself a Churchman, could write thus: speaking of the South Sea islands, of these very Missions—“Jesus I know, and Paul I know, but who are you?” Thus

comparing these men, who lay down their lives for the Gospel, to the abominable Jewish exorcists who wrought their works through the agency of the devil. But to this I would answer that, in the case of the Jew exorcists, the devil, when cast out, flew upon them, or, rather, I would apply to another text—to that, namely, which says, that when some of the disciples came to Christ and told him that one was casting out devils who followed not with them (the disciples), and asked him to rebuke him. Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name that will lightly speak evil of me." I rejoice in another peculiarity between New Zealand and Tahiti: it is, that the emissaries of Rome were not permitted to invade the former island till the word of the Lord had had free course; that they did not—and this is a remarkable evidence of the wonderful providence of God—go there till the Bible was in the hands of the people. At New Zealand, the liberty-protecting flag of Britain has averted the subtlety of Rome; and so deeply is the love of God's word implanted in the hearts of the converts there, that they do not much fear the assaults of Romish emissaries, for the people are more than a match for priests and bishops. An instance of this may be recorded here. On one occasion a chief of New Zealand happened to meet with a Romish bishop who was vindicating the worship of the Virgin Mary and of the crucifix. In the conversation that occurred between this New Zealander and the Romish Bishop, the latter said to the native chief, 'Do not you remember, that God commanded the people of old to make cherubim? And were not these angels images, and did not the people bow down to them?' Now, I have no doubt that many a simple Evangelical Protestant Christian might have been puzzled with such a question; but what was the answer of the native of New Zealand? He replied thus:—'All that may be very true, but it strikes me that there is this difference to be remarked between your case and that of the people to whom the charge you refer to was made, viz. that God commanded them to make the cherubim, but he has commanded you not to make them.' But again the priest

said to him, that God himself was between the cherubim in the sanctuary, &c., and that he was constantly talking with the people. 'Yes,' replied the native, 'but I never heard that he spoke of your Virgin Mary.' Thus we see our simple Bible Christian is enabled to put away, and to defend himself from, the errors of emissaries such as this. But it is somewhat extraordinary that France should thus signalize herself in Tahiti and elsewhere, and that Canada should be invaded, as now, by bands of Roman Catholic priests and Sisters of charity, and that the Romish priests should distinguish themselves there by the burning of 250 Bibles. It is not the first time that France has dyed her hands even in the blood of Christians. And here I would remind our Rev. Friend (Mr. Tidman) that I think he indulges too much in a desponding strain about the guns of France, though I scarcely ought to wonder that one should so despond, who, like himself, feels all the anguish of a parent at seeing the family he has contributed to Christianize thus invaded. I would remind him that there is something more powerful than the navy and the guns of France, and of the result of whose influence I must say I entertain but little fear. My Lord, it appears to me that these Meetings of your Bible Society are like a little Sabbath here below—a day of rest from strife and differences; not by yielding aught of our independent sentiments, but, as it were under a temporary armistice, and in the spirit of God's everlasting truth. We lie down in the green pastures; we enjoy the delights of the prospect around us; we talk of nothing that can hurt each other's feelings or excite jealousy; but we speak and we hear only of those things of which we shall talk in heaven, the fulfilment of the great earthly Sabbath: and if we are told that, sometimes, in the hottest contests between England and her enemies an armistice is agreed to, and the soldiers of either side meet together in brotherhood and kindness, until the time of battle and blood comes again, shall not we thus lay aside our differences on these occasions?—but I do not like to continue the metaphor, for we are not enemies but friends, assembled together and united in one common object—the promotion of God's word, and the evangelization of the world.

## CHURCH MISSIONARY SOCIETY.

THE Annual Meeting of the Church Missionary Society was held at Exeter Hall on Tuesday the 2nd of May. The chair was taken by the Earl of Chichester. We noticed on the platform the Bishops of Winchester, Chester, and Norwich, the Deans of Salisbury and St. Patrick's, Venerable Archdeacon Shirley, Viscount Sandon, M. P., Mr. Colquhoun, M. P., Mr. Plumptree, M. P., the Rev. Messrs. Close, Bickersteth, Stowell, Cunningham, Stewart, and Harding.

The Report of the different stations is most cheering, and the financial state of the Society is greatly improved, as the following statement shows. The receipts of the year from all sources are as follows:—

|                            | £.      | s. | d. |
|----------------------------|---------|----|----|
| General Fund . . . . .     | 104,177 | 15 | 7  |
| China . . . . .            | 5,805   | 0  | 0  |
| Fourah Bay . . . . .       | 330     | 3  | 0  |
| Capital Fund . . . . .     | 3,715   | 1  | 3  |
| Disabled Missionaries, &c. | 1,063   | 10 | 9  |
|                            | 115,100 | 10 | 7  |

'The expenditure of the year stands as follows:—

|                                       |        |    |    |
|---------------------------------------|--------|----|----|
| On the General Fund Account . . . . . | 92,446 | 1  | 9  |
| Liquidation of debt . . . . .         | 6,495  | 18 | 11 |

'Since the accounts were closed on the 31st of March, a farther payment has been made on account of debt of 6000*l*.

'Thus, through the Divine bountifulness, the debt of the Society, which at the commencement of the year amounted to 13,500*l*. is now reduced to 1000*l*.

'In the receipts of the year are included 5805*l*. a legacy of the late Rev. John Natt, and a like sum of 5805*l*. (6000*l*. Consols), a munificent donation by one who wishes to be no otherwise known than as *Ελαχιστότερος* (*less than the least*.) It is also gratifying to the Committee to report that the receipts of the year include a contribution from the Corporation of the City of London of 500*l*.

Notwithstanding the increase of funds, the Report states:—'On the best view which the Committee have been able to take of the financial situation of the Society, they have judged it right to adhere to the course pursued last year, and to limit the scale of expenditure for the year, on

account of the existing Missions of the Society, to 85,000*l*. The discontinuation of the Malta establishment; the reduction of the Mission in Jamaica to its present limited extent; and the prospect of narrowing the expenditure of the Society in Trinidad, will, it is anticipated, leave at the disposal of the new Committee the means of some enlargement of operations in the existing Missions. The means thus available will, however, fall far short of what is needed to enable the Committee duly to improve the encouraging opportunities of extending the Society's operations which are placed within their reach. Indeed, the Committee feel that the circumstances of the Society are such as to demand the persevering prayers and exertions of the friends to sustain the operations to which the Society is already pledged.'

The following notice respecting China is very important:—'It has been stated above that the donation of 6000*l*. Consols is limited to China. With such a foundation laid for resuming the operations of the Society in that country, the Committee could no longer decline taking preparatory measures for that purpose. They have, therefore, determined on engaging the services of two clergymen as missionaries to China, so soon as two individuals of suitable qualifications for this difficult undertaking shall be met with. At present, the General Fund of the Society is insufficient to provide for a Mission to China, even of this limited extent. The Committee, have, therefore, opened a separate fund for the China Mission. They do so with considerable solicitude, lest it should operate to the diminution of the General Fund, at present inadequate duly to sustain the existing missions. They trust, therefore, that their friends in promoting contributions to the China Mission Fund, will use the utmost precaution not to injure the General Fund. The Committee have yielded to the opening of a separate fund for China, from regarding the present undertaking as of an experimental nature; with a view to ascertain what facilities for missionary operations in China may really be the result of the late peace with that country. Should

the Mission be permanently established, the Committee would place it on the General Fund of the Society in the same manner as its other Missions.'

The Rev. AUGUSTUS HANSON (a native of Africa, appointed Chaplain to the Gold Coast) addressed the meeting as follows:—'In venturing to offer a few remarks on the Resolution which has been proposed by the Noble Lord who has preceded me, I trust that my appearance for such a purpose, and under such circumstances, will be deemed presumptuous by no one of the enlightened assembly I am now addressing. I am fully aware of my incompetence to appear before so many reverend and distinguished clergymen, who I know to be so much more able to do justice to the subject upon which I am called to speak than myself, and of the presumption of one so young in the world, and so inexperienced as a minister of the Christian profession, to appear before an audience so intelligent as that now before me, to urge upon them to go on in their good work of spreading the word of God throughout the world; and though you may look on my native Africa as enveloped in the dark clouds of idolatry, and as enclosed by the mists of superstition and ignorance, to me still that country possesses all the endearments and all the recollections of home. I know that much poetry has been written which has in it but little of truth, but there is at least one stanza in which we can all sympathize—

Breathes there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?

I must now entreat you, my Lord, and this assembly, to pardon my imperfections while I offer a few words on the Resolution, which I will now, for my own convenience, proceed to read:—'That the steady progress of the first formed Mission of the Society in Sierra Leone, amidst peculiar trials and sufferings, affords abundant encouragement to perseverance in that interesting field of missionary labour; and that the prospect of access to the interior of Africa from Sierra Leone, which is presented by Mr. Thomson's journey to Timbo and Sego, while it illustrates the value of the position of that colony in its bearing on the evangelization of Africa, demands on the

part of this Society the most prompt and strenuous exertions to improve to the utmost, in furtherance of that end, the advantages which are thus presented to it.' Possibly, my Lord, there is no subject more difficult to treat of at the present day than the one committed to me. It is not long since a wise Providence thought fit to disappoint the high-raised expectations of this nation with reference to Africa. And though you, my Lord, and this Christian people, may not see clearly in this design of Providence any benefit that may result to Africa, I think, with all humility, that I can see, notwithstanding the disappointment of the expectations of this land in the disastrous consequences of the Niger expedition—that I can see amidst that disappointment the germ of great and boundless blessings, which will yet diffuse themselves over Africa. The history of that land is unique in the history of the world, and the regeneration of that land is, I doubt not, destined to be unique and peculiar also. Ethiopia, it is said, is destined by the Divine counsels to be brought to his knowledge, and to stretch out her hands to him in grateful thanksgiving. And although this effect is yet in the bosom of futurity, it is, I doubt not, connected with another promise, that of bringing the princes out of the land of Egypt, and that the priests of Jacob are the means which God intended to use for bringing out of the misery, darkness, and degradation in which they are now involved, the 90,000,000 of inhabitants who constitute the population of the African peninsula. I can look, though with deep sympathy for the feelings of those who have lost relations and friends, on the graves of seventy missionaries now resting in Sierra Leone; I can look with hope on the graves of those who have cheerfully laid down their lives for the sake of their adopted country—for the sake of my father-land. Though they sleep in death with the Lord Jesus, yet they still speak to us; still they bid us follow their example; still they bid us exert ourselves to spread in Africa the blessed truths of the gospel. I can look on the disappointment of the Christian Church from the decease of those whom the Lord permitted to fall victims to a climate inimical to European constitutions, and while I re-



joice that so much more has been done in Africa than was expected, much yet remains to be done. We are called on, my Lord, in the language of this Resolution, to reflect on the fact that a way is now likely to be opened into the interior of Africa. We are told also that this prospect has been opened to us by a journey recently undertaken and accomplished by one of the labourers in connexion with the Church Missionary Society. We are also told that whilst this fact illustrates the value of the colony of Sierra Leone, as the point whence to spread the evangelization of the country, it demands, on the part of the Society, the most prompt and strenuous exertions, in order effectually to improve and avail themselves of the advantages thus offered. Whilst I say this much, let me express my conviction that though the morning of gospel freedom for Africa has not yet dawned, yet the day-star of hope for that unhappy land was peeping above the horizon. That star was destined to rise over that wretched continent, to disperse the dark night of ignorance, degradation, and superstition, and prove the blessed harbinger of the full and cheering light of the Sun of Righteousness. In connexion with the facts mentioned in the very interesting Report of the Society for the present year, there are one or two circumstances to which I will take the liberty briefly to call your attention. We are told that already a road has been secured into the heart of Africa, from Sierra Leone, by the journey of Mr. Thompson, and that the native rulers have manifested the most favourable disposition towards all missionaries, and are disposed to receive them with kindness. I feel fully assured that God in his providence will not suffer the dispositions of the native rulers of the barbarous tribes of Africa to alter; neither will he suffer this road into the heart of the country to be closed, so long as the Christian Church comes up to its duty in this matter. But if, whilst we pray to God to open the door to the hearts of the heathens in these countries, and to give us opportunities of labouring amongst them, when the door is opened; when the hearts of the people are turned towards us; when they are ready to receive us cheerfully and listen to instruction; if, in

short, when God has done his part, we are not willing to do our part, then, I fear, the road will once more be stopped; then, I fear, the hearts of the native rulers will be turned from us; and then, I fear, that in the day of judgment the Christian Church will have to give a heavy account of opportunities of doing good omitted to be improved. Much might be said of the light that would be shed upon the country by the entrance of scientific men through these open doors; much might be said of the immense sums of money which the opening of commercial intercourse would prove the means of gathering into the coffers of the merchants of this land, by giving to the inhabitants of Central Africa those things which they so much yearn to possess, and to obtain which we know how much they would give when we know that they have not hesitated to give their children to possess them. But these, though not unimportant considerations in themselves, fade into insignificance, when compared with the higher and far more important consideration that we shall have to stand before the judgment-seat of Christ to give an account, not merely of the good things which we have enjoyed in this life, or of the amount of good which we have done in our present state, but also of the manner in which we have employed the opportunities that have been graciously afforded to us of spreading the knowledge of Christ amongst all the nations of the earth. I look on this newly-opened path as the track by which the armies of the Lord are to enter into Africa; armies not bearing the banners of Old England, on whose silken folds are depicted the rampant lions of her glory and her pride, but armies following the peaceful banners of Christ; the couchant Lion of the tribe of Judah, beneath which all the nations of the earth shall ultimately be gathered, and which shall wave over every land as the sign of salvation to all people. That the blessing of God has already descended on the operations of the Society in Sierra Leone has been most remarkably exemplified, as all present will, I think, admit, when they remember that by the Report read this day, it appears, that during the last year of the Society's operations, not a single death amongst the labourers in that field

has taken place. Pursuing this subject, what encouragement must you not derive from the fact, that already in districts in Sierra Leone, where, twenty or thirty years ago, Christianity was not known, we now see gathered together congregations of native converts consulting together on the means of erecting walls within which to worship; and not merely from Sabbath to Sabbath, but daily meeting together to pray to God and to bless his name for sending amongst them the labourers and missionaries of this Society. So, also, in places where nothing but the sound of the death-drum was once heard, whilst human victims were immolated on Pagan altars, now there are congregations who keep a Christian Sabbath; and in one native village, with a population of 1,400, on every day when an opportunity was afforded them to go to the house of God, full six-sevenths of the whole population were to be found prostrate at the feet of Jesus. I ask, can you require more encouragement to put in operation the great essay which the Society contemplates? But you have not only past success to encourage you; God has offered you more for the discovery made. And the encouragement held out by the journey of Mr. Thompson to Timbo and Sego, gives the greatest encouragement, whilst it demands, on the part of the Society, the most prompt and strenuous exertions for the future. I have, hitherto, my Lord, taken it for granted, that these labourers placed by the Society in this field are fully competent to the discharge of all the duties which devolve upon them; but it is necessary to take into account the fact, that the climate of Africa is inimical to the European constitution; and, also, another most unfortunate fact, that a vast multitude of the people there are shut out from all intercourse with you, because neither has your missionary any knowledge of the language of the natives, nor have the natives any knowledge of the language of your missionary. Before I close, allow me to refer to these difficulties. Bear in mind for one moment the fact, that many of your labourers, before arriving at the field of their appointed labour, are called upon by him whose counsels are for ever hid from human knowledge, to exchange this present state for one of

eternal being; to lay down all hopes of being permitted to labour for the regeneration of Africa, and to view, on their death-bed the far less pleasing prospect of leaving the land of their adoption in the same ignorance and darkness in which they found it. It is also fair to remark, on the extreme difficulty of acquiring the language of my country by the people of your country. I may also briefly remark, in connexion with this, the fact, that even if all the energy of this Society were directed to this single country, and if all the missionaries who are scattered throughout the world in India, in New Zealand, in North America, in the islands of the seas, were withdrawn, and placed on the single peninsula of Africa, to devote their services to its 90,000,000 of inhabitants, you would still have but two labourers to every million of its population; and I ask, with all humility, appropriating the language of Scripture to myself, "What are they amongst so many?" But the Society is called upon to give a portion of its assistance to other lands besides Africa; and to regard Asia, Europe, and America, with equal eye. No one can expect that the Society should confine its operations to Africa, and overlook other fields of equal importance. This, however, only shows what difficulties we have still to contend with, and how great the necessity is for increasing our exertions. Again, the extreme difficulty to Europeans of acquiring the languages of Africa is a subject which, I fear, my Lord, if thought of at all, has not been thought of sufficiently. Here, students in your academies and universities find it comparatively an easy task to make themselves familiar with the languages even of nations that have ceased to be, because they have before them such helps as will enable them to obtain that knowledge. But in Africa there is no tutor of this kind living or dead. The true teacher who you think may teach you the knowledge of the letter, has no knowledge of your language to communicate his ideas, nor have you any knowledge of his language to explain to him what you want. What then is to be done? This is a subject which should be brought prominently before us when we look on the missionary operations in Africa, particularly those of the Church Missionary Society.

At Fourah Bay there is an institution in which it is proposed to educate certain native youths of promise, who shall go forward as missionaries amongst their own people, to communicate to them in their own tongue the knowledge of the truths received in this institution, and it is by this means alone, I confidently and firmly believe, that Africa will be ultimately evangelized. The value, therefore, of the position of Sierra Leone, as connected with the evangelization of Africa, is made by those remarks perfectly clear. In that colony alone are gathered together the natives of about forty different tribes, all speaking distinct languages. Various individuals of these tribes are now, though some very imperfectly, receiving instruction to enable them to go out to spread the seed of Christianity, and sow it abroad over the surface of the African Peninsula. Is it then a matter of light concern whether you look on this institution with eyes of favour, and give it your support, or not? When you contribute a shilling or a sixpence, or even a penny, to the special fund box devoted to this purpose, think not that you are doing a small matter. That which you estimate as nothing may be the very thing needed to complete the particular amount necessary to send out a single teacher, that teacher may impart instruction to thirty native youths, who will hereafter go out amongst their own people and declare to them the unsearchable riches of Christ. Individual influence must not be underrated. I myself, humble as I am, may possibly have spoken of some matters to-day which some individual present may not have thought of before—that individual will naturally communicate his impressions to others of the circle within which he moves; they, in turn will communicate it to a wider circle, and thus may an individual communication be spread throughout the length and breadth of the land. And what, it may be said, can a single teacher do in Africa? He can communicate, through the mouths of his pupils, a knowledge of the great fact that concerns man, in comparison with which all other facts are as nothing, that man, being alienated from God, and lost to all hope, may be redeemed by believing in Christ, and that his sins may be washed out

in the precious blood of the Lamb. Each individual who votes for this resolution declares, that he is bound to use the most prompt and strenuous exertions to improve and promote the advantages which are now presented to him, by the opening into the heart of Africa from Sierra Leone, to bear along that highway the banner of the cross; to distribute to the nations on either side of that road what they ask for; not the good things of this life, but the bread of eternal life, which comes from heaven, and the waters of life, of which those who drink are thirsty no more. I ask you, therefore, if you are prepared to go with the Society in promoting this resolution? I ask you if you are prepared to respond to the appeal of the Society when they come before you? and before I close on this particular subject, allow me to say, when called upon as an African to appear before a British public, that I am surprised that the appeal made for 2000*l.* for the purpose of efficiently introducing Christianity into Africa, should have been so long made, and not yet responded to. When centuries ago your fathers went to the country of my fathers, carried them away in chains, and enslaved them, no one then thought of complaining of the inimical nature of the African climate. Vessel after vessel, crew after crew, was sent out, and if one crew died, another supplied their place. Your fathers reaped the benefit of the trade. Gold, purchased with the blood of Africans, flowed into their coffers, and no one complained of English lives sacrificed upon African shores; but now, when asked to fulfil the obligations which you admit your own consciences impose upon you to go into Africa to spread there the glad tidings of salvation and the Gospel, you calmly object that the climate is noxious, and that if you go there, you will die. I would not, my friends, desire by any means, though I thus speak, to bring back the remembrance of those dark, deplorable, and dreadful facts which would be better buried in oblivion; but this I may be permitted to say, that it is my earnest wish to believe, that if, for the time to come, notwithstanding the injuries which you formerly heaped upon our race, you will be willing to regard us in the light of a common humanity, and to aid in enabling us to enjoy

the brotherhood of a common and a pure religion, we shall forget all that has past, and meet you as brothers and as friends. The circumstances, therefore, of every country must be taken into consideration in the great work of carrying the Gospel into foreign nations. Now, it is one peculiar circumstance which God has been in mercy pleased to assign to the country of which I have been speaking, that it has been determined, not only by myself, but by many men far more able and efficient in the cause of missions than I can pretend to be, that native agency, and native agency alone, is that which the Lord seems resolved to use as the means of converting Africa to Christianity. Now, if you have hitherto been willing to give your money in promotion of the cause of God and religion, will you, whilst there is offered an opportunity of having the advantage of native agency—will you, now that all seems propitious, go back and say you have nothing more to give? I am aware that it may be suggested by some minds that you have already made a very large sacrifice in the cause of Africa—I refer to the 20,000,000% which have been given by this country for the emancipation of the African slaves in the West Indies. I will not presume to dispute with you the fact of whether that sacrifice was made as much for Africa as for yourselves; but this I want to say, that for whomsoever that sacrifice was made, that which we now wish to urge you to make, is a sacrifice which has a still higher aim and object—that it is one which looks to no more earthly or temporal purpose, but to God and to eternity; and, in the light of the Gospel of Christ, when God shall reveal all those secrets which, in his wisdom, are now hidden from us,—in the light of that Gospel shall we see how far more valuable, how priceless, is a single soul redeemed from the darkness of error and superstition, when compared with all the vain possessions of this life. If you now come forward and

give what you can,—those who are wealthy, of their wealth, and those who are poor, of their contracted means,—in aid of the cause of Christian education and enlightenment in Africa, you are doing that which is far more important and valuable in itself than is the body in comparison with the immortal soul it contains. If you redeem but one soul from the darkness and degradation of African superstition, and place it on the broad platform of civilized humanity, remember that you are not only doing that, but placing it also among that glorious host of Christians, where it will join with millions of ransomed spirits in singing hymns of praise to the God of nations. I beseech you, as loving your fellow-men, I beseech you by the love you bear yourselves, do not lose the occasion of showing your love to God, which is now placed at your disposal; but give cheerfully and liberally from your substance, remembering that God loves a cheerful giver. I now beg leave, my friends, in conclusion, to propose the Resolution which has been intrusted to me. I hope it will be unanimously adopted, and that, being adopted, you will all heartily respond to it with your efforts and co-operation.

The Noble Chairman, in putting the Resolution, said, he thought it would be unnecessary to read it again to the Meeting; and that it was better to leave it with them, as it had been pressed on their attention, not in the broken English of the last speaker, but in the cultivated, manly, plain, and intelligible English in which he had advocated it, and which ever found a ready response in true British hearts. In hearing that Reverend Gentleman, (said the Noble Earl,) we are not only hearing a minister of Christ pleading the cause of his Master, but, at the same time, an intelligent and devoted patriot pleading the cause of his long neglected and injured country; and calling upon us to redress the wrongs which we ourselves have done it. The Resolution was then put, and carried.

## COLONIAL CHURCH SOCIETY.

ON Wednesday evening, the 3rd of May, the Annual Meeting of this Society was held at Exeter Hall. The chair was taken by Capt. Sir EDWARD PARRY, R.N.; and after prayer had been offered by the Clerical Secretary, the business of the Meeting commenced.

The CHAIRMAN, after noticing that the Society was intended to promote the highest and holiest of objects, the most important committed to the agency of man, and after observing, that it was the bounden duty of all to assist in promoting it, it being no less than the eternal well-being of fallen man, proceeded to state some of the peculiar features of this Society. It interferes (said the Gallant Gentleman) with no other Society, and yet, indirectly at least, aids and assists all, whose object is to disseminate the truth as it is in Jesus. The Church Missionary Society occupies the vast field of idolatry; and who does not pray, that the great Head of the Church may long continue to bless that venerable and justly-venerated Society? But the Colonial Church Society has to do, not with the Heathen, but with civilized man. The Foreign-Aid Society directs its labours exclusively to foreigners; and the Colonial Church Society, not clashing with it, has to do with our own countrymen. Another circumstance which gives this Society a great claim to our support, is its rigid maintenance of the principle of sending out only men who faithfully preach the great doctrines of the Reformation. And in these eventful times, when even among the members of our own scriptural Church there does seem to be a peculiar tendency to be tossed to and fro with every wind of doctrine, I do attach a special value to a Society, steadily conducting its operations in conformity with those great doctrines which rest upon the solid basis of the pure word of God, unmixed and untainted with the vain conceits, and the flimsy, though perhaps plausible speculations of fallible man. There is also another point in the management of this Society, of which I feel bound unequivocally to declare my approval—I allude to the Committee keeping the uncontrolled and absolute com-

mand of the funds. They are trustees appointed by the general body; and they have no more right to delegate one iota of their power to any body else, than they have to throw our money into the sea. And there is this advantage thus secured, that supposing an appointment to be made by the Committee which disappoints them, (and who can tell in these slippery days but that such a case may arise?) they have the wholesome power of putting an end to the mischief, and getting rid of the objectionable agent—a regulation, in my opinion, at once reasonable, efficient, and constitutional. I can bear my personal testimony to the great need of such a Society as this. I have witnessed with pain in some of our colonies, the extreme spiritual destitution that exists. In New South Wales, seven or eight years ago, it was not at all uncommon for a clergyman, after performing morning-service in a shed or a barn, to have to mount his horse immediately to perform afternoon-service many miles off; and that was all the religious service they got in three or four Sundays. Since that time, the population there has increased by 10,000 every year; and I know there has been no proportionate increase of clergymen. And if we turn to the Continent of Europe, I am sure there is very great spiritual destitution there also. Only two hours ago a gentleman brought me a letter, addressed to the lady of Captain Drummond, late of the East India Company's service, dated from Pontandemen, where there is a manufactory, employing about forty adults, all of them our countrymen, and there are thirty children also, who are entirely dependent upon Popish priests for religious ordinances; for three years no clergyman has visited them; and though the proprietor is now encouraging one to come and reside there, it is feared he cannot do so for want of a salary of £20 or £30 a year. I must, however, set off against these statements one gratifying circumstance. In travelling through Switzerland last year, I found a neat little English chapel on the slope of a hill, at that charming place, Thun, and I was gratified to find that the Gospel of Christ was

faithfully preached within its walls: that chapel was built at a cost of about £200, by the proprietor of the principal inn, who said the English would not resort there unless they had their own chapel and their own religious service; a circumstance very creditable to the character of our countrymen. I will only add, that considering the Society has been in operation but seven years, and remembering the opposition and prejudice it has met with, I think it has been remarkably blest of God, for it has nearly twenty agents employed, and beneficially, in the colonies and on the continent.

The Rev. HUGH STOWELL.—When I consider how deep the debt we owe to our colonial dependencies, how fearfully we have neglected these, our outcast, and in some instances, exiled children; how we have allowed our colonies to become almost a by-word and a proverb among Heathen nations for their immorality and ungodliness; and how all this must tell against our missionary enterprises to the Heathen, because these will be disposed to test the boasted treasure of the Gospel of Christ which Britain offers them, more by the lives of those who bear the name of Christ, than by mere abstract notions of doctrinal truth; then I could not but feel convinced of the imperious necessity, and paramount importance of this institution, as well as thankful for any honest attempt to add to the scanty provision for our neglected colonists. I felt, too, that this is still more bound upon us, if, as Christian patriots, we are anxious, that our country should maintain her high standing and ascendancy in the world: for assuredly, if our colonies are not better shepherded, and better evangelized, God will repay it upon our land, and rend from her the garment that has decorated her with beauty. We cannot forget how the United States of America, once a happy child of England, and rendering duteous regard to her mother, was not only oppressed by that mother in matters civil and political, but bereft and starved in matters spiritual and ecclesiastical. There was not in America, when she was rent from us, one solitary bishop of our Church, and, I believe, but a single arch-deacon, and a mere scantling band of clergymen; and that was all which this great Christian land had done

for her progeny—a swarm, it must be confessed, that she never hived. I am persuaded, if England had planted there her Church in its fulness and integrity, we should now have had America, not a bitter rival (as she too frequently has proved herself), but a delightful ally—perhaps a dutiful child. The way to bind our colonies round us, is not simply to give them common laws with ourselves, and common commerce, and common secular interests, but that most uniting of all things—a common faith, a common Saviour, a common God. This is the golden girdle that will bind them round the loins of our beloved country; and then they will not be our shame and our weakness, but our strength and our glory. The Canadas have already been trembling in our grasp; and we know not how soon Popish aggression and traitorous conspiracy may make them the scene of desolation and ruin; and the fault will very much be ours for neglecting to give them the pure Protestant principles of our reformed faith, and leaving them to the tender mercies of the apostate Church of Rome. I would further say, on behalf of this effort, that I am perfectly persuaded it is more by means of moral influence on the part of Englishmen going abroad, than even by the efforts of our missionaries, if not seconded by such influence, that the Gospel is to be diffused. It is not merely the Bible circulated, but the Bible carried out in the commentary of the life, as well as with the eloquence of the lip, that God honours with his signal blessing. I felt afraid, however, that this Society was not in full harmony with the principles and discipline of that church, to which I am every day more and more attached, however some without may misrepresent her, and some within may betray her. I love the church; for the church is not changed, however some of her versatile sons may have changed. I love the church, not as she is caricatured by some modern limners on the banks of the Isis, but as I find her incorporated in her own Thirty-nine Articles, and formularies, and confessions of faith; nor shall I ever cease to love the episcopal order, or the duly constituted discipline of the church, because the episcopal order may be forced out of its proper proportions, and driven into spiritual despotism, or because the discipline

of the church may be wrought up to such a degree as to cripple, not to say crush, the doctrine. But when I came to inquire, I found that this Society sends no clergyman to any colony without the Bishop's sanction; and the Bishop of the colony is the proper person to object, though indeed, I rejoice to see that the Society has been taking a step in advance, even of our dear bishops. I am satisfied that it is endeavouring to maintain ecclesiastical order with evangelical truth. But I thoroughly agree with my friend, Mr. Yorke, that evangelical truth is first, ecclesiastical order is second; and if I must take only one of them, I would say—"Give me evangelical truth, and exile me to some lone spot, where no bishop ever planted his foot, and no church-going bell ever gave forth its sweet sound, and where, though I want the gorgeous cathedral, and the witchery of music, and the solemnity of ceremony, I worship the one God, through the one Mediator, and by the one Sanctifier, taught by the one holy word, all alone, the heavens for the roof of my temple, and the rock for my footstool—anything rather than give up evangelical truth. These are not days for us to hold doctrines with a slack hand. If aught has grieved me in the Meetings this year, it has been that too sanguine, and serene, and joyful expressions have characterized them. Far be it from me to take a dark view of things; I think it is a great blessing to a Christian to see the bright side of the cloud, and there is always a bright side to *him*, for his sun never sets, and it gilds the back view to his eye, if the fore-ground be dark to the world. But instead of our being close upon the haven of the full evangelization of the world, as some imagine, I think we have the breakers at our bows, and the dark storm is mantling the heavens, and the practised ear of the sailor catches the booming sounds, which proclaim that the hurricane is on the deep, and that there is need to reef our sails, and set our helm full in the eye of the wind, and take the compass of Christ's spiritual truth, and prepare to brave the tempest, secure if Christ is with us to hold the helm and to guide the ship. What we have to do is very simple, be the blast or the billows as threatening as they may; and I would illustrate it by the fact that occurred in naval

life; I may be excused for doing so when we have such a distinguished commander on our fore-deck. Some of you may recollect a touching incident in the battle of Trafalgar; the Captain of one of the men-of-war had his little son on board, I think about four years old, and fearful lest the child in the din of the battle, confused by the darkness of the smoky canopy which was about to pavilion the fleet, might be driven to some rash act, or be cast into the sea, he gave into the little fellow's hand the end of a rope that was coiled upon the deck, and said to him, 'Hold that fast, and never let it go till I come and tell you.' The lad had been taught obedience—the best lesson a father can teach his child—and his little hand clasped the rope, and there he held it. The firing began, the decks were swept of their ranks of warriors, the battle went darker and fiercer, and the father was killed; the little boy was terrified, and sometimes he looked piteously around, and said, 'Father, father, when will you come?' but he still held on, true to his father's bidding. At last, every hand was swept from the vessel, it was on fire, and the flames were approaching the powder-store; some of the very enemy in pity called upon the child to fly, but still he only said, 'Father, father, when will you come that I may let go?' and at last the vessel blew up, and the obedient little creature was plunged into the deep, and heard of and seen no more. My Christian friends, the Captain of our faith, he whom we serve, and who redeemed us for his service with his most precious blood, has bidden us not only for the time of the calm, but for the time of the storm, to hold fast "the truth as it is in Jesus," the anchor of our souls; he has set us to keep by it, and, if needs be, to lay down our lives, saying, "Hold fast till I come." And the battle may rage around us, and we may think our Father and our Captain hath forgotten us, but we must wait still, and "against hope believe in hope," and in the prospect of death, aye, of martyrdom, hold fast, though some should abandon their hold, and others be cut down at our side because they keep it fast. We wait his coming, and he cometh; and in his people's hour of danger he will be there, and say, "It is I, be not afraid;" and the storm of the last day, that shall

sweep away all human traditions, will only usher in for them "the new heavens and the new earth." But besides valuing this scriptural Institution, because evangelical truth is more important than ecclesiastical order, and because this is the position our Master has given us to hold fast, I cannot say I liked the Society less, when I found that it had an open Committee, allowing a fair mixture of laymen with clergymen. I am jealous for the rights of the laity; and if I am spared, I mean to challenge the laity to stand up for their rights. While I yield to no man living in due reverence for episcopal orders, and proper value for the ecclesiastical commission it has pleased God to give me, I am as jealous of hierarchial despotism as I am of spiritual democracy. I would just as soon have a Pope at Rome, as a Pope in old England; I do not care whether men acknowledge a patriarchate at Rome, or a patriarchate at Canterbury,—we want none in England, for we have our Redeemer, the only Head and Bishop of the Church, and whilst archbishops and bishops we render all proper obedience, and will evermore respect them whilst they respect and own the supreme authority of their Saviour, if it were possible for any of them to be exalted into such an one as the Man of Sin, a brother of Antichrist, putting himself into the seat of Christ, coming between us and our one Redeemer, then I would say, Perish our bishops, and perish the Church of England, rather than this. Ignorant men fancy that our battle is only against Popery, in its bold and hideous development in Rome. No, Sir; it is against Popery in every form and modification; it is against the essence and spirit of the thing, not the mere external shape it may assume. I hate a serpent, whether it be the ugly blind snake, or the fair beautiful rattlesnake, sparkling in the sun, for they both have the poison in their fang, or in the tail; and I hate Popery, whether it comes as the blind snake of Rome, or whether it comes with showy colours in our own country, pretending that all is truth, and smoothness, and beauty. I am such a High Churchman, that I am sometimes called a Tractarian; and I am such a Low Churchman, that I am sometimes called a Dissenter; but my Churchmanship lies in this; I

love the truth more than family, or fortune, or life; and therefore, I love whatever I consider to conduce to it; and I love my Church, because I consider her to have conduced to it more than any Church of the Reformation; but if I were convinced that my Church had given up the truth, I would leave her—no, I would leave the modernized, degraded Church of England, made Popish again, and I would carry the Reformed Church of England with me, in her Articles, and Prayer-book, and Homilies, to some distant spot, if I could not find it here, and there I would stand by her as of old, and use her pure Formularies still. The Rev. Gentleman concluded by expressing his conviction that the Society held Evangelical truth supreme, but did not violate ecclesiastical order, and after wishing her 'God speed,' sat down amidst much cheering.

THE REV. E. BICKERSTETH.—My dear friend Stowell has raised such a storm, and engaged in such battles, and brought before you such serpents and rattlesnakes, that I think you will require a little calm speaking to get quiet and sober after it all. I have great pleasure in moving, 'That the destitution of ministers, catechists, and schoolmasters of the Church of England in the British Colonies, demands the liveliest sympathy, and the most prompt assistance, on the part of the mother country; and that the Colonial Church Society presents a suitable channel for supplying the aid that is so much wanted.' I find that the income of the Society is about £3,300, and that this is only its seventh year; and here I think we have great cause of encouragement. The income of the Church Missionary Society at first was not £300 a-year, and in its fourteenth year it was only £2,000: this Society already considerably exceeds it. Immense is the field of labour, including above three millions of British residents, who may be considered as requiring the care of this Society; and in many colonies there is not one clergyman for six thousand people, and these scattered over an immense surface; besides which, there are about 100,000,000 of heathen in our colonies. I cannot but marvel, Sir Edward, at the way in which the providence of God has led us in our benevolent institutions; we began with Missions for the most distant heathen, and by degrees we



have been led to come more and more home in a blessed reaction; and I do think this Society is directing our attention to an object, that has peculiarly strong claims upon every British Christian. As to injuring other Societies, oh! when one looks abroad, how very, very little England is doing for the world! I look at the Society as opening fresh channels where the water is stagnant, in an unhealthy morass. Many have been prevented conscientiously by scruples (scruples I must say for which too much occasion has been given,) from supporting the older Society for the Propagation of the Gospel in Foreign parts—scruples which do not sufficiently weigh on my own mind to make me withdraw from that Society; but then I think we ought to be thankful, that the providence of God furnishes an opportunity to such persons, to throw their whole soul into an Institution, which in simplicity and godly sincerity sends forth missionaries to preach the Gospel of the grace of God. I would say, indeed, we ought to have forbearance towards others; while we heartily and conscientiously prefer, do not let us disparage or speak against what we cannot support; our God may accept and prosper their work in ten thousand ways, and therein we will rejoice, and thank God for every blessing in any way bestowed upon their labours, and the more rejoice because they have for such a lengthened period been engaged in this work. Oh! it is delightful to think, that the Gospel Propagation Society has rescued our Church from the charge of indifference to the spiritual interests of our possessions abroad, at a time when other Institutions were wholly unformed, and that thus our beloved Church has never been without testimony to the great duty of propagating the Gospel of Christ in foreign parts. One of the great evils of the present day is the overvaluing of capital, and the intense eagerness after increasing capital; it arises much from the popularity of that most mischievous work, Smith's *Wealth of Nations*; and God is teaching us the vanity of such a confidence, by showing us that in the midst of our sufficiency we shall be in continual straits. The wealth of the nation does not consist in its accumulated property: "By humility and

the fear of the Lord are riches, and honour, and life;" and the real riches of England are, its doing wide and extensive good to all the earth. And I think we ought to be stirred up to this by the great exertions now made by the Church of Rome. I have here an advertisement with regard to one of our colonies, published in the *Catholic Magazine* for February last; it is from the Bishop of Hobart Town, a newly created diocese, extending over the whole of Van Diemen's Land, and soliciting contributions either in money or in the following articles, for the use of the priests that are to sail for that colony:— 'Chalices, pixes, holy oil-sticks, crucifixes, tabernacles, candlesticks, missals, breviaries, prayer-books, books of piety and instruction, vestments, surplices, altar-linen of each kind, pious pictures, holy water vats,' and so on; but there is one thing that is not to be sent out—there is no Bible mentioned. I feel another strong reason for exertion; I know how we have carried our vices into foreign lands, I think of such enormous iniquities as the opium trade in China, and I see a powerful call on British Christians to convey to those parts the Gospel of Christ. Only let us scatter the right seed in our farm; not missals, and breviaries, and holy water vats, nor mere human traditions or superstitions of man, but lift up a precious Saviour, and we shall have an abundant blessing. Opposition you must expect; and when new weapons fail, the old will be raised up. I was struck with seeing last month in the *English Churchman* a copy of Archdeacon Thomas's protest against the Church Missionary Society, made in the year 1817, and to ably refuted by Daniel Wilson, Bishop of Calcutta; they have raked this up, as they want everything that can be said against Evangelical Institutions. Let them take care what they do. That protest raised the income of the Church Missionary Society in two years, from £18,000 to £30,000. One friend, I remember, sent £50 because the Protest was so bad; and when the Defence came out, he sent £50 more because that was so good. Do not be dismayed, then, by opposition; go forward in the strength of the Lord, and may the blessing of our God be with you!

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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JULY 1843.

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### MEMORIAL OF WILLIAM NAPIER DIBB, Esq.

LATE OF THE CITY OF YORK.

(Continued from p. 208.)

"The memory of the just is blessed."—Prov. x. 7.  
"He shall enter into peace."—Isa. lvii. 2.

As I intimated in my last communication, I proceed to the consideration of other distinguishing features in the character of my lamented friend, Mr. Dibb; purposing to conclude this sketch with a notice of his last illness and death.

That feature which seems to present itself next in order is—

5. His *staunch adherence* to his *principles*; combined with the most charitable construction of the motives and conduct of those with whom he differed.

This was illustrated in his *religion*—his *political views*—and his attention to the *practical duties* of Christianity.

His religious opinions may be aptly characterized as those of *sound scriptural churchmanship*. He lived at a time when, it may be truly said, every doctrine of Scripture and of our beloved Church was in its turn assailed, either by open enemies, or professed friends; when some were anxious to uproot the very foundations of morals and religion; others to *compliment* away the truths of the Gospel, under the garb of spurious liberality and charity 'falsely so called;' and a third party—within the very bosom of our Church—to "make the word of God of none effect through their tradition;" to repudiate and fall back from the principles of the glorious Reformation, and some *stealthily*, others *ignorantly*,—to prepare the way for the reestablishment of 'the mystery of iniquity,' the Papal Antichrist.

"But none of these things moved *him*." His faith was fixed upon "the rock of ages," and "his heart stood sure, trusting in the Lord."

JULY, 1843.

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"The secret of the Lord" which is imparted to those alone "who fear him," was his portion, and "the covenant of the Lord was showed unto him." He was "led and guided in the right way," and kept from "stumbling on the dark mountains" of error and delusion. He was neither "tossed to and fro," nor "carried about with every wind of doctrine." In long and frequent conversations with him on these subjects, I do not remember to have heard him express the slightest hesitation on any one of those doctrines which have been assailed in the controversies of the day.

He was, as I said, a sound Scriptural Churchman, and was never disturbed by the *assumption* of the name by those who have no just claim to it, or by its *denial* to those who are its only rightful owners. He had too much Christian discernment to believe that the title of Churchman could fairly belong to such as denied the sufficiency of those very Scriptures on which our Church bases her every claim to the respect and affection of her children; and who, while they made light of, or contemned many of her *fundamental* doctrines, sought to afford a miserable compensation, by giving to certain ordinances, rites, and ceremonies, a prominence foreign at once both to Scripture and the authoritative documents of the Church; and by seeking injudiciously to enforce obsolete usages in a manner alike revolting to common sense, christian charity, and the altered state of the times. He was well aware that by such measures as this "an outward and visible" form of religion might, for a time, be built up; but that no more effectual means could be taken for bringing to decay and ruin "the inward and spiritual grace" of the Gospel, which is the sole foundation and inherent principle of a Church's real glory and permanent blessing to the world.

On topics of *minor* importance he was full of Christian forbearance. After some conversation had passed, on one occasion, on the subject of a pre-millennial Advent, and the personal reign of our Saviour upon earth; I well remember the tenour of his remarks to me upon this matter. They were to the following effect:—"That his time being so fully occupied with what he conceived to be important duties, he had not thought it incumbent upon him minutely and carefully to investigate the subject which we had been discussing. That having ascertained the sentiments of many clerical friends who, as observation and experience had convinced him, were well capable of forming a correct judgment on the subject, and to whom he felt that he could safely defer; he was not inclined to subscribe to the sentiments of the advocates of a personal reign. But that, at all events, he trusted he was not acting contrary to his duty in declining to enter into the matter, as it was not from the least aversion to any doctrine which could be proved to be that of Scripture, but only from the desire to spend what time and talents were bestowed upon him in a manner most conducive to his own spiritual good, and to the best welfare of his fellow-creatures; and that, though he would be the last to dictate to others or to condemn the line of conduct which they adopted, or the views they espoused, he felt convinced that, as far as his own case was concerned, he was following on in the path of duty."

I shall never forget the tone of Christian humility in which these remarks were made, as we drove in a Fly along the streets of York,

and in which sentiments of a like kind were afterwards expressed to me at his own house.

He was also a firm supporter of the British and Foreign Bible Society; though it is but fair to state that on one occasion he was, for a short season, tempted to waver in his attachment to that society, influenced by the example and opinions of several valued friends in York and elsewhere. The time to which I allude was, that at which the "godly jealousy" of several devoted men caused them to become too suspicious of the imagined dangers which threatened the Society, from its constitution not admitting of the actual *exclusion* from membership of those who held the Socinian or any other heresy. Time has proved how imaginary were these dangers, and many of the leading secessionists have retraced their steps and acknowledged the groundlessness of their suspicions. I have heard Mr. Dibb say that he was well convinced that not the smallest compromise of principle was involved in adherence to that Society, and that he rejoiced that he had never been induced to abandon it, feeling fully satisfied that the attempt at exclusiveness in its constitution would only involve *real* instead of—what now exist—*imaginary* evils. I deem it only consistent with the openness and candour with which I am writing, to state the opinions of my departed friend on this head, without the slightest intention of saying a word to hurt the feelings of other valued friends who differ with him or myself on this subject. I may add, that my own views entirely coincide with those of Mr. Dibb.

In *politics* he was a sound Conservative, believing that the principles of Conservatism were those of Scripture, and in strict accordance with the duty to God and our neighbour as set forth in the catechism of our Church. I have heard him express surprise that other *Christian* friends should not regard them in this light; and, at the same time, mingle his surprise with sentiments of perfect good-will and forbearance to those who thus differed from himself; making full allowance for the circumstances in which they had been placed, and which might have influenced the formation of their sentiments, and the current of their feelings on the subject. With such he ever maintained a kindly intercourse, and so far from indulging in that "wrath, or anger, or clamour" in argument, which is often productive of such great mischief by the alienation of Christian feeling, he was well aware of the propriety and efficacy of "a soft answer which turneth away wrath," and constantly acted upon the admonition implied in this suggestion of the wise man.

He was, on the other hand, far removed from the sentiments of those who would shun every *reform* which altered times and circumstances have rendered necessary, through a blind adherence to every thing good or bad, on the score of its antiquity alone. He was in favour of every measure which could really *substantiate* its claim to that honoured, but much-abused appellation; while he shrunk with instinctive aversion from "meddling with those who were given to *change*" merely for the sake of gratifying the propensities of a restless and dissatisfied mind; or of securing to themselves a superficial and shortlived popularity by ministering to the perverted inclinations of their fellow-creatures.

As to what I have termed his attention to the *practical duties* of

Christianity, I intended specially to point out by it, his constant attendance on the ordinances of religion, which have been so aptly styled by our Church "the means of grace;" and so beautifully described by the eminent Robert Hall, as 'those consecrated channels, through which spiritual blessings flow.' He was less afflicted than almost any one I ever knew, with that strange mixture of intellectual and spiritual disease termed by St. Peter, "itching ears." Having once selected for the place where he and his family should worship God and listen to his preached word, a church in which he was well convinced that the "glorious Gospel" was fully and faithfully proclaimed, he was there a *constant* worshipper and hearer along with his wife and family. I have frequently heard him speak of the serious evils which he conceived to be incident to a wandering and irregular attendance upon the ordinances of religion. But at the same time he never forgot that the exhortation of our Saviour was two-fold; not only, "Take heed *how*," but also "Take heed *what* ye hear;" and he was far from conceiving that his Church principles required of him the sacrifice of what is so frequently styled "the *right*," but would perhaps be more scripturally termed the imperative *duty* "of private judgment." He was not to be deterred by any cry of 'arrogance,' or 'low-churchism,' from following in the train of the Bereans of old, and thus deserving the honourable testimony which was awarded them by the inspired Apostle, for comparing what they *heard* with what they *read* in the Bible, by "searching the Scriptures daily, whether those things were so." At the same time no one could be more opposed than he was to what may be fairly termed *sitting* in judgment upon preachers of the Gospel, instead of coming in the spirit of Cornelius, to lend a thankful and attentive ear to "all things which are commanded them of God," with the solemn conviction deeply wrought into the inmost soul, "now are we all here present before God." To this he traced so many of the baneful consequences which have followed in the train of the Dissenting *system*, by opening so wide a door at which the spirit of Diotrephes might enter in, and the blessed spirit of Christian humility, depart from their assemblies. To this he attributed "the wars and fightings," and the "desire to have the pre-eminence," which have during later years so sadly eaten out the spiritual religion which once distinguished the followers of a Watts, a Doddridge, an Owen, and a Henry. Had he lived to witness a very recent development of the same spirit, as seen in the *most unwarrantable and unchristian* agitation against the Factory clauses of the Education Bill,—especially as conducted by some of its most virulent opponents, he would doubtless have been confirmed in those views of the *system* of Dissent, as developed in its *tendency and operation*, which the sad experience and observation of past years had forced upon him; and have been led to increased thankfulness to Almighty God, for the blessing of an Established Church so vastly more scriptural and spiritual in its design and working. But I leave this comprehensive topic, to speak of—

6. His *consistency* of character throughout.

No doubt my departed friend had, along with his fellow-sinners and fellow-christians, to contend not only against those sins of the heart which form a portion of that "infection of nature which doth

remain even in them that are regenerate"; but also against sins and infirmities in the daily life and conversation. I can, however, conscientiously aver, that in whatever way these might manifest themselves to others, it is impossible for me to point them out, as I do not recall to my mind having ever noticed any one of them. Such unvarying consistency throughout I scarcely remember to have witnessed in any other. I do not pretend to assert that his talents or attainments were of a high order, or his imagination brilliant and his conversation sparkling; but I do believe that it is a rare case indeed for talents to be so abundantly applied to the purposes for which they are given, or influence and attainments so completely consecrated to the service of "that God, in whose hand our breath is, and whose are all our ways."

On a frequent review of the character of my valued friend Mr. D., both before and since his death, I have oftentimes not only thought but said, that I knew no text of Scripture which so appropriately portrayed him as that in which our blessed Saviour expressed the character of the honest and simple-minded Nathanael, "Behold an Israelite indeed, in whom is no guile." In this estimate I find that I am by no means singular, as the very same text has been applied to him by more than one intimate friend. His *consistency* was manifested on small as well as on great occasions; and exercised in little matters as well as those of more importance. One or two examples illustrative of this occur to my mind. I remarked to him once on the handsome manner in which his best bed-room was furnished. He immediately replied, 'I hope we have not done anything wrong or inconsistent with our means by so furnishing it. I always think that really good furniture is the cheapest in the end, and you know this is intended to last during our lives. Besides,' he added, 'this room will be much dedicated to the reception of the clergy, who come on behalf of the different religious societies, and I think it right to make them as comfortable as I can without transgressing the bounds of economy.' Some may think that I am descending to the mention of trifles. My apology must be, that in my opinion they are *far* from such. I rather regard them as apt and minute exemplifications of what is most wanted in the present day among religious professors,—viz., the "setting the Lord always before them" in the everyday duties and affairs of life, and endeavouring to expend every talent in the manner most consistent with His glory; and thus "letting their light so shine before men, that they may see their good works, and glorify their Father which is in heaven." Many most important lessons might be learned from such an example, did time and space permit us to trace them out. This point will be again alluded to under the last head of our sketch.

Another instance occurred of a similar description, the very last time I had the pleasure of seeing my dear friend Mr. D. He called on me in Hull in February 1842. I showed him the two first volumes of the Parker Society's publications which had just come out, and asked him whether he was a subscriber to it? He replied in the negative. I rejoined that I supposed it was impossible for him amidst his numerous engagements to find time for the perusal of them. He said that such was indeed the case, but *that* was not his reason

for not being a member; adding, with his usual modesty of demeanour, 'You know my income is limited, and I have many calls upon me, which I think it right to attend to, in the way of charity, so that I must put a check upon myself somewhere.' This is what I understand by *consistency* of character, and genuine self-denial. I can truly add, that I never heard him say 'he could not *afford* it,' when applied to on behalf of an important charity. It was thus that his "moderation was known unto all men," while he "used this present world as not abusing it." But I notice

7. His *spiritual-mindedness*.

This has, I think, been pretty well implied in what has been already stated; but it appears to deserve a separate head of this sketch. My meaning is, that he seemed to regard everything in a religious point of view, and was always ready to give a spiritual turn to things discoursed of, without anything like the appearance of a violent transition of feeling or expression. Lively in his manner, and much enjoying a little Christian society, he seemed never to be betrayed into anything that could be fairly called levity and unseasonable mirth; or to be carried away by any exuberant buoyancy of spirits, into what might afterwards afford him matter of regret.

A brief extract or two from his letters will evince the general bearing of his mind on these subjects. Writing to me under date of July 9, 1840, and speaking of a small company of Christian friends who had been accustomed to meet for the purpose of exposition and prayer, at the Ogleforth school-room, he says,—

'I regard it as a privilege to step aside for an hour from worldly cares to commune with our heavenly Father, and meditate on holy things; and though often with much distraction arising from business, I find "it is good to be there."' Again, Sept. 9, 1840. 'I trust God will direct you aright, that you may decide the matter in that way which will be most for his glory and the good of his Church and people.'

I make one more extract from the letter of an intimate connection of Mr. D. written after his decease.

Feb. 28, 1843.—'Then again it was delightful to witness his heavenly-mindedness on the Sabbath. It was indeed a privilege to be under his roof on that day. Before we left for evening service, he always offered up a prayer, and seemed most anxious that the children who were old enough should be present. It was indeed a cessation from all secular concerns when near him on that holy day. The anniversary of a birth-day was to him a season of great importance, and the individual was made to remember that he "must be born again" ere he could "enter into the kingdom of heaven." If it were one of his children, he took it aside, and in a most feeling, affectionate manner urged upon it the necessity of *all* seeking God in their early days, and devoting themselves to his service.'

Thus did this exemplary Christian seek to impress upon others the infinite importance of that religion into which he so deeply entered himself; and thus did he fulfil the apostolic injunction, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

8. His unceasing *diligence* in the fulfilment of every duty devolving upon him.

It will be easily supposed that one who exerted himself as Mr.

D. did on behalf of so many important societies and institutions, must have lived anything rather than a life of ease and self-indulgence. But when we remember that he was almost entirely dependant for the support of himself and his family on his professional exertions, which he punctually and assiduously carried forward ; it will afford matter of surprise, amounting to astonishment, how he could ever successfully combine such pursuits and exertions, or find time for the following out of both. That such, however, was the case, all who knew him will bear witness.

But further than this; he never made either his professional duties or his voluntary services an excuse for the neglect of intellectual culture to be attained by the careful perusal of judiciously selected books and other publications. It has frequently filled me with a mixture of surprise and pleasure to observe the regularity with which he read the various works circulated in our ' Clerical and Lay Book Society ;' and to hear the intelligent remarks which he would make upon them. But more than this : he was a constant and regular reader of the various reports and periodical publications of the different religious societies, so that his information and consequent interest with regard to most of them was as correct as it was surprising. I well remember feeling somewhat ashamed of my own comparative ignorance of the statistical affairs of the Church Missionary Society when we were both called to speak on its behalf at a meeting in a neighbouring village. I believe it would be attended with very important results if his example in this respect were more generally followed. He was also a constant reader of that very valuable and much calumniated journal, ' the Record ' newspaper ; and was not to be deterred from the perusal of the varied and interesting information contained in its columns by any of the common accusations of prejudice or hatred against its sound and scriptural principles, or by anything of the exacerbation of feeling, or hastiness of judgment occasionally manifested by it. These he regarded as incident to fallen human nature, and rather calculated to teach humility to its readers than to draw down severe condemnation on its conductors. Many a conversation very interesting, and, I hope, profitable to myself, have I had with him on the contents of this Paper, to which I would fearlessly avow my own decided attachment, though far from blindly insensible to any faults or failings to be discovered in it ; firmly believing as I do that it is, and has been, of incalculable service to the cause of pure and undefiled religion in our country and our church ; and that to deny or affect to disbelieve this would savour more of ingratitude and timidity in the cause of God, than of that honest expression of sentiment specially demanded in the present very extraordinary circumstances of the so-called religious world.

With such a number and variety of employments to occupy his time, it will be readily supposed that my departed friend had no leisure to expend on frivolous amusements or in unprofitable society ; and further, that much care and self-denial were requisite to enable him to perform his required duties. Vigorous pursuit of his appointed work, and necessary recreation to fit him for the successful carrying forward of his various occupations, was all that his time permitted ; and more than this he neither sought nor desired. He was *methodical*



in the performance of all his duties, as well as *economical* in the expenditure of all his time; and while it might be truly said that "whatsoever his hand found to do he did it with his might," he most aptly illustrated the apostolic injunction "not slothful in business, fervent in spirit, serving the Lord."

But I proceed to notice the last point on which I propose to dwell in this sketch, viz.

#### 9. His Christian *liberality* and *hospitality*.

It might have been supposed that one who thus devoted large portions of his time and zealous labour to the cause of God, would have thought himself conscientiously exempted from those *pecuniary* sacrifices which, in other circumstances, his principles would have called for. But such was far from being the case. He was not content without dedicating a portion—and that no small or scanty one—of every talent he possessed to the service of that God and Saviour from whom he had received them; and while he "willingly offered," the large and liberal donations of the "cheerful giver," he was ever ready to join in the heartfelt acknowledgment, "We are unprofitable servants; we have done that which it was our duty to do:" "Of thine own, O Lord, have we given thee."

But notwithstanding the high opinion which I had formed of the principles and practices of my much esteemed friend, I was certainly not prepared for the announcement contained in the following extract of a letter from one of his brothers, dated Dec. 15, 1842.

"Only one discovery has surprised me, and that is the *extent* of his liberality. I knew him to be generous and devoted to the promotion of God's glory through the agency of various religious societies, but I had no idea that with such a family, and out of a comparatively small income he gave away nearly a *fourth*, and always above a *fifth*."

No doubt this will create surprise, and, from some perhaps, call forth blame; ready as the worldliness of spirit and feebleness of faith too often to be found among professing Christians, is to impose the title of imprudence on whatever excels their own contracted standard of Christian charity, and surpasses their own meagre exhibition of Christian faith. But those who are acquainted with the true motives of Mr. D.'s actions will only be disposed to admire the grace of God thus manifested in his conduct; and while well convinced that *covetousness* is probably the most commonly besetting sin of professed Christians, we shall rejoice to behold one in whom the living faith of the gospel had so effectually plucked up this "root of bitterness which springs up and troubles" not only the individual believer's soul, but the Church of Christ at large. None, at least, can fail to admire the *freedom* from all *ostentation* which distinguished our departed friend in this particular; and to observe how while, in other matters, he thought it his duty to "let his light shine before men," in this, to a considerable extent at least, he seems to have taken special care that his "left hand should not know what his right hand did." For myself I may say that, convinced as I am of the motives by which he was actuated, and the faith which animated his soul, I could scarcely cherish a doubt but that his Christian charity would be productive of abundant blessings both to himself and others; and that, so far from

suffering for his liberal offerings to the cause of Christ, he would be largely partaker of that "blessing of the Lord which maketh rich, and to which he addeth no sorrow."

I may safely assert that his *hospitality* was not surpassed by his liberality. His house was always open to those who came on errands of mercy and Christian love. Many are the guests with whom I have met and conversed under his hospitable roof. There were indeed no costly viands prepared, and no wasteful banquets provided; but there was always an abundance of excellent food and a hearty welcome at his cheerful board. Thus was he "careful to entertain" the servants of his heavenly Lord and Master in a manner and a spirit that might have prepared the way for his "entertaining angels unawares."

I trust I have now pretty fairly, however imperfectly, sketched the leading features in the character of Mr. Dibb. I feel entirely free from the hesitation which might, under other circumstances, have prevented my placing them before the public, or at least that portion of the public included among the readers of the *Christian Guardian*. The very haste with which I have completed this sketch may serve to convince every one that my friend's character was deeply imprinted on my mind; and that, in committing it to paper, I was only expressing somewhat "of the abundance" of the feelings of my heart. If I have failed in portraying a character worthy to be admired and followed, I firmly believe this may fairly be laid to *my own* charge, and not to that of the character which I have attempted to depict. If Mr. Dibb were not such as I have set him forth, then I am myself deceived, and am not guilty of, in the smallest degree, attempting to deceive others. But the testimonies of a few friends of the deceased shall yet be added to my own to establish and confirm it; and those, not of his attached friend and pastor before alluded to, or any other *clerical* friends, but of *laity*, whose evidence on such subjects is often looked on with more perfect candour than that of the clergy. And if one and all coincide in their estimate of Mr. Dibb's character and conduct; then, may we not fairly ask, whether many of us have not very considerable advances to make in every Christian grace before we reach that "measure of the stature of the fulness of Christ" to which he had attained? and whether the contemplation of his character and conduct may not well serve to stir us up to increased zeal and alacrity in "running the race set before us," and accomplishing the work given us to do during the period of our sojourn on earth? And, once more, when we have briefly considered the circumstances of his illness and death, may we not be still further roused to the *immediate* fulfilment of this work, convinced as we must be from his case, that "the night speedily cometh when no man can work;" that "we know not what a day nor an hour may bring forth," and "that there is no work, nor device, nor wisdom, nor knowledge in the grave, whither we are hastening."

Of his last illness I never heard until the day before that which brought me the tidings of his death. It was on Sunday, Dec. 11, 1842, that I received a letter from his brother, announcing that melancholy event in the following terms:

'I am sure you will learn with deep regret that my dear brother William has been cut off after a very short illness, which ended in  
JULY, 1843.

typhus fever. He expired on Wednesday evening, Dec. 7. I only learnt his danger on Sunday, and was with him that evening. He was unequal to converse, and frequently delirious, but there was an entire absence of everything of an anxious kind in all he said or looked; and I cannot doubt but that he was well prepared for the glorious change he has now realized.

‘Of his labours I need not speak to you who knew them. They are a source of great consolation, knowing as we do the motives which influenced him in all his works. His poor widow is as well as I could expect under the sad affliction which has befallen her and her six young children.’

The same melancholy event was thus announced in the *Yorkshire Gazette*, of Dec. 10:

‘On Wednesday, the 7th inst., after a short and severe illness, in his 34th year, Mr. William Napier Dibb, of this city. In the premature death of this amiable and excellent young man, the community in general, and the Established Church in particular, have sustained a heavy loss; for few have adorned a religious profession by a life of more exemplary usefulness. To the various religious and charitable institutions, formed for the advancement of the glory of God and for the temporal and spiritual benefit of man, his time, talents, money, and active services, were zealously devoted; for “the love of Christ constrained him.” This afflictive stroke of a mysterious but unerring Providence, is widely and deeply felt, and his memory will long be cherished in the breasts of those who had the happiness to enjoy his truly Christian society.’

This may serve to give some idea of the *general* impression produced by the death of my lamented friend. But an extract from a resident in York which has been put into my hands, will best evince the state of feeling prevalent among his more immediate circle of Christian friends under the mournful bereavement. It will, at the same time, furnish us with a few particulars with respect to the deceased which have not hitherto come under our notice, and which can hardly fail to be interesting to all who have in any adequate measure regarded the circumstances of this very affecting case. Though written without the slightest view to publication, I think I cannot err in the insertion of them.

‘As I do not feel to have energy or spirit to do anything this morning, I think I cannot relieve my mind better than by writing to tell you of the heavy dealings of our God amongst us. All our hearts are indeed bleeding under the rod of affliction. Mr. Dibb, one of our most devoted Christians, and zealous, active, and useful men as regarded all the different religious societies; much respected in his profession; in the prime of life, with a wife and six young children, the youngest three months old and the eldest under ten years, has been snatched away in the typhus fever. He died last Wednesday, exactly that day fortnight after he was taken ill. His sufferings were very great, and a considerable portion of the time he was quite insensible; but during the intervals of reason he was in a most heavenly state of mind. His intimate friend —, who visited him frequently, says he never witnessed anything like it. From the first he seems to have thought he should not recover; and the last time he

conducted family prayers, he read the burial service. He was so much affected that he could scarcely proceed, and Mrs. D. asked him if she should go on for him. He, however, declined, and went through it himself. All the family were weeping, but had no idea how soon one of the members of it would have the same service read over him. This day week was the first time the medical men told his poor wife he was in danger. On Sunday he was almost given up, but was supported with wine, of which he took large quantities from that day until his death. Special prayer-meetings were held for his recovery, if it might be the will of God to be gracious and restore the hearts of those who met here indeed bowed down with grief. Just as they were about to meet on Wednesday evening for the same purpose, tidings arrived that his happy spirit had fled. The deep feeling of grief that pervades all who knew anything about him is universal, as well as sympathy for the poor widow and fatherless children. He is to be buried at the cemetery on Monday morning. A great many of the magistrates, and most respectable individuals in the city have signified their intention to be present at the funeral. Never since I came to York has such a sensation been produced by the death of a single individual. I trust the event may be sanctified to us, and that a portion of his spirit may rest upon us who are left behind.'

From the letter of another intimate friend of the deceased, of about the same date, I extract the following:

'You will probably, ere this reaches you, have heard of the death of our friend Dobb, after an illness of a few days in typhus fever. His death has occasioned me the most poignant anguish on account of his family, and the irreparable loss to the cause of religion in York. It is difficult indeed to find those who will care as he did for the cause of Christ, and "in season, out of season," use such exertions for the furthering of the gospel. I have lately had several letters from Mr. Dobb, all of which evince much advance in spiritual things. One was peculiarly valuable. In it he says,

'I feel it is comparatively an easy thing to be active in the outward duties of the Christian life, but to keep alive the inward principle of love to Christ, and zeal for the glory of God, is a more difficult attainment.'

'The rest of the sentiments are most truly experimental and Christian. Well, he is gone before us. Another instance of the sovereignty of God. He now, I assuredly believe, rests with his Saviour, to meet us again at the great day. May this event quicken our faith and increase our diligence.'

In a letter of a later date the same friend says with regard to him—'He was a plain, useful man; exerting himself for the glory of his Redeemer in his allotted sphere, and in that respect affording an example that all may follow. There were in him also many ripening graces, such as meekness, and especially Christian liberality.'

A single extract from another intimate friend of more recent date shall conclude the series. It is as follows;—

'Time has cooled down the momentary excitement which the death of my much-esteemed and highly-valued friend Dobb produced in York generally; but every day affords fresh evidence that the Church of God has lost an invaluable member. His removal was so very sud-

den and unexpected, that for some days we could not realize it ; and it was not until we had to elect a successor to the many offices which his death has rendered vacant, that we began to feel our real loss.'

'He was an extraordinary character. He was capable of effecting a great amount of good *without any display*. He did what would have afforded twenty nominal Christians ground for saying, "Stand by thyself, I am holier than thou," and yet I never heard an expression escape his lips which savoured of such a spirit. His heart was in the work of the Lord, and he sought not the applause of his fellow-men. He was like-minded with his Master, and like him, "he went about doing good." I knew Dibb thoroughly. Well do I remember the *daily self-denial* of my dear friend, and *know what he did*. If God spare me half a century, I scarce expect to see his like again.'

I trust that these testimonies from so many sources, public as well as private, will abundantly confirm the general tenour of what I have already stated, with regard to my departed friend. Perhaps there is scarcely a point on which I have touched which is not either noticed or implied in one or other of these extracts. From them also we learn, that he was engaged in the same unwearied course of well-doing, when the season of illness and the hour of death so unexpectedly arrived. He was emphatically one of those servants whom his Lord, when he "came suddenly," "found watching." The sentence, "Come up hither," welcomed him from the labours of the Church militant on earth, to the glorious company which constitute the Church triumphant in heaven. Like that blessed Saviour, who "went not up to joy, but first he suffered pain, and entered not into his glory before he was crucified," he had to pass through "much tribulation," on the road to the kingdom of God. "But he has now "come out of great tribulation, and has washed his robes, and made them white in the blood of the Lamb." He has "entered in through the gates into the city of life," whence "he shall go no more out, but shall be as a pillar in the temple of his God " throughout eternity. He has joined "the general assembly and church of the first-born which are written in heaven," and gained access to the presence of "an innumerable company of angels, and of God the Judge of all, and Jesus the Mediator of the new covenant ; " and amidst "the spirits of just men made perfect," he exults in the presence of that Saviour, "whom to know," was "all his salvation, and all his desire."

An appropriate monument raised as an affectionate Memorial by his Christian friends, points out the earthly resting-place of his mortal remains, until the morning of the resurrection. And whilst it reminds us that "his record is on high," cheers us with the anticipation of that day "when Christ who is our life shall appear, and we also shall appear with him in glory ; " exhorting us at the same time, from the bright example thus placed before us, to "*be not slothful, but followers of those who through faith and patience inherit the promises.*"

THOMAS A. SCOTT.

Lincoln, June 10, 1843.





THE ARCH OF TITUS.

## THE ARCH OF TITUS.

"Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed."—Ezek. xxii. 5.

O TIME! whose wintry hand  
Hath spared nor columned fame, nor sculptured stone,  
But all that flourished erst of Rome, hath strewn  
Like leaves upon the sand,—  
Had'st thou no heart to pity Israel's woe,  
And in the victor's dust lay his poor captive low?

How did each marble fame,  
Upreared to demons, deprecate thy scythe,  
And, like a heel-crush'd snake, convulsive writhe,  
But writhe in vain!  
Thou did'st thine office—and they prostrate lie,  
Or raise their broken crests to flaunt the evening sky.

Suppliant they prayed to stand,  
As erst they stood, when Rome was in her pride;  
The trophies of her glory at her side,  
Her sceptre in her hand—  
But thou to dogs the spoils of worlds hast thrown,  
And mock'st man's search to know, where nothing can be known!

While this proud arch, that rears  
Its well-form'd limbs in pristine loveliness,  
Thou spar'st, amid the marble wilderness,  
To point at Judah's tears,  
And mock her fettered form, slow sweeping by,  
With veiled horn of pride beneath the conqueror's eye.

The streams of ages flow,  
And still the victor-train in stately march,  
With prancing coursers, threads the marble arch,  
And still the captives go,  
Bearing on high the seven-branched lamp divine,  
And all that Zion graced—the joy of PALESTINE.

Where is the hand that sealed  
Death to the king on Babel's blazing wall,  
When with the sacred spoils he graced his hall,  
His insolence his shield,  
And met the judge?—yet thou, presumptuous Rome!  
Hast wrought Belshazzar's sin without Belshazzar's doom.

Doth God then cease to care,  
Tho' men the temple of His love profane,  
Weighing His precious things as worldly gain,—  
And, in their madness, dare  
Go where, 'mid cherubs veiled, He deigns abide;  
Entering unscathed that hall, where erst who entered died?

Hath He the earth forsworn,  
And left his straying flock their way to go,  
Themselves to please, where pleasure is but woe;  
Objects of Satan's scorn—  
Reckless, tho' heathens tread His glory down,  
Play with His slumbering bolt, and bask beneath His frown?



Alas! 'twas Israel's crime!  
 Most loved, she would not love, nor care to own  
 Him service, yielding it to gods of stone  
 Of every name and clime—  
 Till jealous Justice might no longer wait—  
 Boundless the love she spurned, and terrible her fate!

I see her wend along  
 This stone-paved way, the arch beneath, which stands  
 I' th' eye of the great Capitol, with lifted hands  
 To supplicate the throng:  
 Who scourge her spirit with her Father's rod,  
 And hurl the stunning taunt: 'Where now thy country's God!'\*

No arm, no arm appeared  
 To loose her bonds, or deal the wished-for blow;  
 She lives—but lives in bitterness of woe,  
 Blasted and seared—  
 While years sweep on, and empires bloom and fade,  
 Still, still she ceaseless weeps beneath yon palmtree's shade!

She *was* a pleasant child,†  
 And love filled high her cup of happiness,  
 Bidding the nations look how love could bless!  
 Till, wretched and defiled,  
 She tore and trampled down her bridal-wreath,  
 And, flushed with demon-lust, wrought out her wage of death.

Then gaze upon her shame,  
 But gaze and weep—so loved, now so forlorn;  
 On earth wide-scattered as a thing of scorn,  
 A proverb and a name;  
 Her brow deep marked, in characters of fire,  
 To warn frail man—His love the measure of His ire!

Gaze on her shame, and fear!  
 For if His own He spared not, in the hour  
 When Grace, and Love, and Mercy were the dower;  
 While to His heart most dear  
 The covenant-seal and oath to the favor'd three,  
 The fathers of His bride—beware! he spares not thee!‡

The leaves, the leaves are cast,  
 And dry the stock, and shattered by the storm—  
 Yet think not that in vain that withered form  
 Survived thro' ages past!  
 As a scathed oak, whose broken trunk, and bare,  
 The axe disdains, its substance still is there.||

Shook is the olive now,  
 And full and bloody hath the vintage been—  
 What else but wrath, when that the seed is sin!  
 Yet on the topmost bough  
 And 'mid the desolate stems some fruit appears,  
 That gives a gleam of hope, and tells of better years.§

Israel is Israel still!  
 Beloved, tho' chastened—cherished, tho' distrest!  
 Yet once again she blooms at His behest,  
 As on a fruitful hill,  
 With grace rich teeming, and with glory deckt—  
 —O Thou! fall'n Salem's God! arise for thine elect!

\* Micah vii. 10. † Jer. xxxi. 20. ‡ Rom. xi. 21. | Isa. vi. 13. § Ibid. xvii. 6.

## HUMAN SACRIFICES IN INDIA.

A PAPER recently published by the Royal Asiatic Society of London, written by Captain Macpherson of the Madras army, gives some account of the Khondas, one of the three races that inhabit the territory which formed the ancient kingdom of Orissa. They are almost the only people that offer sacrifices; and of their festivals at these horrid rites we find the following account from Captain Macpherson's work :

' They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess—in more than Saturnalian license.

' The first day and night are spent exclusively in drunken feasting and obscene riot. On the second morning, the victim who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

' In the centre of the meria grove upon the second day, an upright stake is fixed, generally between two plants of the sankissar, or bazar danti shrub. The victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee and tumeric, and adorned with flowers; *and a species of reverence which it is not easy to distinguish from adoration*, is paid to him throughout the day. And there is now infinite contention to obtain the slightest relic of his person; a particle of the tumeric paste with which he is smeared, or a drop of spittle, being esteemed especially by the women, of supreme virtue.

' Upon the third morning the victim is refreshed with a little palm sage, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon these orgies terminate, and the assemblage issues forth, with stunning shouts and pealing music, to consummate the sacrifice.

' As the victim must not suffer bound, nor on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs are now broken in several places.

' The priest, assisted by the abbaya and one or two of the elders of the village, now takes the branch of a green tree, which is cleft to a distance of several feet down the centre; they insert the victim in the rift, fitting it in some districts to his chest, in others to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his axe, when the crowd throws itself upon the sacrifice, and exclaiming, ' we bought you with a price, and no sin rests on us!' strips the flesh from the bones. Each man bears his bloody shred to his fields, and thence returns straight home. Next day all that remains of the victim is burned up with a whole sheep on a funeral pile, and the ashes are scattered over the fields, or laid as paste over the houses and granaries; and for three days after the sacrifice, the inhabitants of the

village which afforded it remain dumb, communicating with each other only by signs and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when their tongues are loosened.'

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### LOVEST THOU ME?

**DIFFICULT** as the question may be, it admits of a satisfactory answer. Had it not been so, Jesus would not have put the question. He would not have pushed the matter to a third interrogatory, if he had not known that the disciple could reply in the affirmative without hypocrisy, without his heart condemning him. Nor would he have appointed an ordinance which was intended only for his friends, and enjoined them to observe it, if he had not promised that his Spirit, witnessing with their spirits, should enable them to say with truth in the inward part, "We love him who first loved us." The real friends of Christ may have great doubts of their actual believing, and of the genuineness of their love to him.—They are deeply grieved on account of the many evidences which they have given of indifference, and even of enmity to him.—The proofs of their ingratitude, forgetfulness, and unkindness stare them in the face and sometimes seal their lips. They complain, and they have good reason to complain, of the coldness of their hearts and the deadness of their affections. But though they cannot say in so many words, "Thou knowest that I love thee," still they can say, "O Lord, the desire of our soul is to thy name, and to the remembrance of thee." And when urged by him, they cannot refrain from crying out, "Lord, I love thee; help thou my want of love." To the question, "Will ye also go away?" they instinctively and resolutely reply, "To whom shall we go? Thou hast the words of eternal life." And if offered their liberty to leave him, they would cry with the manumitted slave under the law, 'I love my master, and I will not go free.' "Truly, O Lord, I am thy servant, I am thy servant, and the son of thy handmaid. Thou hast loosed my bonds." *And that is love.* 'But,' methinks I hear some hesitating soul reply, 'I do not feel that warmth of affection for Christ which is due to him.' You cannot, for his love passeth returns, as it passeth knowledge. 'But I do not feel that love which others have felt for him, and have had freedom to express.' Neither durst Peter speak strongly on this head; and the Saviour graciously dropped the clause in the first question, expressive of the degree of his love, and instead of, "Lovest thou me more than these?" simply asked, "Lovest thou me?" Think on what he is, and what he hath done for sinners. Do you not love him? Can you say that you do not? Would you not wish to love him? Can you but love him? Would you not be ashamed of yourself if you did not love him? Is it not your desire and prayer that all should love, honour, and serve him? And have you not such a strong sense of the high obligation which all are under to this exercise, that you can join with the apostle in saying, "If any man love not the Lord Jesus Christ, let him be anathema maranatha"—accursed of the Lord at his coming?—**DR. M'CRIE.**

## THE BERLIN METHOD OF RELIEVING THE POOR.

Extracted from 'The Perils of the Nation.'

A REMARKABLE illustration of the advantages attendant on subdivision of duties, in relieving the poor, is afforded in Berlin, which with a population of 300,000, including as large a proportion of the necessitous as Edinburgh or Glasgow, is kept free from beggars, and from the appearance of extreme want in any part, solely by the judicious working of a plan the farthest removed from centralization that can well be conceived. We will give some particulars of this rare piece of mechanism, from which our readers may draw their own conclusions, as to its natural results; quoting from the notes of a recent traveller, whose intelligence and veracity cannot be impeached. In 1821, the management of the Prussian poor in large towns was given over by the government commissioners to the municipalities, who appointed poor directors, among whom the magistrates and town deputies act *ex officio* only, and are therefore changeable; the rest are permanently elected. After trying on a single police district, the plan they had conceived, they extended it over the whole city of Berlin, which they divided into fifty six districts, each under its own commissioners, generally from five to nine in number, according to the amount of pauperism within their circuit; and each containing, if possible, its own physician, surgeon, oculist, and apothecary, all of whom are paid monthly for their services. The poor-commissioners are benevolent persons, who act gratuitously, selected from all callings, save the clerical and legal professions, by the poor-directors, at whose request they accept the office. They meet at the end of every month, to make a report, and settle all business. The routine of their duties among the poor is as follows: we give it in Mr. Laing's words, without curtailment:

'If a pauper desires relief, he must apply to the resident of the poor-commission of the district in which he resides; who receives the application, inquires into the grounds of it, into the situation, family connections, and other circumstances of the applicant; and if it be not so utterly groundless as to be summarily dismissed, refers it to the poor-commissioner in whose section of the district the pauper is living. He sends another poor-commissioner from another section of the district, to make inquiry also in the neighbourhood, and at the last place of residence in the city. These commissioners inquire of the landlord, the neighbours, the last employer; and in the monthly meeting of the whole commissioners of the district, a report of the result of the inquiry is made, and the case decided. In urgent cases, any one of the poor commissioners of the district may, with consent of the president, grant an immediate relief, but this must be reported at the first monthly meeting of the whole.

If the pauper has applied for relief, and the president of the poor commission finds that, provided the pauper's statements be correct, it should be granted, he takes an examination-book with him, in which there are twenty-five printed questions, which the applicant is

bound to answer, concerning his age, state of health ; capability of work ; former trade or occupation ; cause of its not supporting him now ; number, age, and capability of work of the members of the family ; situation of the relations who by law are obliged to support him ; and if there be any children in the family, whether they have been vaccinated, confirmed, sent to school, &c. This examination-book is handed to the two commissioners appointed to examine into the case, who have also their printed questions in it, to be replied to by the result of their inquiries concerning the applicant ; and if sickness, or physical inability is stated by the pauper, the physician of the commission writes his testimony also in the book ; and lastly, the determination of the district poor commission upon the case, as to granting or denying relief of a permanent kind, is written in this examination-book, and carried into effect by the commissioners. This examination-book is the ground-work of a standing personal document, or certificate of the case of each individual pauper, or alms receiver, by which every circumstance relative to his pauperism is known. If he changes his abode, and applies to the president of the new district poor commission for relief, as being a pauper from another district, the examination-book is sent for, but the president proceeds entirely as if it were a new case, and only takes the former as subsidiary to the inquiries instituted by their own commissioners ; and as each commission sees with its own eyes, it may happen that the decision of the new district commission may differ from the former. The examination-book follows the pauper wherever he goes as pauper ; and his case, after repeated examinations, can scarcely be one not entitled to relief. In cases of medical assistance being required, the applicant, to save delay gets a note from the poor commissioner of the section in which he lives ; and takes or sends it to the president to be countersigned, which is done after a summary enquiry into the poverty of the sick pauper ; and it is a sufficient order for the medical officers of the district for attendance and the necessary medicines. One of the peculiarities of this system of relief is, that orders or money for firing are often given, not to the single pauper, but to his landlord, to keep the house regularly warm. The poor commission also specially see to the school attendance of the children of the poor.

Now contrast such a plan as this, involving a great deal of close scrutiny, and requiring much careful attention, yet so dividing the labour, and bringing each man's appointed work so near to his own door, with the pleasing consciousness attached that he is showing mercy to the poor, and voluntarily doing an act well-pleasing in the sight of God ;—contrast it with the confused mass of ill-defined business, through which our poor-law officials are paid to toil as well as they can ; and the conclusion must be an acknowledgment of vast superiority on the side of the former.

It is morally impossible that every case occurring within the sweeping extent of a union of overgrown parishes should be fairly sifted out, or even properly understood by the board of strangers before whom it must come ; and as frequently the most deserving are the least able and willing to put forth their claims prominently, where such a struggle is going on, and so little encouragement to address

any official man on the grounds of personal knowledge or Christian commiseration; it cannot be doubted that noisy mendacity frequently obtains what ought to be bestowed on the more modest, less clamorous sufferer. The fearful amount of pauperism among us would call for a wider extension, and perhaps a more minute division of the Prussian plan, and doubts may exist whether a sufficient number of respectable individuals would be found prepared to incur so much trouble apart from all remuneration. The money-getting mania is certainly very strong upon us. 'Every man for himself,' is a maxim unfavourable to the claims of the poor; while to rise up early, and late take rest, and eat the bread of carefulness, seems to be the self-inflicted doom of every man of business, until he shall have placed himself and his family above the common vicissitudes of life. But if this be counted a valid objection, to that care for our own poor which is one of the appointed tenures by which we hold our own more abundant portion of God's gifts, it presents a frightful picture of national, selfish avarice, and contempt of the divine commands.

The author from whom we have borrowed our sketch of the Prussian plan, remarks, 'To the actual efficiency of the system in the two great points of relieving fully, humanely, and economically, all real distress,—and in the suppression of all street-begging, and much vice and idleness,—the most hasty traveller who enquires at all into the state of the poor, or who even contents himself with his personal observation as a stranger walking about the town, must bear the fullest testimony.'

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## SUDDEN DEATH.

OUR Church habitually prays against this, not in the view of the mere time and circumstances of departure so much as in reference to the provision. *A morte improvisa*, from an unprepared death. With what reason such a prayer is offered, all who consider the habitual negligence of mankind of the commands of God, and of the necessities of their own souls, may well acknowledge. That the vast majority of the world live without the least cognizance of the inspection and authority of God is too evident to be denied. Their hearts and minds are supremely and entirely occupied with the gains of the present life, and the great question, how they stand related to God? is hardly so much as once considered. When some sudden judgment hurries hundreds together to the heart-searching judgment of God, for a moment they are startled, excited, perhaps led to reflect upon their own condition; but in a few days the alarm has passed, and with it all the seriousness of mind which it for a time produced. How much reason have such to pray against a 'sudden death!' But what is a sudden death? No circumstances can make the hour of departure too hasty to him who has been born of God, and is walking in the fear and love of God. He is always ready to render an account of himself to God: his hope of acceptance relying not upon the imperfect acts or character of his own life, but upon the perfect righteousness of God's

own Son applied to cover his unrighteousness. Though in his own works he could never be justified, yet having been justified in the obedience of his Lord, his works, however deficient they may appear, are accepted and his iniquity is pardoned. To him then no death is sudden. His house is set in order, that he may die and not live, whenever the command of God shall require it. The manner and circumstances of his death he leaves gladly to the direction of the Lord, who has bought him with a price. And whether he depart from life amidst the comforts of his own family, or be taken in the violence of a common disaster, though it certainly is not a matter of indifference to him in anticipation, becomes in the experience of but little account. God his Saviour is present with him as the great Shepherd of his soul, however he may pass the valley of the shadow of death, and guides him by his counsel, and receives him to his glory. But death in every shape is sudden to the unconverted and sinful man. He is always unprepared, and equally unprepared to meet his God. His sins are upon him an eternal burden. His soul is unreconciled to God, and unpardoned before him. He is without hope of escape from condemnation; and however lingering may be his death, his departure is a dark and wretched one. Death is always sudden to an ungodly man. The only remedy against this fearful result is in the turning of his soul to God, in new obedience, and an holy life. Let him arise from his foolish devotion to earthly vanities, and seek the things which are above. Let him cease from his unholy negligence and rebellion, and set his heart to do the will of God. Let him lay aside his foolish self-confidence, and accept in faith the provisions and blessings of the gospel. Let him walk in newness of life in conformity to the example of the blessed Redeemer, and he will find no death a sudden one to him. His treasures will be above, and his departure from earth will be but a going to that which is most of all desirable and precious to him. This is the method, and the only one, in which we are practically to follow out the prayer of our liturgy, "deliver us from sudden death."

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## Review of Books.

LECTURES on the Sympathies, Sufferings, and Resurrection of the Lord Jesus Christ. Delivered in St. Jude's Church, Liverpool, during Passion Week and on Easter-day. By the Rev. HUGH M'NEILE, M. A. Pp. xii. and 231. London. Hatchard and Son. 1843.

THE author of this volume is so well known to the Christian public, that it is unnecessary to say a word respecting him in introducing his work to the notice of our readers. Were his 'Lectures on the Church of England' the only work ever issued by him, it would entitle every future publication of his to attentive consideration and respectful regard.

But while none estimate more highly than we do the great talents, varied attainments, and above all, the staunch and uncompromising zeal in defence of Christian principles, which distinguish the Rev. Hugh M'Neile, we are far from disposed to bow with implicit deference to every sentiment which he espouses, and every doctrinal view which he places before the eye of the public. In all things which we still unhesitatingly venture to style *fundamental* truth, we imagine that we are perfectly at one with Mr. M'Neile. But there are other points on which we must believe him to have been carried away by the dictates of an imagination, sometimes too warm and glowing to allow of the undisturbed exercise of sober judgment. We cannot but feel also, that there is some danger when men of known talent and acknowledged eminence come before the public, especially as authors of sermons, lest they should be tempted to search after something which has not attracted the attention of inferior writers; and thus, while they dwell on what may justly be styled *original*, neglect what may far more properly be called *important*.

We imagine that the volume before us supplies several examples of the truth of these remarks.

The Preface contains much that is valuable and interesting. The observations with which it commences, are so truly pleasing and christian in their spirit and tenour, and so beneficial in their tendency, that we cannot refrain from presenting them to our readers;—

'In these times of needful, but painful contention, when daily newspapers, weekly, monthly, and quarterly periodicals, pamphlets, speeches, letters, sermons, and episcopal charges, are all carrying on a warfare concerning matters ecclesiastical: and when, under the influence of temporary excitement on either side, men are too apt to lose sight of the great end in view, for the attainment of which all ecclesiastical instrumentality is instituted—namely, communion with, and conformity to, God: it is pleasant, as well as profitable, to retire for a season, and "lie down in the green pastures," beside the waters of quietness, provided by the Good Shepherd of the Sheep. In so doing, we shall find not only "rest to our souls," according to his word; but also, our best defence against speculative error; which, however it may be parried by counter speculations, can be effectually overcome, only by the *experience* of truth.'

In the following brief paragraph, our author defines the nature of his work:—

'One special object of the following pages, is to direct affectionate (which



in this case will be also penitent) attention to our Lord Jesus Christ, in the exercise of his *human* feelings, sympathies, and sufferings: a subject more closely connected, than is generally perceived, with both the fulness of our Christian consolation, and the integrity and consistency of our Christian faith.'

From some of the important observations that follow, we extract a passage, which contains striking truth, combined with a view that probably has much justice in it :—

'Man cannot live alone, and if Christianity do not supply an help-meet for him, he will continue to seek it in something else.

'This chasm has been left open in many hearts; and this may serve to explain what is not suspected by themselves, in many who have what may be called an *intermittent* religion. Their view of the Gospel supplies them with a refuge from the paroxysms of conscience, which are intermittent; but not finding therein an habitual companionship for their hearts, they cannot *enjoy* it as an *habitual* religion. The reason is that while the godhead of the Saviour is contemplated; his true and proper manhood is grievously neglected.'

Though we think this is too *strongly* and *generally* expressed, yet it is well worthy serious consideration.

Our author is quite conscious that the subject on which he has undertaken to treat, is a very difficult one, and requires to be handled with considerable nicety and discrimination. He appears to have succeeded in great measure in so treating it in his Preface, though we think he has failed in other parts of his volume. He deprecates with earnestness and propriety 'the most prominent attempt of modern times to recal attention' to this great truth; though we think he has himself occasionally been unconsciously led away to what might—to say the least—be so interpreted as to sanction serious error.

But we quote one more brief passage, which seems interesting and important :—

'It is easy to deprecate *feeling* in religion, as if it must of necessity be enthusiastic and wrong; but it is impossible to satisfy *men* with a religion divested of feeling. And if the human sympathies of Jesus be overlooked, and thereby the true channel of Christian feeling be kept closed, the restless heart of man will devise channels for itself. Saints who are supposed to *have* human sympathies, will be sought after for the tenderness of their fellowship; and crosses, pictures, statues, and other ornaments, appealing to the human *senses*, will help to excite those feelings which are mistaken for devotion.'

A valuable passage from Hooker concludes the Preface, from which we have extracted thus largely, really believing it to be the most important part of the volume, and one which suggests many subjects for meditation and prayer.

The first Lecture we regard as second only in interest to the Preface. Its object is to illustrate 'the sufferings of Christ as they stand connected with the character and conduct of Mary, the sister of Lazarus. Mr. M'Neile wishes to show that the feelings of Mary evinced by her anointing of our Saviour were a proof of her *real* sympathy in his sufferings; and that this is the 'only instance of *mitigation* of suffering recorded in the sacred narrative.' To prove this the more clearly, he dwells on the striking testimony of our Saviour, "She hath wrought a good work upon me; she hath done this for my burial;" words which he imagines have been misunderstood by almost all preceding expositors—or, at least, very unsatisfactorily explained by them. We presume not to decide in such a case. We

think Mr. McNeile's view is well argued, and ably sustained; but we much doubt whether it be of any very great practical importance to determine whether Mary was *thoroughly persuaded* of our Saviour's approaching death, when she thus "anointed him for his burial;" or whether, like others, she had only dim and indistinct views on the subject. Her devoted attachment was strikingly shown, and an evident manifestation afforded of the workings of a faith, which was ready to receive every truth clearly revealed by the Holy Spirit of God.

We must add that our author *assumes* it as a fact 'made clear beyond contradiction,' that only *one* anointing of our Lord took place. We shall simply state that many high authorities have thought otherwise, and as an example, we would adduce the view of Professor Scholefield of Cambridge, who, in his valuable little work entitled 'Passion Week,' says, when commenting on Mark xiv. 1-9, 'Though many of these circumstances are very similar to those of the history recorded in John xii. 1-8. which has been already considered, it seems nearly certain that they are two different actions.' We leave it to our readers to decide between two such authorities, feeling ourselves unequal to the task.

We only add that the practical lessons deduced from this subject are most important. The observations on the inconsistency of many professing Christians, and the feelings which ought thus to be excited in the minds of others of their brethren, are beautiful and affecting in the extreme; and the striking contrast drawn between the attention paid to the active and passive duties of religion by Christian men and Christian women, is such as must cause many "thoughts to arise in the hearts" of those of the former class at least, who, while they profess to be followers of that Saviour who "pleased not himself, but went about doing good," seem well nigh "for the most part," to have lost sight of the text, "none of us liveth to himself," and to be hardly *driven* to the performance of a scanty measure of those duties, to which they should be drawn by the tender love of Christ to devote themselves "with their bodies, and their spirits, which are his."

The subject of the second Lecture is "The sufferings of Christ as they stand connected with the character and conduct of Judas Iscariot."

Mr. McNeile has here followed in the train of Michaelis; or rather of the Rev. Frederick Thruston, in an unpublished work which our author calls 'an ingenious treatise.' Ingenuity indeed it may display, but its sound judgment we more than doubt. And we feel assured our author needs no one to lead him on in the trackless paths of ingenuity, since he possesses a far larger share of that rather equivocal quality than falls to the lot of ordinary men, and perhaps more than can be safely used by a sound and judicious divine.

But we must state the object of this lecture in our own words, since our limits forbid us to give it in those of our author. It is briefly this; to prove that Judas was not by any means aware of what would be the result of his treachery; that he was not a covetous, but an ambitious man, and that he designed only to push our Lord forward to the use of means to obtain quickly that temporal kingdom which Judas supposed was to be *His*, and in which he himself hoped to have influence and authority.

We cannot descend to particulars. We can only say that we think the tendency of the whole extremely dangerous. We shrink much from the expression, however guarded, that our Lord was 'bitterly disappointed' in the conduct of Judas. We do not believe it to be in the power of man to reconcile this with His oft-repeated declarations with regard to that disciple. Neither can we for a moment believe that Judas ever imagined that the soldiers whom he led on to betray our Saviour would become his followers, and aid and abet Him in securing his rightful kingdom! We never remember to have seen a more improbable,—shall we not say impossible? theory, so ingeniously maintained as this is throughout the whole of this lecture.

But what end is it all to answer? It is true 'it elevates the character of the wickedness of Judas.' But does it not make it entirely inconsistent with Scripture testimony? How is it possible to reconcile the character of 'a *great* bad man,' with that of a petty 'thief who had the bag, and bare what was put therein?' who grudged the *price* of the ointment? or who so eagerly inquired, "What will ye give me and I will betray him unto you?" We hesitate not to say that if some *small* difficulties are obviated by this view, many *great* ones are incurred in their stead.

But our most serious objection yet remains. We feel perfectly certain that no impartial reader can peruse p. 36 of our author's volume without thinking that our blessed Saviour was—we speak it with reverence—in some sense a *guilty partner* in his own betrayal! We are well aware that Mr. M'Neile would abhor as much as we can do, any such an idea. But we nevertheless feel assured that such an inference is readily deducible from his words; and therefore we deeply regret that he has ever taken up this notion. He himself seems to anticipate the view which would be taken of the whole theory of this lecture, when he says at page 38,

'Let not the supposition be hastily condemned as fanciful, or dismissed without inquiry. The narrative before us has been much too superficially dealt with.'

It is but just to add that the most beautiful passages mingle with these very extraordinary theories, and our author's refinement of mind and depth of Christian principle almost forbid the criticism which his too exuberant imagination so imperatively calls for.

The *third* lecture turns on the character of Peter, taken with reference to our Saviour's sufferings. And here too we are entirely at variance with our author. We believe that our Saviour had a perfect knowledge of what would be the conduct of Peter, just as he had of that of Judas, and that he evinced this knowledge on several occasions. We are far from thinking that 'the peculiarity of his sufferings, as connected with the character and conduct of Peter,' arose from any such reasoning as the following.

'Ah! what is to become of the cause for which I am living and dying, when intrusted to human hands! Its success will depend mainly (!) on the consistency, on the fidelity, on the truth of the men engaged. If they be inconsistent, how can the cause prosper? . . . And if this work is to be confided to them—if men are to be employed in it, what am I to expect when I find, even in this man, such a deplorable fall as this?'

For many reasons which it is scarcely necessary to mention, we

utterly repudiate all such language put into the mouth of our blessed Saviour. It savours vastly more of the feebleness of faith, and short-sightedness of view incident to man, than of the calm majesty and perfect serenity of soul possessed by Him of whom it is expressly testified that "He needed not that any should testify of man, for He himself *knew what was in man.*"

We believe, on the other hand, that whatever were the 'peculiar sufferings of our Lord's mind' in connection with this matter, they were far greater on behalf of Peter *himself* than of the cause in which Peter was engaged, or than arising out of any 'personal feeling' of Peter's conduct 'towards himself.'

Neither do we agree with the terms in which Peter's dissimulation at Antioch is spoken of by our author; much less in the manner in which St. Paul's 'quarrel with Barnabas' is alluded to by him. But space forbids us to dwell on these. We must further entirely differ from the view taken by a member of Mr. McNeile's congregation, who thus addresses his pastor:—"It occurred to me that the words "the spirit truly is willing, but the flesh is weak," were meant to apply to Christ himself!" This we think would have been much better unpublished, however proper it be as a private communication between our author and one of his flock. We would only add, that there is a valuable passage in this lecture on the heresies and errors which at present so fearfully distract the Church of Christ. In the sentiments there set forth we cordially concur.

The fourth Lecture is on 'The sufferings of Christ as they stand connected with the character and conduct of Satan.' This we feel to be a very difficult subject, and one on which our limits forbid us in any adequate manner to dwell. Suffice it to say, that there is, as usual, an extraordinary mixture of striking and fanciful passages throughout. We cannot however particularize.

The fifth Lecture is on the same subject, 'as connected with the character, government, and glory of God the Father.'

When our Author states that—

'It is a common but grave mistake to represent man as in a state of *probation* as to whether he shall be eventually lost or saved,'

and proceeds to explain his meaning, we are fully satisfied that he is only contending with a misapprehension of his own, and not with words ever seriously made use of in the sense which he supposes. His observations on "the great mystery of godliness, God manifest in the flesh," are most just and valuable, and his quotation from Bishop Hopkins much to the purpose. This is the case also with the passages on the imperfection of the God worshipped by the Socinians, or any other deniers of the atonement made by the blood of Christ. Most beautiful also is the manner in which the crucifixion is dwelt on, save that it is marred by a ludicrous metaphor at the conclusion.

The sixth Lecture is on the same subject, 'as connected with redemption, faith, salvation, and condemnation among men.' His illustration of the doctrines of the seventeenth Article of our Church, from the case of the brazen serpent, is very interesting and important, and as far as we can judge, perfectly just; and the observations on the *moral fitness* of the Gospel message cannot be too attentively

considered. But perhaps the most striking of all is the way in which the large mass of *practical infidelity* to be found in countries where the Gospel is faithfully preached, is accounted for and forced home upon the conscience from our Lord's assurance,—“Light is come into the world, and men loved darkness rather than light, *because their deeds were evil.*” The latter part of this Lecture can hardly be too strongly recommended, being one of the best specimens of *practical* preaching which we ever remember to have met with. Perhaps one or two expressions are a little too familiar for the pulpit.

The seventh and eighth Lectures are on ‘the resurrection of our Lord Jesus Christ, a subject of type and prophecy,’ and as ‘a matter of fact, and a theme of gladness.’ We are constrained to say that there is much fanciful matter in the former especially of these Lectures. We believe that if such license is allowed in the interpretation of Scripture types, emblems, &c. an infinite variety of meanings may be elicited from the same passages, and the whole involved in uncertainty and obscurity.

Our Author's allusions to the pre-millennial advent and personal reign of our Saviour on earth are, we think, very unhappy, both in their nature and the way in which they are introduced. Ourselves not holding these views, as they are generally set forth by their devoted advocates, we are nevertheless very loath to say anything which might savour of harshness towards those who differ from us; and to abstain as far as possible from misrepresenting their sentiments and opinions. We wish we could say that Mr. McNeile had adopted the same course. We cannot but much condemn the attributing to those who differ from him views which they never held, and the *confident assumption* of rectitude of sentiment on topics concerning which a large majority of the most devoted and spiritually-minded men—certainly not inferior in judgment,—have widely differed from him. No man, however eminent, is too wise to be free from the necessity of being willing to take a hint on such a subject; and we hope our Author will not be above doing what many of his brethren who see with him have done already; i. e. modifying in a measure his tone of speaking and writing on this head. We cannot believe that anything which has been said or written on the other side, can justify the following language:—

‘If he thus force into notice portions of Scripture, which, because they are not familiar, and have not passed through the diluting crucible of conventional convenience, do really suggest the same ideas to all minds, and therefore detect differences which before lay unsuspected; then, he must be prepared to have his boldness resented as innovation, and his plainness condemned as heresy; while, nevertheless, he may be able to say, and say truly, that he has spoken and written, “none other things than those which the Holy Scriptures did say should come?”’

It is needless to observe, that all this proceeds upon *assertion* and not *proof*; but we may safely assure our Author, that it is the *tone and manner* in which these matters are brought forward by some, which secures to them by far the largest measure of anything approaching to the condemnation of which he speaks. *Undue importance* attached to minor points of doctrine by some, will always drive others into the opposite extreme, and perhaps lead them on some occasions loudly to condemn what, in other circumstances, they would have been

content quietly to dissent from. We may add, that a valuable passage on tradition occurs in the seventh Lecture, part of which admits, in our eyes, of a secondary application to the very subject on which we are treating.

‘When the traditions of men are once admitted as of divine authority in matters of faith and practice; they are found so much more congenial to the corrupt heart, so much more in unison with the self-righteous bargaining principles of human nature, than the pure word of God can ever be; that they speedily attain a priority, and practically among the mass of mankind, an exclusiveness of attention.’

We merely ask, whether the last sentence at least, has not been to a considerable extent verified in the kind of attention paid of late in some quarters, to the views to which we have alluded?

The last Lecture is mainly occupied with proofs of the resurrection of our Saviour. The reasoning is clear and conclusive; but, from the very nature of the case, not new. There are, however, some original and striking thoughts. The arguments on transubstantiation, and the ‘plea of mystery,’ as connected with it—in vainly attempting to implicate with it the doctrine of the Trinity,—are very powerful and perfectly satisfactory. They remind us of the Hon. Robert Boyle’s valuable tractate on the difference between matters which are *above*, and those which are *contrary to*, our reason; a distinction which cannot be too carefully attended to, especially in controversy on such subjects.

The ‘glorious proof of the hand of God seen in the wonderful progress of Christianity,’ is well traced out; and nothing can be more admirable than the passage, in which our Author displays ‘the trophies’ of Christianity, as displayed in its public influence, as well as its private effects.

‘One life reformed, one soul converted, one mourner comforted, transcends all human skill, exceeds all human power. . . . The marble moulders, and the bronze corrodes in very mockery of man’s attempts at immortality. But a cup of cold water given in the name of a disciple, the alabaster box of ointment poured upon the head of Jesus—this is a memorial which endures for ever!’

May we not add that it is one which at the same time illustrates and calls forth the chorus of the angelic host, “Glory to God in the highest, and on earth peace, good will towards men.”

1. THE VOICE OF THE ANGLICAN CHURCH; Being the declared opinions of her Bishops on the doctrines of the Oxford Tract Writers. Collected, with an Introductory Essay. By the Rev. HENRY HUGHES, M.A. Perpetual Curate of All Saints, Gordon Square. Pp. 264. London. Seeley, 1843.

2. THE BISHOP OF LONDON IN 1553, and the BISHOP OF LONDON in 1843; comprising considerations on the principles and conduct of the former, in the prospect of Papal Ascendancy; as contrasted with the recent charge of the latter, in reference to Puseyism, the adjunct of Popery and Jesuitism. By a Lay Citizen. Pp. 40. London. J. Eedes, &c. 1843.

3. A LETTER TO THE RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF LONDON, in which the chief doctrinal points of his Lordship’s recent Charge are proved to be Unscriptural, Tractarian, and Popish. By the Rev. JAMES SUTCLIFFE, M.A. Perpetual Curate of Knockholt, near Sevenoaks. Pp. iv. and 48. London. Nisbet. 1843.

IN his Introductory Essay to 'The Voice of the Anglican Church,' Mr. Hughes states his object in the compilation of the small volume before us in the following terms:

'The object of the present work is simply to array against the authors of the Tractarian School that authority to which they are most bound, on their own principles, to defer, viz. the episcopal. On this account no opinions have been cited except those of the Bishops of the Church, and these only when officially delivered.'

We confess that when we first heard of the publication of this volume, we were not much inclined to interest ourselves about it. This disinclination arose from a sort of indefinite feeling that the charges delivered by the various Bishops of our Church were so undecided in their language with regard to the fatal errors of Puseyism, that it would be difficult to claim them as champions in the cause of Protestant truth, in contradistinction to what we esteem the Popish delusions of the Oxford Tract writers.

Our perusal of Mr. Hughes's volume has convinced us that the condemnation pronounced by the Bishops on the errors of the so-called Tractarian writers, is much more general and decided than we had been apt to fear. Scarcely any of their gross errors have been left unprotested against by one or more of the Bishops; and some have incurred the decided condemnation of a very considerable number of the episcopal bench. We instance only one, viz. The direful attempt to institute a system of RESERVE IN PREACHING THE DOCTRINE OF THE ATONEMENT! Concerning this we make use of our author's words:—

'Against these views the Archbishop of Dublin, with the Bishops of Winchester, Exeter, Gloucester and Bristol, Chester, Ripon, and Hereford, have expressed themselves very strongly.'

We are well aware that many attempts have been made to prove that the author of Tract 80, has been grievously misunderstood and misrepresented. We might be content to reply, that if he is incapable of writing in a way intelligible even to the bench of Bishops, he is certainly not the man to write 'Tracts for the Times;' as we might also argue that Dr. Pusey is, to say the least, quite unfit to address the undergraduates in the University Church, if his statements and doctrines are so equivocal as to mislead the Vice-chancellor, the heads of houses, and other dignitaries at Oxford!

But there is no necessity to resort to this mode of argument. We refer any candid reader to Tract 80, Part iii. c. 5. '*On the necessity of bringing forward the doctrine of the Atonement.*' If this does not explain the author's meaning to be exactly what the Bishops have understood it to be, with sufficient clearness and explicitness, then we are incapable of estimating the meaning of these terms.

Did our limits permit, we could willingly give extracts from several of the Charges. There is much matter of a very valuable kind to be found in them. We are particularly gratified with that of the Bishop of Hereford. Nothing can be more clear and scriptural than the way in which the doctrine of justification by faith alone is stated by this Prelate; while he is equally careful to shew (to use Bishop Hopkins's words) that though this justification is by faith *alone*, it is not to be attained by a *lonely* faith, i. e. by a faith that is dead, barren, and unfruitful.

On 'the right of private judgment' also, the Bishop of Hereford speaks most strikingly; and while he fully concedes this *right* which has been so absurdly denied; and impresses it as a *duty* which scripture and our Church alike 'expect and require of all,' he guards against the *abuse* of it, which has led to so many fearful ills, in the following very appropriate terms:

'Yet I cannot understand how intelligent and reflecting minds can think lightly of the manifold divisions and dissensions of the Christian world; just as if Christ and his apostles had never enjoined, sanctioned, or said a single word about the spirit of unity—that "one heart and one mind," so characteristic of the first condition of the Christian church, as represented on unerring testimony. In exercising their judgment men should remember that they are answerable for its exercise, and that all are mightily concerned to "examine themselves whether they be in the faith"—in that faith which is drawn from, and is accordant with the lively oracles of God.'

We cannot too strongly press upon the attention of our readers the latter part of this quotation; firmly believing as we do, that in this, as in so many other instances, it is the *abuse* of a thing in itself perfectly just and scriptural, and, we may safely add, indispensable under every system, that has led to the vehement opposition to its *use*.

On one subject we must express our most unfeigned astonishment and regret. How the same prelates, who have so uncompromisingly condemned several fatal errors of the Tractarians in one portion of their Charges, could be induced to award them a vote of thanks in another, is, to us, inconceivable! We refer especially to the bishops of Oxford, Exeter, and Salisbury. We are utterly at a loss to imagine how men who are *innovating in the very substance of the doctrine* of our beloved Church, can cause one of her bishops to feel 'a deep sense of the debt which the Church owes to them,' and another to return them 'honour and thanks,' because they have sought to revive some points of neglected discipline, or to bring back some 'obsolete usages.' Of all of these, it might probably be said with truth, that they were 'more honoured in the breach than the observance.' The *inconsistency* of such unfounded commendation with the well-founded and severe reproof which had preceded it, can hardly fail to strike any considerate mind. We may add, that we firmly believe that the Bishop of Oxford's commendation of 'the moderation and forbearance' of the Tractarians, proceeds from a want of acquaintance with by far the majority of their writings; and from an estimate formed from personal intimacy with some of the leading members of the school. How far this is a sufficient ground for what we cannot but term decided flattery of the one party, and equally decided calumny of the other, we leave his Lordship to determine. We cannot but regard it as strengthening the heads of the enemies of truth, and tending to 'make sad the hearts of those whom God would not have to be made sad.'

We rejoice to have it in our power to add, that in the Charge of the Bishop of Lincoln recently delivered, nothing was to be found which could, by any ingenuity, be construed into approbation of the Tractarian writers; but much that was directly the reverse. His Lordship will, therefore, at least be saved from the necessity of expressing surprise, after the example of the Bishop of London, that he should be misunderstood as *commending* what it was his full intention to *condemn*! Had Dr. Bloomfield abstained from the sort of flattery before alluded to, he might probably not have found it necessary to



state in his last circular letter to the clergy of London and its neighbourhood with respect to a practice recommended by him ; ' It ought not, in fairness, to be regarded as indicating a disposition to favour any peculiar theological opinions ; least of all, those against which, I may venture to say, few persons have protested more distinctly and emphatically than myself ! '

Mr. Hughes's volume contains a valuable Introductory Essay, already alluded to, which treats of the various doctrines and practices espoused by the Tractators, and condemned by the Bishops. It is illustrated by apt quotations from the various writings of that erratic school, and is, consequently, very valuable for reference, as every quotation is traced home to its original source, and minutely referred to.

It is not beside the mark to observe that the volume is exceedingly well got up in every sense of the words, and we believe that its circulation would be productive of much good. We shall, therefore, feel gratified if the notice we have taken of it should conduce to this end.

2. The fact of the publication, which we proposed to notice the next in order, being from the pen of a Lay Citizen, is a proof of the excitement caused by the equivocal nature of the Bishop of London's Charge, and the various recommendations or injunctions contained in it. We should imagine that it is rarely indeed that so much disturbance has been occasioned by such a publication as this most unfortunate Charge ; and it is perhaps difficult to say, whether his Lordship or the public are most weary of hearing of it and its consequences ! The 10th of October 1842 will, we should conceive, be a day not soon to be forgotten by the Bishop or the country. We trust that much benefit may ultimately arise to both one and the other by the commotion then first excited.

The lay citizen very truly observes, that ' a Charge of this nature, though addressed primarily to the clergy, involves the best interests of the whole community.' In this point of view it is certainly open to the criticism of every thinking person, or at least of every one whose thoughts stretch beyond the narrow limits of his own personal concerns, and embrace the temporal and spiritual interests of his fellow-countrymen. We give the lay citizen full credit for the best motives in this publication, and cordially agree with his remark, that

' To " contend for the faith once delivered to the saints," is an apostolical injunction ; and if its obligations are binding when that faith is openly attacked, they are still more so when it is covertly and insidiously assailed by the plausible pretexts of superior sanctity and zeal.'

The writer then takes ' a brief retrospect of the state of the Church, particularly as it relates to this country, for the last three or four centuries.'

We do not admire some of his expressions with regard to the Oxford agitators and their various productions ; neither do we accord with his feelings of regret as to the construction of the Liturgy of our Church. It is true that there are a few expressions which are liable to abuse, especially by those who, as old Matthew Henry quaintly observes, ' would suck poison out of the balm of Gilead ; ' but on the whole we can scarcely commend it too highly, or be too thankful for it. We should be sorry indeed to imitate some squeamish

Dissenters, who would throw overboard everything that had sailed in the Romish vessel, whether or no it had any taint of Popery about it.

Neither can we entirely agree with the lay citizen in his comparative estimate of the two bishops of London of whom he treats. We are far from professing to put his Lordship of 1843, on a par with his predecessor of 1553 ; but we must hope and trust that our Author is too severe in his strictures on the living prelate, and the opinions he has formed concerning him ; though we readily allow that some plausible pretext has existed for such opinions and judgment. On the whole there is a good deal of interesting matter in this pamphlet, and we have had pleasure in perusing it ; though, amidst the overwhelming numbers of publications issuing from the press on this subject, we cannot expect a large circulation for the work of an anonymous author. We are gratified rather than the contrary, to find the subject taken up by a layman ; and should not be displeased to see others coming forward in like manner, so long as they adopt a tone of becoming deference and respect to our ecclesiastical superiors. We wish we could say that this was the case with regard to the pamphlet we next purpose briefly to notice ; viz.

3. The Rev. J. Sutcliffe's Letter to the Bishop of London. We have not an idea who this gentleman is, or whether he has ever hitherto appeared before the public. We are quite disposed to believe that he intended to do what he thought to be his duty by putting forth this Letter ; and that his design was to be perfectly honest and faithful in his tone of writing. But he seems to have forgotten that honesty may degenerate into rudeness, and faithfulness into insult. And after writing what appears to us to be a very hasty and offensive pamphlet, it is but poor amends to prefix a preface of apology and explanation ! The man who is constantly offending his associates, and as constantly crying ' peccavi,' may indeed lead us to form a pretty fair estimate of his feelings of heart, but endangers our conceiving a very moderate one of his powers of head, or his notions of self-government.

Books written in such a hasty and unguarded manner, not to say in so improper a temper of mind, do far more injury to the party whom they defend, than to those assailed by them. We suspect that our Author has never properly estimated the force of the exhortations, " Be courteous : " " Render honour to whom honour is due : " " In meekness instructing those that oppose themselves : " " The wrath of man worketh not the righteousness of God." That all these are perfectly consistent with " earnestly contending for the faith," is strikingly shown by Mr. Yorke's pamphlet which Mr. Sutcliffe quotes and commends, but alas ! does not imitate. When we read of such a wish insinuated as ' hurling the authors of the Oxford Tracts, with every page they have written, bound about their necks, to the bottom of the sea,' it only makes us mourn for the injury done by such an author to the cause he so eagerly espouses, leads us to regret that he did not follow the advice of his more judicious friend, in at least revising his pamphlet before publication ; and, above all, reminds us of an admonition which we would fain impress deeply upon the mind of our Author, as profitable to all, but especially applicable in his case, " Ye know not what manner of spirit ye are of."

## Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

FROM THE REV. SAMUEL IRNSIDE.

*Pisgah Vale, Cloudy Bay,  
New Zealand, May 10, 1842.*

On returning from the Annual District Meeting in March last, I sent messengers to our out-villages, inviting the people to come to the feast provided by the munificence of our Fathers in England. In a day or two, about 700 were gathered together, every countenance beaming with delightful expectation. I, of course, saw that my 400 testaments would, by no rule of division, meet the wants of the 700 persons already assembled; letting alone the hundreds who lived at a greater distance, and who might be soon expected. In order, therefore, to meet the case as well as I could, and, if possible, prevent any thing like confusion or dissatisfaction, I got the names of all the leaders arranged on paper; and made out as a fair proportion to each as possible, taking into consideration the numbers in each class. The books were then arranged in the open air, (our chapel being too small by one half,) and the bell was rung for service. Although the expectation of the people was now at its highest, yet the greatest order prevailed in assembling. After singing and prayer, I gave a short Address from Acts xvii. 10, 12; taking occasion to recommend them to follow the example of the Bereans, especially as they would now be able to do so. I then made bold to remind them of a custom of their own. When a chief makes a feast, and calls together his friends and neighbours, they (the guests), while partaking of his hospitality, begin to think of the *Paremata* (Return Feast.) I then pointed out the books before them, as the feast of their Fathers for them; and asked them if they did not intend making a *Paramata*; saying, that I should feel great pleasure in noting down any expression of their love, and informing our Fathers of it. I then called over the names of their leaders; and gave each one as many as I could spare, for his class. I think I never shall forget the moment—that, indeed, would have been a scene for a

painter!—so many hundreds of once cannibal New Zealanders straining their eyes towards me, and the heap of books, as the distribution was going on; looking as though they would devour the heap. Oh! had the managers of the noble institution seen this, they would have considered themselves amply repaid, and would have gone with greater zest to devise means for the satisfying of the hundreds who are still famishing for the bread of life. But, notwithstanding we could not supply half the number with books, there was no ill feeling manifested among those who were sent empty away. I will not say there was no sorrow—there was sorrow, very, very great sorrow among the disappointed!—however, we praise the Lord for what is done, and we will hope that the remaining deficiency will soon be met.

Two or three weeks after this, I noticed an unusual bustle among the natives; some coming over the hill, from Queen Charlotte's Sound, and some from my immediate neighbourhood, all loaded with baskets of potatoes and Indian corn; this led me to suppose that the '*paremata*' was coming. A very short time served for conjecture; when, the whole of the people having arrived, the food was arranged the entire length of the court-yard, and I and Mrs. Ironside were invited outside;—when forth stepped a native chief, and, tucking up his blanket, he seized a long stick and went from one end of the pile to the other, striking the baskets at intervals, and telling me to accept of this token of their love, in the name of our Fathers at home. 'This is all we can do,' said he, 'to show our love to those who have plentifully supplied us with food for our souls.'—The sight was overpowering. I attempted a few words in reply, but was obliged to desist. I then counted the baskets, and found 600, each of which was worth not less than sixpence; some were worth much more. This, from poor New Zealanders, is quite equal to ten times as much from Englishmen, considering their different circumstances. They also paid, in cash, the sum of £9. 17s. 6d.; so

that, altogether, I have received about £24. for those testaments; a striking evidence of their sincerity in desiring for themselves the word of God.

FROM THE REV. JOHN WARREN.

*Waima, Hokianga,  
New Zealand, June 10, 1842.*

A few days since, one of our principal chiefs brought a company of twelve natives to the station, all heathens and Romanists. Having requested them to be seated on the grass, he commenced a long and animated speech to me; the end of which was, to show that they had determined to become Christians in word and deed, and that it was therefore proper that I should give them each a testament. He commenced by saying, "These people are hungry—Christ fed the hungry multitude in the wilderness. Moreover, these people are spiritually hungry—Christ has said, *E Kore e ora te Tangata he te taro kau, atira ki nga kupu katoa e puta mai i te waha o te Atua*—"Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God." He then reminded me, that I had said to them,

in my sermon on the preceding Sunday, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money," &c. and concluded by an appeal to all present, to say whether he had not fully established his point; to which, of course, they all assented. He evidently thought his argument quite unanswerable: and I was so much pleased with the earnestness and fervour which he manifested, that, after a long conversation with them on the necessity of the new birth, to which they listened with great attention, I gave them each a testament, and other books. They went away rejoicing, as those who had found great treasures.—I regard this as the most pleasing circumstance which has transpired since I have been on this station, as the company included a very influential chief, called Te Ika nui, 'the great fish,' universally allowed to be the worst, and I think the only really evil-disposed chief we have in this neighbourhood; likewise Takahorea, his father, the oldest and most influential heathen chief on this river. Oh that God may pour out his Holy Spirit upon these interesting natives, and enlighten, convert, and save them!

## FRENCH AGGRESSION IN TAHITI.

THE following particulars of the shameless proceedings of the French in Tahiti have been published by the London Missionary Society:—

'Since the autumn of 1838, four French ships of war have visited Tahiti; and from the arbitrary proceedings adopted by their commanders on all, and especially on the last of these occasions, the intentions of the government in whose name these outrages are committed are no longer doubtful. The occasion of these proceedings was briefly as follows:—

'On the 21st of November 1836, a small vessel from Gambier's Island brought to Tahiti two Roman-Catholic priests, natives of France. They did not land at the usual anchorage, but on the opposite side of the island. This proceeding being in contravention of a long-established law of the island, that 'no master or commander of a vessel is allowed to land any passenger without special permission from the Queen and governors,' the strangers were desired to leave the

island; and upon their obstinate refusal, they were conveyed back to their vessel 'without the slightest injury either to their persons or property.'

'On the 80th of August 1838, the 'Venus,' 64-gun frigate, commanded by Captain (now Admiral) A. Dupeiti Thouars, arrived off Tahiti, and her Captain demanded that the Queen should apologize, and pay down 2000 dollars, as an indemnification to the priests for the ill-treatment and losses they had sustained; and threatened, in case of refusal, that hostilities would be immediately commenced. As it was impossible for the Native Government to raise the sum demanded in the short space of twenty-four hours, in order to save the islands from the horrors of war, two or three foreign residents advanced that amount; and the Queen wrote a letter of apology, thus extorted at the mouth of the cannon.

'In April 1839, the 'Artemise,' another French frigate, arrived at

JULY, 1843.

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Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, for repair. This occupied nearly three months, and during the whole of that period the most valuable assistance was rendered by the natives in accomplishing the work. These acts of kindness and hospitality the Commodore repaid by obliging the Queen to abrogate the law which excluded Papists from settling on the island, under the threat of landing 500 men for the purpose of establishing a new Government. From this period the Catholic missionaries have been free to settle on the island.

‘These tyrannical proceedings were followed, on the 11th of May 1842, by the visit of the French ship of war ‘*L’Aube*,’ a corvet of 24 guns, under the command of Captain Dubuset. On this occasion the Queen was subjected to the humiliation of disbanding her police force, at the command of the Captain, because, in the performance of their duty, they had put the commander of a French whaler into confinement for drunkenness and riot.

‘The latest aggression of which we have been informed, and to which we chiefly desire to direct attention, as meriting the strongest reprobation of every just and benevolent mind, and demanding, at the same time, the most prompt and vigorous interference, is stated in the following passages of a letter, dated Sept. 7, 1842, received only a few days since from a correspondent at Tahiti, on whose integrity, judgment, and accuracy, we can place the utmost reliance:—

‘On the 1st of September 1842, the French frigate of war, 60 guns, the ‘*Reine Blanche*,’ Admiral A. Dupetit Thouars, arrived at Papeete, in this island. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the Queen, who was staying at Eimeo, daily expecting confinement, and also to the principal chiefs, requesting them to come to Papeete, that the Admiral might pay his respects to them! and, in consequence, all understood that his errand was of a friendly character.

‘On the 8th, the principal chiefs arrived, and dined on board with the Admiral; and, on the same day, we

had the first intimation that a meeting was to be held between the chiefs and the French. The same evening the British Vice-Consul and the American Consul received an official document from the ship, stating that differences existed between the Tahitian and the French Governments which would probably lead to hostilities; and all British and American subjects were therefore warned to take means for securing their persons and property. Early on the following morning we learned from Mure, the chief speaker, that the ‘expected meeting had been anticipated by a secret one held during the night between four principal chiefs and the French.’ At this meeting a document was signed by the four chiefs, of which the following is a literal translation:—

‘To the Admiral A. Dupetit Thouars.—Because we are not able to govern in our own kingdom in the present circumstances, so as to harmonize with foreign governments, lest our land, our kingdom, and our liberty, should become that of another, we, whose names are written below, viz. the Queen and principal chiefs of Tahiti, write to you, to ask that the shadow of the King of the French may be thrown over us, on the following conditions—

‘1. That the title and the government of the Queen, and the authority also of the principal chiefs, remain in themselves, over their people.

‘2. That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding upon her subjects.

‘3. That the lands of the Queen and all her people shall remain in their own hands; and all discussions about lands shall be among themselves: foreigners shall not interfere.

‘4. That every man shall follow that Religion which accords with his own desire: no one shall influence him in his thoughts toward God.

‘5. That the places of worship belonging to the English missionaries, which are now known, shall remain unmolested; and the British missionaries shall continue to perform the duties of their office.

‘6. Persons of all other persuasions shall be entitled to equal privileges.

‘On these conditions, if agreeable,

the Queen and Chiefs solicit the protection of the King of the French. The affairs concerning foreign governments, and also concerning foreign residents on Tahiti, are to be left with the French government, and with the officers appointed by that government, such as Port Regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

(Signed)

RAIATA, *Speaker to the Queen.*

UTAMI,

HITOTI,

TATI,

} *Principal Chiefs.*

'The 9th was a day of painful suspense. The Queen's consent was not yet obtained. The Admiral demanded her signature, or 10,000 dollars for injuries alleged: if neither signature nor money was yielded in twenty-four hours, he declared his intention of planting the French flag and firing his guns; thus formally taking the island, and making his own conditions. All saw that the Islands were virtually taken; and of two evils, it was thought best to choose the least. The Queen signed just one hour before the firing was to commence. Proclamations are now issued, of which one clause states, 'That any person, who shall, either in word or deed, prejudice the Tahitian people against the French Government, shall be banished.' A Supreme Council of three Frenchmen is appointed. Beyond them there is no appeal, but to the King of the French. Universal liberty is proclaimed to Protestant Ministers, Priests, or any others who choose to teach. Feasts have been given, and plays have been acted. The Priests are building a large brick house, and are preparing to erect a cathedral. What the result will be, God only knows! Now come the times of searching and sifting. Oh that there may be found some wheat among the chaff!'

Since the arrival of the intelligence in France, the public journals of that country have teemed with the most glowing and gratulatory accounts of the annexation of the Society Islands, including Tahiti, to the French Crown. In these papers it is stated that the act of cession, on the part of the Queen and Chiefs of Tahiti, was purely spontaneous and

unsought, and that the naval commander, Dupetit Thouars, in taking possession of the Islands, only complied with their earnest solicitations to be admitted to the enjoyment of French protection. A few words will be sufficient to expose the gross and absurd misrepresentations involved in these statements.

The nocturnal meeting, at which this compulsory and deceitful treaty was made, was held without the knowledge of the Queen, and was utterly at variance with her supreme right and authority: accordingly she manifested the utmost reluctance, and refused to sign. 'But,' as our informant states, 'the French Admiral demanded her signature, or a fine of 10,000 dollars; and if neither signature nor money were given in twenty-four hours, he declared his intention of planting the French flag, and firing his guns; thus formally taking the Islands, and making his own conditions. All saw that the Islands were virtually taken: of two evils it was thought best to choose the least, and the Queen signed just one hour before the firing was to commence.'

It will be seen that the French Commander attempts to cover his treacherous and arbitrary conduct in yielding to the request of the Chiefs that the Islands should be placed under French protection, 'because they were not able to govern in their own kingdom in the present circumstances, so as to harmonize with foreign governments,' and 'lest their land, their kingdom, and their liberty, should become that of another.' But this language is at variance with the whole case. The Chiefs would not have visited the French Commander, unless he had commanded their attendance; and no danger to their liberties and government ever arose, or was even apprehended from any power but the arms of France. The fact, also, that these proceedings were conducted clandestinely, at midnight, without the knowledge of the Sovereign, and by foreigners with whose language the natives were entirely unacquainted, must produce the conviction that the conduct of the Tahitian Chiefs was the result of terror and constraint, or of motives excited by secret and unworthy means.

It might be inferred from the articles of the agreement, that it was

honourably intended to secure the civil and religious rights both of the natives and foreigners; but these, especially as it respects the latter, are neutralized by the last clause—'The affairs concerning Foreign Governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government.'

In accordance with the insidious

and dangerous power thus obtained, 'a supreme council of three Frenchmen is appointed. Proclamations are now issued, in one of which it is declared "that any person who shall, either in deed or word, prejudice the Tahitian people against the French Government, shall be banished:"' thus placing the liberty of every Englishman on the island at the mercy of these unprincipled and lawless men.

## CHURCH MISSIONARY SOCIETY.

### LIBERATED AFRICANS, FROM SIERRA LEONE, IN JAMAICA.

THE influence of the Gospel and its effects are felt, and powerfully felt, as those who are in the habit of reading our pages are aware, throughout the whole population of the Colony. In illustration of this, we give an instance from the Rev. J. F. Sessing's report of his Station—Birnham Wood, Jamaica.

'Since I wrote my last Report, a very pleasing circumstance has taken place, which, as it throws great credit upon the labours of the Missionaries of the Church Missionary Society at Sierra Leone, I must not omit to mention.

A vessel with emigrants from Sierra Leone came into Annotto Bay some months back. A neighbouring Proprietor, a friend of ours, endeavoured to obtain some of them; but, as there were so many applicants, he doubted of being successful. He had, however, an opportunity of going on board, before they landed, or had had any negotiation with others. In conversation, he asked them if they knew me, as I had been at Sierra Leone. On hearing my name, they all thronged around him, and inquired where I was, and said that they had a letter for me. No sooner did they hear that my chapel was situate only a few miles from this gentleman's property, than all desired to go with him. He engaged a gang of thirty-two people, with a man named William Johnson at their head; and although, afterward, several more advantageous offers were made to them, they declined them all, saying, 'We have given our word already.'

About eight of them soon paid us a visit, and delivered a Letter from our old friend, the Rev. J. W. Weeks:

their appearance was most cheering. There was not that shyness and suspicion in their looks which is stamped, as it were, upon the face of almost every emancipated slave, as the consequence of the old system; but they smiled at us with confidence, as people do who have never seen or tasted actual slavery. We were at once translated, in the Spirit, to Sierra Leone, our old happy sphere of labour; when, in conversation with them we touched upon every object of dear remembrance. We thought we had long been forgotten by them, but they gave us sufficient proofs that we had not. They brought us presents of neatly-worked mats, and palm-oil, which is not produced in this country, and was relished by us in a 'palaver-sauce' as much as, some eight years ago, on the African Coast.

'The whole gang proved to be inhabitants of Bathurst, one of the oldest missionary settlements in Sierra Leone. About two-thirds of them had been baptized; but none as yet admitted to the Sacrament of the Lord's Supper.

When first engaged, these people entered on a term of approbation for three months, and agreed, during that time, to work for 1s. 6d. per day; these three months having passed, they made a permanent agreement with their employer, whom they were unwilling to leave, having nothing of which to complain. They continued to receive 1s. 6d., the headman 4s., and a constable under him 2s., for every day they work; with some other allowances, such as a house and ground. At first, they bought their provisions; but now they are to cultivate ground for themselves, and settle down. The character which their employer gives them is above praise. They keep to themselves, and behave in a most

orderly and quiet manner. Whenever they make a joyful noise, it is in an evening, when they all sit together in the mill-house, singing hymns while they cook their supper. They are most conscientious in the performance of their duties, regularly working nine hours a-day, and refusing every farthing which is not due to them.

*'Instance of Kindness and Religious Feeling in the Headman.*—I could adduce sufficient proof of this; but in order to give you an insight into their character, I will mention but two instances, which are descriptive of their confidence, kindness, justice, and the pleasing but rare fact here, that they are actuated by religious principles.

'Their employer made it a rule to pay them regularly every Friday evening. One week he sent a messenger to town for money, who had not returned when the people came from the field on the Friday evening. He expressed his regret to the Headman, adding, that he could not help it. The Headman asked him how much money he would require. He replied, 'About 5*l.* would do,' and left him, never for a moment thinking that the question had any meaning at all. But how surprised was he, when, about fifteen minutes afterward, Johnson came up to the house, placed 5*l.* in cash upon the table, and said, 'Here, Master; if you please, you can pay the people; and when you get your money you can return it to me.' This was more than his master had experienced from any negro. He had lived in Jamaica forty-five years, and moved in the different situations of book-keeper, overseer, and proprietor; but such an act of generosity and disinterestedness he had never before witnessed. This, however, is not all. The money arrived the same day, although too

late to return it; nor would the gentleman, being a conscientious Jew, defile his hands by counting it on Saturday, his Sabbath. On Lord's Day, however, his first day of the week, early in the morning, he got the money ready, and called his Headman, saying, 'Here, Johnson, is your money: I am much obliged to you for it.' But what did Johnson do? He smiled, and said, 'Never mind, Master: this is my Sabbath: let it be there, if you please: to-morrow I can take it.' I paid them a visit on the following Monday. I saw the parcel still lying on the side-board; and the gentleman declared to me, that he had never seen nor heard the like during his long residence in Jamaica. I replied, 'This is the blessed result of a religious education; and the praise is due, next to God, to the indefatigable labours of the Church missionaries at Sierra Leone. Here you see the effects of slavery on the one hand, and those of freedom and religion on the other.'

*'Their Love for their Teachers and the Missionary Cause.*—The other instance is equally affecting, and manifests their love for their teachers, and the value which they attach to religious instruction and the means of grace, by which they have become what they now are. Two of their number were to return to Sierra Leone, as delegates in the service of the emigration agents. The day before they were to leave, the whole of them, men and women, wrote letters to their friends; and in the evening they had a meeting among themselves, and a collection for the Church Missionary Society at Sierra Leone: it amounted to about twenty dollars, which the two men were to take with them, and deliver to the missionaries.'

## COLONIAL CHURCH SOCIETY.

*Prince Edward's Island.*—The following extract from the Report of the Inspector of Schools appointed by the Government of this Island, affords pleasing testimony to the benefit of the Society's educational operations.

*White Sands, Murray Harbour.*—John Brooks, teacher.—This is a school of the second or highest class. It has been in operation since the

1st of August 1841. Eighty scholars have been taught therein since it was opened: it numbers at present forty-six: all of whom, with the exception of five or six, are able to read the Bible and Testament, and can answer questions on the meaning of what they read with much readiness and accuracy. Several write a fair hand, and the most advanced are acquainted with the higher rules of arithmetic.



In consequence of a want of books, two only are learning English Grammar, one Geography, one sea-faring young man Trigonometry and Navigation. Altogether the improvement in this school is creditable; the greater number having commenced in the alphabet. The school-house, a new and commodious building, is fitted up in a comfortable manner, and reflects much credit on the inhabitants. Here is also a Sunday-school attended by a large number of scholars averaging from sixty to one

hundred. It is patronized by the Colonial Church Society of London, and supplied with the Scriptures and other religious publications. It has also a lending-library, furnished by the kindness of Mr. Richardson, Agent of the above Society. The school is conducted by five male and two female teachers, and, if duly appreciated and regularly attended, cannot fail of extending a highly-beneficial influence over the surrounding neighbourhood.

## UNITED BRETHREN.

### GREENLAND.

*Nain*: 1771: congregation, 311: communicants, 94—*Okkak*: 1776: congregation, 363: communicants, 152—*Hopedale*: 1782: congregation, 193; communicants, 71—*Hebron*: 1830: congregation, 178; communicants, 59.

At the two southern settlements of Nain and Hopedale, both missionaries and converts were affected more or less severely by a complaint, resembling, in its general character, the influenza of Europe, and which occasioned much suffering and distress, during several months of the past winter. Among those to whom it proved fatal was the worthy Esquimaux Brother Boaz, of Hopedale, a man who, by word and by example, bore testimony to the power of the grace of God which bringeth salvation, and who was held in general and deserved esteem by his countrymen.

At Hebron, the mission experienced two heavy losses, by which the Esquimaux were also sufferers—in the carrying away, by the drift ice, of six large and expensive seal-nets, and the entire destruction of two floats of timber, chiefly fire-wood, value nearly 50*l.*, which were broken up and dispersed by a storm, when within a few leagues distant from the settlement.

The spiritual progress of their congregations is, on the whole, encouraging; though they remain deeply sensible of the need there exists of a renewed out-pouring of the Spirit from on high, to render the wilderness around them in every respect a fruitful field.

Owing to a variety of causes, the return-cargo of oil is this year unusually deficient; and the Society can-

not help, therefore, looking forward with some anxiety to the very extensive repair of the 'Harmony,' which must be undertaken before she ventures on another voyage.

*New Herrnhut*: 1733: commun. 157—*Lichtenfels*: 1758: cong. 370: com. 134—*Lichtenau*: 1774: cong. 687: communic. 297—*Fredericksthal*: 1824: cong. 394: commun. 180.

The British and Foreign Bible Society has printed, at the request of the Missionaries, 1000 copies of the Psalms in the language of Greenland.

The Lord continues manifestly to work with our Missionary brethren, confirming the word of salvation which they preach, and causing His blessing to rest on the instructions which they impart. Br. Muller's report of the improvement observable in the spiritual state of the congregation at Lichtenau is very cheering; and the particulars given by Br. Iherer of the progress of the work of the Lord at Fredericksthal are not less so. A letter from Br. J. Kogel contains a sketch of his tedious and adventurous voyage from Copenhagen to Lichtenau; and affords a lively idea of the difficulties and perils attendant on the navigation of the polar seas. The schools at the several stations appear to be as well and as successfully conducted as is compatible with existing arrangements; but the need of better accommodation for them continues to be great, especially at Lichtenau. At Lichtenfels, some progress has been made in the building of a detached school-room, with the kind co-operation of the superintendent of the Danish factory. When complete, it will supersede the use of the sod cabin which has been hitherto used for this purpose.—*Period. Accounts.*

## THE BISHOP OF LONDON.

A LETTER ADDRESSED TO HIS CLERGY  
IN EXPLANATION OF SOME PARTS  
OF HIS LATE CHARGE.

The Lord Bishop of London has addressed the following letter to the Clergy of London and its neighbourhood, in explanation of some parts of his late Charge:—

*London House, June 8, 1843.*

REVEREND BRETHREN,—I have been informed that some doubts exist, amongst the clergy of London and its neighbourhood, as to the purport of my remarks upon the subject of the offertory, addressed to them on the occasion of my late confirmations; and that an apprehension is entertained, by many of their congregations, of an endeavour, on my part, to force upon them a weekly offertory. It may be satisfactory to you, if I state in writing, that which I then said in conversation, which many of you did not hear, and which some appear to have misunderstood.

I observed, that the question of collecting alms at the Offertory, when there was no communion, was one which I had left, and must still leave, to the discretion of the clergy; that I should indeed rejoice to see the time when the state of the Church should be such as to make a weekly offertory practicable: but that such, I feared, was far from being the case at present; and that I could not venture to do more than recommend (and I *only* recommended) the clergy to adopt that mode of collecting, when charity sermons were preached for specific objects; and I suggested that the collection might be made in such a manner that no persons should know the amount contributed by others.

I remarked that collecting, on such occasions, from pew to pew, had always been the practice in many parts of the country, and in some parishes in the immediate neighbourhood of London; and that when the collection was so made, it was surely more proper to make it while the Offertory Sentences were read, than during the singing of a hymn: that in very many instances this mode of collecting had for the last few years been resorted to without objection or difficulty; that it was always used at the

consecration of churches; and that I could not but entertain a hope, that by proper explanations on the part of the clergy, those of the laity who now objected to the practice might be reconciled to it. And I extended the expression of that hope to some other points of ritual uniformity, which I spoke of as desiring their introduction, but as leaving the time of introducing them to your judgment; being persuaded that an agreement on the part of the clergy on these matters would remove most of the apparent difficulties. I concluded by repeating my declaration, that I must leave this matter of the Offertory to the discretion of the clergy, as I had left it in my pastoral letter of last year, in which I requested that a collection might be made for the Colonial Bishoprics Fund. The amount of that collection, I remarked in my Charge, far exceeded my expectations, and would no doubt operate as an encouragement to the clergy to adopt, more generally still, the mode of proceeding which I recommended, *when collections were to be made for Church purposes*: and I still hope, that on such occasions, those of our brethren of the laity, who now so strongly object to that mode, may see reason to withdraw their opposition, (upon the extent of which I confess that I had not calculated,) whatever may be their opinion as to the revival of a weekly offertory.

I believe that in almost all cases where this method of collecting has been resorted to, its advantages, in respect of propriety and solemnity, have caused it, after no very long time, to be generally approved of. At all events, my recommendation of this method, which after all is nothing more than occasionally applying to the *whole* congregation a form to which *those who communicate* submit without question or demur, ought not in fairness to be regarded as indicating a disposition to favour any peculiar theological opinions; *least of all those against which, I may venture to say, few persons have protested more distinctly or emphatically than myself.*

I remain, reverend brethren, your faithful and affectionate friend and servant,

C. J. LONDON.

## CHINA.

THE following extracts from communications lately received from China, whilst they shew what is now doing in that remote country by the Romanists and others, and prove that the effort which our Church is making is not premature, will stimulate, as we hope, all those who value the privileges which they enjoy, to come forward and assist by their liberal offerings in planting the Church of this country in its newly-acquired possessions; providing thus in the best and most efficient manner for the spiritual wants of their brethren in those distant regions, and sending at the same time, through the channel so providentially disclosed, the glad tidings of salvation to the vast heathen population of China and the adjacent islands.

*'Tinghae, Chusan, May 7, 1842.*

'Seven Romish missionaries reached Tinghae to-day, per Masden, from Macao.'

*'Tinghae, June 28th. 1842.*

'From a note in a preceding letter you will have seen that Romish missionaries have already appeared here in a formidable phalanx. It is not their intention that all should remain on the spot. *Nine* have arrived here within a week or so of each other' (including the above mentioned seven.) 'Of these three are Jesuits, three Franciscans, and three Lazarists. Some have in contemplation to proceed to the province of Keangsu, and place themselves under the jurisdiction of the Bishop of Nanking. Others are to establish themselves on Chusan, while one (M. Danicourt, a Lazarist, I think) has been appointed by the Pope to hold spiritual jurisdiction of the whole province of Chekeang. I understand too that they have it in contemplation to convert this island, or rather this city, into a refuge for their converts on the main (they say that their adherents average 20,000 in each province, which would give us more than 300,000 for the empire) who have lately become obnoxious to government, as being connected with foreigners. All this movement on the part of the Papal Church, with their proceedings in the province of Fu-

kien, and their successes at Hong Kong, are very indicative that the Romish Church is determined to make a struggle for the possession of China.'

*'Hong Kong, Sept. 1. 1842.*

'On the third Sunday in June, a chapel of the American Baptists was opened, called the Bazaar chapel. On the 19th of July, the Queen's-road chapel, belonging to the same sect, was also opened. Three missionaries, belonging to the American Board of Missions, are erecting a large dwelling-house and printing-office. Mr. Brown, of the Morrison Education Society, has commenced building on a hill which was granted by the government, and will move his school and family over from Macao, in the course of two months. The Medical Missionary Society also have received a hill from government, but have not yet commenced building. The Roman Catholics have a fine building which is nearly completed.'

*'Hong Kong, Jan. 13, 1843.*

'Since the beginning of last year, great numbers of Roman Catholic priests have been sent into this land. They are forwarded to Chusan, whence they go to other regions, and the greatest activity is shown by that church in her work, and a determination to endeavour to secure China for herself.'

It is supposed that the number of Romish missionaries now employed in China exceeds fifty.

The London Missionary Society have eight persons already well instructed in the Chinese language, and they passed a resolution last winter to raise their number to eighteen or twenty in the course of two years. The American Board have about six persons of the same description.

The Presbyterian Board have one or two. These persons are exclusively Presbyterians; whereas the General American Board support both Presbyterians and Independents.

The American Baptist Board have two missionaries, who have built the chapels at Hong Kong before mentioned.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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AUGUST 1843.

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### THE PERILS OF THE CHURCH.

FROM the important Charge of the Lord Bishop of Ossory, which has just appeared, we borrow the following striking remarks :—

‘Very lately, upon the delivery of some Charges, a letter was addressed to the Archbishop of Canterbury by one of the most eminent of the Tractarians,\* in which his Grace’s brethren, who had spoken more or less in condemnation of parts of the teaching of the School, were reprehended—in the blindest tones, and with all professions of respect for their office, and for themselves too, but still distinctly reprehended,—as speaking in the language of reproof and warning, without any just cause, and without any thorough understanding of the views which they condemned. Indeed this ignorance is described as almost unavoidable in some of them, because “the narrowness of what one must call the nonconformist system cannot span the largeness of Catholic truth ;” and having the truths which they show themselves jealous about, “fixed in their minds in the (one may say so without disrespect, as speaking of the system, not of the respected individuals,) somewhat bald and naked way which characterizes the Genevan School, and measuring doctrines as they stand in other systems, by the character which they would have in their own, they must condemn them.”

‘There is more in abundance, in the same respectful strain, on the Charges already delivered ; but the Letter, it is confessed, is chiefly written for the sake of those which are to come, ‘in the hope that they who may hereafter speak, will speak, as in fuller possession of the manifold bearings of what they have to deliver.’ And to this end, the writer draws out for their information, an imposing array of the various temptations which allure men at the present day to the Church of Rome ; and reminds them that “while there are these real attractions towards the Roman Church, (however more than counterbal-

\* Dr. Pusey.  
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anced in well-disciplined and humble hearts,) we must admit that there are also real difficulties in the position of our Church, which must be felt more keenly as people realize more the doctrine of the unity of the Church." And he suggests, that, if to both be added the condemnation of Catholic truth, on the part of the heads of the Church, the consequences must be disastrous. The author professes not to write on behalf of himself or his friends;—the temptations to leave their own Church are not likely to prevail with them, as they may with younger men, 'they have been brought on their way past middle life, and *may the rather look to close it as they have begun.*' Nor need they dread the coming censure for themselves personally; 'for themselves they have enough in their acquittal some years past by *their own bishop:*' and besides they are ready to bear anything that may be laid upon them. Nor again need they dread for their cause, any thing that the bishops can say or do, as 'with respect' the writer takes care to notify to his grace, for the information and guidance of his brethren: 'My Lord, with respect I may say, it is too late for any mere check. It is not by any warning as to any of our supposed tendencies, or by cautions as to any particular statement, or by silencing any one or more of us, that things can be stayed. When the whole ocean is stirred from its depths, to what end to stay, if we could, a single wave.'—'It is not for ourselves that I write; it is for our Church, lest she hereafter lose some of the flower of her sons; it is for them, lest they be lost to the office for which God has designed them.'—How this is likely to take place is thus explained: 'They have been formed, or formed themselves in what we feel assured is Catholic teaching, in its main outlines instilled into us in our Liturgy and Catechism, taught in our Homilies, at the least consistent with our Articles, even where these are less definite. This belief has become part of themselves, they cannot part with it; assured that God has given it to them through his Church, that it is part of the treasure committed to her keeping. Us (however unworthy such as myself, and however imperfectly any of us may have set forth that system,) they look upon as its representatives in our Church. If then, they who are in authority seem, from want of sufficient explanation, to censure our teaching broadly, it comes to them like a rejection of themselves from our Church. They find their belief disavowed, themselves disowned; whither are they to turn? It is not come to this yet; they who have here spoken have been but a few; but it has been a distressing presage of what was to follow. 'If all or the majority of our Bishops so speak,' is their feeling, 'will it not be a virtual disavowal of Catholic doctrine by the heads of our Church? And will it be safe to abide in the Church, whose heads shall have so disavowed it?' This may be an undue anxiety about the morrow, and a mistrust of God's providence over our ancient Church, which for so many centuries he has protected. I am not saying whether they ought so to feel; I am stating what their feelings are.' If this goes on, my Lord, where is it to end? If our own Bishops and others encouraged by them say to us,—sore as it is to repeat, they are their own words, "Get thee hence, Satan,"—while those of the Roman communion pray for us, and invite us, is it not sorely adding to the temptations, I say not of ourselves, but of younger men? . . . If a

mark is thus set upon us, and we are disowned, things cannot abide thus. For us who are elder, it might be easy to retire from the weary strife, if it should be ever necessary, into lay communion, or seek some other branch of our church, which would receive us; but for the young, whose feelings are not bound up with their Church by the habits and mercies of many years, and to whom labouring in her service is not become a second nature, an element in our existence, their sympathies will have vent, and, if they find themselves regarded as outcasts from their church—to a Church they must belong, and they will seek Rome.’

‘As the only mode of averting this calamity, the writer asks for ‘sympathy.’ He complains that the praise hitherto bestowed upon them, with some inconsiderable exceptions, has been so given, that it might seem, or at least be represented, as in extenuation of the censure inflicted on the same occasions. ‘What we fear is lest a despondency about ourselves and our Church, come over people’s minds, and they abandon her, as thinking her case hopeless; or lest individuals who are removed from the sobering influence of this ancient home of the Church, should become fretted and impatient at these unsympathizing condemnations, and the continued harassing of the unseemly strife carried on under the shelter of your Lordships’ names; and losing patience should lose also the guidance vouchsafed to the patient.’ And therefore for the Church’s sake he craves, ‘if it may be sympathy and direction,’ but, ‘at the least, peace.’

‘I do trust that they to whom this submissive menace is addressed, will not be deterred from discharging the duties which rest upon them at this crisis, by any apprehensions of the defection with which they are threatened. I hope I shall never speak lightly of any thing so sad and sinful, as the renunciation upon the part of any of the members of our Church, of the matchless blessings which God allows us to enjoy in her communion. But the worst of all this is over, when men have already been brought to scorn these blessings,—to reject the sound doctrine which our Church professes, and to despise the pure worship which it provides. And if there be any who will only continue among us, on the condition, that those who are engaged in *unprotestantizing* the Church, and who are labouring to lead her, with themselves, farther and farther from the principles of the English Reformation, shall be allowed to proceed in their work without opposition or interruption; I cannot think that they incur, or inflict, any serious loss, when they go over bodily to the opposite ranks. And I am very sure that the apprehension, which is attempted to be infused into the heads of the Church, that if they speak distinctly and decidedly upon the principles and designs of this party, the slender and precarious tie which binds such persons to her, will be broken, would be a very bad reason for suppressing or softening any words of reproof and warning which they may feel that the crisis demands.

‘They will, I doubt not, discharge the duty that rests upon them faithfully. May we all, my brethren, each in his place, be kept faithful to our duty in this trying time. An arduous one at best it is. But it ought to be somewhat lightened by our being forewarned of its difficulties. And we now know what is before us. A struggle—for I do trust we are united in a determination to struggle in this cause

—a struggle, with those who avow that it is their purpose, at all hazards, and at all costs, to *unprotestantize* the National Church ;—and who, far as they have already receded, acknowledge and proclaim, that they are bound, and that they are resolved, to *recede more and more from the principles of the English Reformation*.

‘These are bold words. And if we looked at the ability of the ‘ecclesiastical agitators,’ (as they candidly stile themselves,) who employ them—at their energy, combination, and perseverance, at the means which they have at command, and at the effects which they have already produced,—we might well listen to their words with fear. And moreover, when we look back upon the use which we have been making of the blessings and privileges which we enjoy in our Reformed Church, we have added reason to dread, that it may be the will of God to withdraw for a time from the land, the light, which has shone for so long, and which has been so neglected and so abused. But we are not without cheering indications on the other hand, that He whose mercy endureth for ever, does not intend for us this heavy chastisement, which we most righteously have deserved. And, among these indications of His gracious purposes for us, one to which here and now I naturally turn, is this : that He has not brought us into these unexampled perils, without making a visible preparation to enable us to meet them. I believe, that while at no former period did the clergy manifest more piety and zeal, there never was a period in which they were so soundly informed ; and that, in particular, the true principles of our Church were never so well known by her ministers, and never more deeply valued. I believe that this is the case in England : I am sure it is so amongst ourselves. And I do hope, that these men will find that they have under-rated the attachment of the clergy, and of the people of England too, to the principles against which they have declared open war ;—that the astonishing success which has intoxicated them, and beguiled them into this salutary manifesto, has been the result of ignorance,—most incomprehensible, and inexcusable, but still real, ignorance—of their designs, and that now that they have unequivocally declared themselves, their success will come to an end.

‘Here, at least, I am confident that a resolute resistance is prepared for them. This attempt to *unprotestantize* our Church, will, I feel assured, unite us all in defence of the principles of the English Reformation. I feel assured that all who hear me now will be found upon this side in the coming struggle, and that, however determined these men may be, still further to recede from them,—they will find you not less determined to cleave to, and to uphold, the principles of the English Reformation. I might seem to have ample grounds for this confidence in the bare fact, that you are bound by the strongest and most solemn obligations to maintain and defend those principles. But, alas ! so are these men, who have declared, as you have heard, irreconcilable hostility to them. Their example shows, that such bonds—strong as they seem to be—may be broken as a thread. But, I trust, that you have taken up no views of your allegiance to the Church Universal which can set you free from the engagements by which you are bound to your own Church. And I trust, moreover, that you are held not by such bonds only, but by firm attachment

to the principles of the English Reformation; that of the direct obligations which you have entered into with respect to them, there are none which you did not cordially contract, none that you repent of, and none that you are not resolved to maintain. I have a happy confidence that this is true, and not of you only, but of a vast majority of your brethren in the ministry throughout this land. And in this, in concurrence with many other marks of the favour of the Most High, I see a good foundation for the hope, that, however severe and varied be the trials, from within and from without, which He has appointed to our Church, they are but the course of discipline by which He is training her for a higher destiny,—to be a more honoured instrument in His service: that in all that is alarming at this crisis, He is speaking to her in accents of admonition, not of wrath; and that if she hear His voice, and humble herself and repent, and do her first works, *she shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared for every good work.*

‘But these hopes are not to blind us to the real and great dangers to which all that is most valuable in our Church,—her sound scriptural faith, and her pure and simple worship—are exposed. It is my sense of the great and imminent perils with which these blessings are now threatened, that has led me to address you on this occasion at such unusual length. And long as my address has been, I feel, not merely how imperfectly I have spoken upon the important subjects which I have brought under your notice, but that there are many on which I should have desired, and may fairly have been expected, to speak, which I have wholly omitted. It is too late for any attempt to repair such deficiencies. I can only ask—and I do so all earnestness and sincerity—for your prayers, my brethren, that these, and all other the manifold defects and imperfections, which belong to all my efforts to discharge the duties which rest upon me, may be graciously pardoned, and effectually supplied, and made to promote the glory of God and the good of His Church; and that I may daily receive grace, more and more entirely to devote myself to His service. I trust I may be enabled, in my measure, to offer the like prayers from time to time on your behalf: and now *I commend you to GOD and to the word of his grace.*’

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## THE PERILS OF THE NATION :—ONE REMEDY.

IN a subsequent part of this number, we have brought under the notice of our readers, a book bearing the above title, which on account of the importance of the subject, demands universal attention. In the introductory observations, the Author has referred to the occupation of land, as allotments, or field-gardens, by the labouring classes, as furnishing one remedy, at least, for the perils with which we are threatened, arising from the destitution of the poor, that so generally prevails. To us the subject appears so momentous, that even at the risk of being charged with a temporary departure from the main design of our publication, we venture to present our readers with a sensible and interesting report, published by order of



the House of Commons, in which the advantage of this mode of relieving the suffering of our fellow creatures is fully set forth.

But to our readers generally, no apology is necessary : the object is identified with the religious professions which prompt them to attend to the poor ; they feel the force, and they admit the obligation of that declaration, " For the poor shall never cease out of the land ; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land.' "

The following are ' extracts from the report of the Select Committee appointed to inquire into the results of the Allotment System, laid before the House of Commons, July 4, 1843.

' Your committee have received much evidence about the arrangements and regulations under which the allotment system has been conducted, and have come to the conclusion, that the following are those under which it may be most advantageously carried on.

' 1. As it is desirable that the profits of the allotment should be viewed by the holder of it in the light of an aid, and not of a substitute for his ordinary income accruing from wages, and that they should not become an inducement to neglect his usual paid labour, the allotment should be of no greater extent than can be cultivated during the leisure moments of the labourer and his family. The exact size which would meet this condition must of course vary according to the nature of the soil, the strength and numbers of the family, and their leisure time ; but one quarter of an acre is the size usually adopted, and best suited to the average of cases.

' 2. The allotment should also be near the dwelling of its occupier ; much of its benefit depends upon the facility afforded to the man, his wife and his children, of devoting spare moments to the care of their ground, and being able to visit it frequently without fatigue.

' 3. Though the land will yield larger profits under this mode of cultivation, than under the usual method of tillage, the proprietor who wishes to benefit the poor man should not exact more rent than he could expect to receive if he let it out to be farmed in the ordinary way.

' 4. Tithes, parochial rates, taxes and all other charges should be included in the rent, and paid by the owner and not by the occupier, for the purpose of saving trouble in the collection, of preventing the accumulation of arrears, and of guarding the tenant against frequent and sudden demands for payments which he might not be prepared to meet.

' The rules adopted in places where the allotment system has been most successful, have insisted upon spade culture, have forbidden all underletting and working on Sunday, and have required that all causes of forfeiture, viz. non-payment of rent, gross misconduct, or wilful neglect of the land, should be embodied in the agreement signed by the tenant.

' The rotation of crops has sometimes been enjoined in the rules ; but that is a matter which may well be left to the discretion and experience of the cultivator.

' Under these arrangements, the system of garden allotments has proved an unmixed good. It has increased the produce, and enlarged the general stock of labour to be expended on the soil. It has enabled

the labouring man to turn his leisure moments to profitable account, in raising wholesome food for his family, a rood of land frequently producing vegetables enough for six months' consumption. It has also supplied sound industrial training for the children under their parent's eye.

'Many striking instances have been stated to your Committee, where the possession of an allotment has been the means of reclaiming the criminal, reforming the dissolute, and of changing the whole moral character and conduct. It appears that the holding of land directly from the landlord raises the position of the working man in his own estimation, and gives him a feeling of independence and self-respect. It gives him a stake in the country, and places him in the class which has something to lose. It partly supplies that deficiency of innocent amusement and rational recreation which weighs so peculiarly upon the lower classes of this country, and which must be counted among the causes that lead to the prevalence of crime. The field garden has attractions for the working man strong enough to relieve the monotony of a life of hired toil, and to dispel the listlessness and discontent which are often its accompaniments. It withdraws him from a dependence for amusement on the society of the alehouse. It gives him something which he may call his own; and as its value depends upon his own exertions, it prompts him to the exercise of self-control, and leads him to look on, from the present, towards the future. It furnishes him with an interest in life, to stimulate his faculties, to occupy his mind, and to inspire him with hope; and it becomes a powerful inducement to abstain from any of those offences which would lead to the forfeiture of this valued possession. Mr. Martin states, 'that of 3,000 heads of families holding allotments in Kent, not one was committed for any offence during the years 1841 and 1842. That in the Parish of Hadlow there were 35 commitments in 1835. The allotment system was introduced in 1836, and in the following year 1837, the commitments were reduced to *one*.' 'Since that we have had, among the tenants of the Society, about 15 of those who were in prison in 1835, and there has been no cause of complaint against them since we have had them. Since the year 1837, there has been but one commitment from among the holders of allotments.'

'It does not appear to your Committee that these important benefits are purchased at the expense of any other interest. All the witnesses were unanimous as to the punctuality with which the rents of those allotments which are under proper management are paid, and no more trouble seems to have been involved in collecting these than any other rents; frequently indeed there is less. Numerous instances have been mentioned where the produce of the allotment has been effectual in keeping men from applying for parochial relief; and it may be safely assumed that a practice which diminishes the poverty of the labouring class, and promotes their good conduct, cannot but be beneficial to the community at large. It has likewise had a peculiarly good effect upon the relations between the landowner and his cottage tenants, increasing his acquaintance and interest in their circumstances and exciting in them more thankfulness and respect.

'Captain Scobell in the course of his very useful evidence states,

‘I have received numerous expressions of over-thankfulness, over-value, grateful expressions, when they pay the rent;’ ‘expressions that they ought to thank God it was put into the gentleman’s heart, and presents of vegetables numerous and constant;’ ‘the allotment tenants would resist any one who was going to injure the property of their landlord, and would be very much inclined, in case of any disturbance or riot, to protect the property of those above them, instead of joining in any mischief; and I consider it a tie—a permanent tie—upon their minds, the positive proofs of which are to be seen, and which never deserts them, and gives them a general feeling of kindness towards the class above them, and improves that feeling.’

‘The allotment system also appears to be the natural remedy for one of the detrimental changes in the condition of the labouring classes of this country, which the lapse of years has wrought, by gradually shutting them out from all personal and direct interest in the produce of the soil, and throwing them for subsistence wholly and exclusively upon wages.

‘It has been stated to your committee, that there are still in various parts of the country considerable quantities of waste and common land sufficiently near to cities, towns and villages to furnish convenient allotments to their inhabitants.

‘Mr. Mott, in his valuable evidence, says, ‘There is scarcely a manufacturing town in Lancashire or the West Riding of Yorkshire where there is not a certain portion of uncultivated land in its immediate neighbourhood; and to almost every town in those districts there is land which is within the easy distance of a walk; and I believe it is the peculiar property of land of that description, that there is the very article that is wanted to put it into a proper state of cultivation, namely, marl, either directly under the moss or close by it. At Trafford Moss I think it cost about 1s. 2d. a yard; the work is done by hand-labour, and it is of that nature that it is adapted to various degrees of strength; those who cannot use the spade can use the hoe.’

‘Your Committee cannot conclude their Report without pressing upon the attention of the House and of every land-owner, this method of fulfilling the duty which they have to perform towards a class less fortunately situated than themselves, who have no landed property, fenced round and protected by Acts of Parliament, but whose whole property is in their labour, constantly, though unavoidably, interfered with by improvements in machinery, changes of fashion, alteration of duties, and various other causes, producing distress and misery, against which the most prudent cannot guard, but which the possession of a garden allotment, your Committee have abundant evidence to prove, tends most materially to alleviate. They would, therefore, urge upon such landed proprietors as possess property where allotments could conveniently be provided, to give every facility for the purpose; and upon all those having rights in uninclosed lands in the neighbourhood of towns and villages where an inclosure is contemplated, to unite in setting aside some portion of them to effect this object, the advantage of which your Committee are of opinion that no one, whatever his previous opinions may have been, will fail to appreciate after a perusal of the evidence which is appended to this Report.’

## ON THE SUBJECT OF THE CAMBRIDGE NORRISIAN PRIZE FOR THE YEAR 1842.

*“ The Writings of the New Testament afford indications that this portion of the Sacred Canon, was intended to be a complete record of Apostolical doctrine.”*

THERE is so great and such essential difference between those who know the Gospel scheme and those who know it not, that no one can withstand the evidence which these things unfold, in favour of the position at the head of this treatise. If it be true, that the natural man understandeth not the things of the Spirit of God, and that they are foolishness unto him; it is equally true, that those who have tasted of this heavenly gift, find a facility in the reception of truth and a ready comprehension of the provisions of the New Testament Dispensation, which of itself distinguishes them from the rest of the world around them. But how often is it that such persons live in the midst of persecution, and are thereby separated in a peculiar manner, so as to become a peculiar people indeed! It was so in the case of those early converts, to whom these epistles are severally addressed; it is so in the case of any body of professing Christians who would live godly in this present evil world; and individuals should strive to become epistles of Christ, known and read of all men, while they are so distinguished by the characteristics of the Gospel.

If then we find the Apostle Paul when writing an epistle to such a community as any one of those Churches addressed in this portion of the Sacred Scriptures, making mention of certain facts which involve now the reception of Christianity as a rule of life, must not the inference be, that in his time, those truths which characterize the Christian were recognized by those to whom he wrote. And if we look to the actual state of the case, what do we find in the writings of the Apostle generally, but a tacit acknowledgment of the principle which would cause such particular converts to be treated by their several pastors as those, who no longer babes in Christ, had need of strong sustenance for their spiritual growth.

The thought of this argument may justly awaken a desire in our minds to pursue it fully, and may well lead us to examine these epistles for that study. In doing this, we shall perceive that precept is still upon precept, line upon line, that the truth is thus impressed upon the understanding and the heart, though at the same time that truth must have been familiar to many. Called out of darkness into marvellous light, individual members of such a particular church are severally exhorted to grow in grace and in the knowledge of the Lord Jesus Christ, who had become their great Proprietor, and with whom they had been brought into a new relation. No longer slaves, but sons, they must henceforth cultivate a filial spirit; or how should they manifest to the world around the force of those doctrines by which they profess to be distinguished as the people of the Most High. They had the authority of God to make it plain to them that

AUGUST, 1843,

2 P

this world was not their abode, that they were looking for a city which had foundations, whose Maker and Builder was God : how could they live otherwise than as strangers and pilgrims. Feeling sure that the Almighty was no longer their enemy, because the enmity of their hearts was subdued, they could look upwards to the heavens above them, and see by the eye of faith their portion reserved in heaven for them.

Now a change so great as this which must have passed upon those which had been brought into this relation with their Maker, is a change which no word can express ; like the rushing of a placid stream, it has swept away the refuge of lies ; and the new heart and the new spirit takes the place of former ungodliness. For them, a long eternity, the channel of ten thousand blessings, shone bright in the distance, and before it, the vista of future years of a mortal life, disclosed a series of mercies still to be developed if Providence permitted. There was a joy in their king that sin was pardoned, and that the Almighty's anger was removed, and contemplation found itself at a loss to comprehend what was the full import of such mercy which was (by no merits of their own, by nothing they had done or suffered or ever could) made theirs for ever. And then there was the conviction that the God whom they served would bring them off more than conquerors over sin itself ; that He, the most Holy Being, hated sin in all His creatures, and would therefore most assuredly extirpate sin from his universe.

Let us remind ourselves also what the source was of that joy : " whose rejoicing " says the apostle " let it be in the Lord." He was their joy, and He was their glory : though there was certainly nothing in themselves by which they might attain to any measure of confidence, there was in Christ enough to constitute a ground of rejoicing. Worldly minds, it is too true, turned away from the contemplation ; faith alone could sustain the soul so as to allow of any individual among these converts abiding on this resting-place. To the eye of sense what was there to lead their thoughts above the present. Now it is the duty of each Christian to cultivate this spiritual grace, which indeed is enumerated in these inspired epistles as of the fruits of the Spirit. We may then be perfectly sure that those Christians lived rejoicing in the Lord.

To such then the Apostles wrote, because to such could their epistles have been applicable. I need not dwell on each individual grace which in common with all Christians these early converts must have possessed.

ZONA.

## THE DEATH-BED OF A DUELLIST.

THE late fatal duel between Lieutenant-Colonel Fawcett, and Lieutenant Munroe, in which the former was mortally wounded, is no doubt fresh in the recollection of our readers. It is unquestionably one of the most horrible sacrifices to that false worldly principle called honor, which has occurred in this country for many years; and the general sensation it has created, we trust will call forth such a demonstration of public opinion as will operate powerfully to prevent the repetition of such barbarous scenes. Without dwelling on the peculiar circumstances, the near relation of the parties, and the short time that elapsed between the quarrel and the rencontre, which have rendered this duel so truly revolting, and have involved the seconds, to say nothing of the surviving principal, in the most fearful responsibility and guilt, we would observe generally that in all such "affairs of honor," as they are falsely termed, they exhibit two persons deliberately prepared to commit suicide or murder, for that is the wretched and only alternative, and in the guilt of such a crime the seconds participate to an equal, if not a greater degree; for they are supposed to be free from that excitement of provocation under which the principals labour. Christian charity requires that we draw a veil over the closing scene of one dying under such heart-rending circumstances; christian faith suggests that even to him, divine mercy, if earnestly and humbly implored, might be extended; but christian faithfulness demands that we follow in his future career, the successful antagonist, who has the mark of blood on his forehead, and whose punishment, even if frustrated by the law, is often greater than he can bear.

It once happened to the writer to spend a few hours alone with a well-educated young man who had been intended for the Bar, who confessed to him that he had been engaged in a duel, and that he shot his antagonist dead on the field, and that though he had been acquitted by a Jury,—for by the advice of his friends he surrendered himself to take his trial,—yet the scene was continually present to his mind, it haunted him night and day; his health was injured, his mental powers impaired, his prospects in life completely blasted, and he wandered about, literally seeking rest, but finding none.

The following scene is a faithful representation of that remorse which usually follows such deeds of blood, and we cannot think the insertion of it at the present moment inappropriate, more especially as provocations are sometimes given amongst young men in other professions besides the military, as in the case above referred to, and in that which is the subject of the following narrative, which if not checked would end in the fatal shedding of blood.

It was a remark that we frequently heard in early life from the lips of one whom we knew, and greatly respected—*See how a thing ends before you make up your mind fully in relation to it.* This remark has often proved of great service and helped us to many right

conclusions, at which we should have failed to arrive, had we been more hasty in forming our opinion.

It has frequently occurred to us that if the advocates for *duelling* would try that question by this rule, they would speedily come to a conclusion that would banish this horrid custom from the face of Christendom. See how a duel ends. One of the parties lies weltering in blood:—his soul burning with revenge, and stained with sin, has been hurried forward in a moment to the judgment bar. The survivor, whose successful shot has laid a fellow mortal in the dust, has, if he have any conscience or feeling, planted in his own bosom a thorn which no mortal hand can extract. You have only to follow this miserable man through life, and see how he goes to his grave, and you will read a lesson upon duelling that will be better than the most elaborate and eloquent argument that ever came from human lips against this barbarous practice.

We have recently seen a duellist on his death-bed. The scene we have witnessed we can never forget.

The duellist, to whose case we have adverted, went down to the grave in the very morning of his existence, and left behind him many blighted hopes, many withered hearts that yearned over his untimely fate.

This young man belonged to a family of wealth and high respectability. We are told that he possessed naturally many amiable traits of character, and was regarded as a youth of uncommonly fine intellect, and great promise. He passed through his collegiate studies with honor, and maintained during his whole course, a standing in the institution where he graduated, highly creditable to himself.

His attention after he left college, was thenceforth to be directed to medical science; but as he had been long absent from his friends, and engaged in a severe course of studies, it was decided that he should spend one year in the bosom of his family, there to unbend his mind, enjoy a season of repose, and again taste the sweets of domestic life, before entering upon his medical studies. The greater part of this year passed pleasantly and rapidly away. His paternal home stood upon a beautiful plantation, where there was much in the surrounding scenery to regale the eye, and fill the soul with large and expanded thoughts. And then this was the scene where were passed the days of his childhood. Every spot to which he turned his eye, seemed hallowed by the recollections of early years. Here too were many warm hearts clustering around him. The fond father daily eyed the expanding, manly form of his son, with a feeling of proud satisfaction. The mother who bore him, as she gazed upon his noble brow, and smiling face, felt that all her suffering, and toil, and nightly vigils for him, were amply compensated. His young sister, hanging upon his arm, and bounding over the field with all the sprightliness, and elastic buoyancy of a sylph, as she gazed upon the bright eye, and animated features of her brother, and saw his gentle and kindly bearing towards her, felt that she had in him more than an earthly treasure.

This young man had also a friend and companion, that had long been associated with him,—with whom, during this year of leisure, he passed much of his time. They had pursued their college studies together,—were members of the same institution and class, and seemed in all their interests and feelings to be perfectly identified. Having

now passed nearly a year in friendly intercourse, since they left college, they incidentally met at a place of public amusement. They partook freely of the sparkling wine that passed from hand to hand, in that gay company. A subject was started of an exciting character. These two friends took opposite sides. The feelings of the contending parties were aroused. Angry words passed between them. These high spirited youths had never learned to govern themselves. Their roused passions now swept away all remembrance of former friendship. They cast on each other looks of fierce vengeance. A challenge was given and accepted. The time and place of encounter were agreed upon. At the appointed time and place, they met with the weapons of death in their hands. At the first discharge of their arms, he whose previous history we have imperfectly sketched, shot his friend through the heart. The awful deed was now done. From that sad moment he never knew what peace of mind was. He felt as every successful duellist will feel, whose conscience is not seared with a red-hot iron, that *he was a murderer!* The bleeding, ghastly form of his expiring friend seemed to haunt him wherever he went. His waking hours were full of remorse, and his sleep was continually disturbed by visions in which his murdered friend always bore a conspicuous part. A cloud of gloom settled upon his countenance, and nothing could rouse him to his former cheerfulness. His health declined rapidly, and it was evident that he was hastening to an early grave. Rather to get rid of the recollections that haunted him, like the ghost of the murdered dead, than with any expectation of fitting himself for usefulness in the world, he joined a medical college of high standing. Although he attended all the lectures, and turned over many books on medical science, it was evident that he did this mechanically, and without the slightest interest in what he was doing. When any one spoke to him, he seemed to start as though just awoke from a reverie. It was evident even to a passing acquaintance, that there was a dark cloud upon his soul, and a heavy weight upon his spirits. There was only one place to which he could go, and cast off this dreadful load that pressed him down, and *that was*, to the cross of Christ. The most wretched sinner who bows at the feet of Jesus with penitence, and grasps the hem of his garment with a sincere cry for mercy, will be greeted with a voice full of kindness, saying, "*Thy sins are forgiven thee.*"

But alas, that young man knew nothing of this refuge—there was no one that sought to lead him there. His companions and associates were wild and reckless, and utter strangers to practical religion. We cannot here withhold the passing remark, that we know of no body of young men so completely removed from religious influence as the students assembled in our city to attend upon medical lectures. The restraints imposed by the presence of friends, now no longer operate. They seldom meet with anything at their boarding house calculated to fix their minds on serious things. Their instructors do not deem it their duty to look at all after their spiritual well being. Their stay is to be temporary, and therefore they do not think it worth their while to rent a sitting in any church. They do not like to intrude upon others, and therefore they make up their minds not to attend public worship. A thousand temptations and allurements



are around them, and if they have not firm, well established religious principles to restrain them, they will be easily led into indulgence and scenes of iniquity that petrify all the better feelings of the soul and sadly blunt the moral sense. We have known not a few young men utterly ruined in this way, who previously gave promise of great usefulness. We offer this remark with the hope that it may meet the eye of some young man, now looking forward to an attendance upon a course of medical lectures, and prove a beacon to warn him of these rocks, upon which so many has been everlastingly wrecked. Let every young man who attends in our city a course of medical lectures, obtain a sitting in some church, and seek an acquaintance with the pastor. Let him be regular in his attendance upon divine service, and avoid those paths of sin which are no less prejudicial to his temporal than to his eternal prospects.

The young man whose history we have been tracing, as we have already remarked, was surrounded with companions whose influence was calculated to divert his thoughts from the only source whence he could have derived consolation. Though weary and heavy laden with remorse, and a sense of guilt, deep, damning guilt, there was no one of his associates that attempted or even thought of leading him to that Saviour who alone is able to impart rest. He never opened the word of God, for he felt that every page of it would condemn him. He went not to the house of God, for he feared that all he there saw and heard would cause him to look within, where was written, as on Ezekiel's roll, in dark lines "*lamentations, and mourning, and woe.*"

Occasionally by the mirth and revelry of his companions, a momentary gleam of sunshine was spread over his features, and the gloomy clouds that gathered around him seemed dispersed. But soon the horrors of that tragic scene in which his peace was cloven down, returned to his memory and took hold of his soul with double power. His health now rapidly declined. It was a season when an unusually severe influenza was carrying many to the grave. This epidemic found in him a prepared subject for the display of its unrelenting power. It now became evident to those around him that his days were numbered and that the sands of life were almost run out.

It was at this time, when life was rapidly ebbing that we first saw him and was made acquainted with his history.

We had passed through the duties and toils of the Sabbath. When the night came on, the heavens gathered blackness, the wind roared furiously, and a tempest seemed ready to burst upon the earth. The snow fell rapidly, and the earth was soon enveloped in one deep covering of white. The storm still increased, and the wind with its fierce breath woke up strange and doleful sounds as it shook the shutters of our windows, and whistled around our dwelling. As we kneeled at the domestic altar that evening, sheltered from the storm, and feeling the grateful warmth emitted from the fire, that glowed with brightness in the grate, we could not but lift our petitions to that Being who "holds the winds in his fist," and "tempers the breeze to the shorn lamb," for the sailor on the mighty deep, and the unnumbered children of want, that were sitting chilled and half-starved in their dark and cheerless habitations. The midnight

was coming on, and we had all retired to rest. But soon a ring at the street door bell gave us notice, that some one had come on a special errand. That errand was soon learned. It was a call to visit the dying. Such a call was not to be neglected or declined. Having guarded ourselves as far as we could against the inclement peltings of the storm, we issued forth, following the steps of our conductor, floundering through the deep snow and endeavouring to breast the angry wind that swept fiercely by us. On the way, from the messenger who came for us, we learned most of the particulars we have above related in reference to the history of the young man, to soothe whose dying moments we were sent for. Vain attempt? What can human counsel, or human prayers do for one upon whose conscience is the blood of a murdered friend? We entered a dwelling near the medical college, and went up two long dark pair of stairs, when our guide knocked at a door and said, *this is the place*. The door was immediately opened, and we know not that our feelings were ever more pained, than by the first aspect of things that met our view in this room.

As the door opened a volume of smoke rolled out, and the next thing that met our view was three or four young men puffing their cigars, and apparently engaged in a very warm discussion. They seemed withal very jolly, and took no manner of notice of us, until the name of the writer and the errand on which he had come were announced. There were two beds in the room, on one of which lay the sick and dying young man, whom we had come to visit, apparently asleep. His eyes were closed, the muscles of his face and neck swollen,—he appeared to be labouring under great oppression at the lungs, and upon every line of his finely moulded but now haggard features, was stamped an expression of mental anguish and distress, that we have no power to describe. There was no canopy over his bed,—the clothes appeared to have been *thrown* rather than *spread* on. The full broad light of a glass lamp standing near, was glaring in his face,—and every thing around the room showed that he who lay before us had not had those little kind and soothing attentions, which tranquillize the perturbed spirit, and extract from the anguish of death much of its bitterness.

One of the young men in the room went up to the bed and rudely shook the patient, accompanying the act with a vociferous call,—telling him that a minister had come to see him. We never felt more shocked. The thought occurred to us, how differently the kind mother who bore him,—or the young, lovely sister that idolized him, would have approached his bed! An indescribable sadness came over us when we thought of his situation, cut off in a great measure from all human sympathy—and going down to the grave with a load of guilt on his soul!

Being thus shook by the rude hand of his companion he started up from his slumbers, and stared at us with almost maniac wildness. He was informed who the individual was that stood before him and the errand on which he had come. He immediately sought to extend to us his bony hand, which was already cold and clammy with the sweat of death. We endeavoured to speak to him in a gentle soothing manner, but distinctly presented before him the importance

of considering whether he was prepared to enter the eternal world, and stand at the judgment seat of Christ.

As we spoke his eyes flashed with unnatural wildness. He pushed the writer away from him as far as he could,—still holding him fast with one hand firmly grasped around his wrist, he raised the other directly before us, and holding it very near our face he said,

‘Do you not see the blood there! It is not washed off!’

This was said with a look and tone that almost curdled the blood in our veins. For a few moments we could make no reply. While we were silent, he sunk back upon his pillow—closed his eyes and seemed falling into a sleep. We did not disturb him. But every two or three minutes he would start as though on the edge of a precipice. Then his whole frame would shake as though quivering with cold, and his teeth grind each other as though in agony indescribable.

In a few moments one of his attendants again aroused him, and reminded him that the minister was present. He again raised himself up in the bed and placed himself in an attitude to hear. We then told him the sincere desire we felt to minister to his spiritual comfort—assured him that whatever sins he had committed, if he was only sensible of their guilt—mourned over them in penitence, and sought pardon through the blood of Christ, he could still be graciously forgiven.

To these remarks he listened with profound and respectful attention, all the time looking steadily into our face. As he made no reply we then said to him—

‘Do you pray to God for mercy? This, my dear friend, may be your last night. It is not too late yet to obtain pardon if you call upon God with all your heart.’

‘But,’ said he, again lifting up his hand before us—‘do you not see that blood there!’

We replied, ‘God has said, “though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool!” Call on the name of the Lord, and you shall be saved, provided you hate and are determined to forsake your sins.’

‘And do you think he would listen to me?’ said he mournfully.

‘He will hear all who cry unto him in sincerity,’ was the reply.

He remained silent: and we then proposed to engage in prayer. We knelt down by the side of his bed, while he still sat up looking intently towards us. The writer never before felt such a strange rush of emotions upon his mind. Here was a young man, just in the morning of life, standing on the very brink of eternity; his hands had been stained with the blood of a fellow being—remorse was goading him on to feelings of desperation—his brain was already beginning to be bewildered—no earthly connection, or family friend was near to watch over his dying couch; there he lay, with but a hand’s breadth between him and the judgment bar—ignorant of religion—ignorant of God—ignorant of Christ—ignorant of the way of Salvation. What could be done for him! We called on the name of the Lord and endeavoured to bring his case before the mercy-seat with strong cries and tears. But there seemed a dark cloud above us. Never did we feel more sad in rising from our knees in prayer. We sat down by the bed-side for a moment in silence.

As we have already intimated, during the prayer he remained in a sitting posture in his bed, and appeared perfectly calm till the last notes of that supplication had died away. But as we again took our seat, he looked at the writer with a frantic air—and a strange brightness seemed to be emitted from his eyes.

We said to him—‘My dear friend, we are aware that you have sinned awfully against God—but there is mercy in Christ for the vilest transgressor. Can you not cast your perishing soul on the arm of the Saviour?’

At these words he started as though he had been stung by a viper—his whole frame shook with trembling. He moved as far back in his bed as he could, and with such a countenance of horror and agony as we had never before witnessed, he said, the tones of his voice being hoarse and sepulchral,—

‘Do you not see—*there, there, there,*’—pointing as he uttered the last word, to the foot of the bed, around which several of us stood.

‘What is it that you see?’ was asked.

‘Do you not see them?’ he inquired in the same tones of voice—‘Do you not see them?—those demons?’ still pointing in the same direction—and while he continued to speak, his voice and appearance almost chilled the blood in our veins.

For a moment he seemed quiet—then again starting with maniac fury, he exclaimed,

‘There they come—those dreadful, bloody hounds—they lay hold of me—whither can I fly?—oh—oh this is horrible!’ As he thus spake, his whole frame writhed in agony, and his teeth chattered and grated upon each other, as though he was frozen with terror.

As religious conversation addressed to him had before soothed him, the gentleman who had requested us to pay him this visit, proposed that we should continue to speak to him about the mercy of God in Christ. A few words were offered, to which he listened with apparent attention—but when we ceased, he again lifted up his hand before me and said, ‘It cannot be washed off—the blood is still there!—Do you not see the stain there?’

We saw it was in vain to attempt to reason with him. His destiny seemed now sealed up. Delirium had evidently seized his brain. Death was rapidly advancing. We turned away from that dying bed and left this awful wreck of an immortal mind with a sad and heavy heart.—The prospect before him seemed entirely dark. He was going, a blood-stained and unpardoned duellist, to the judgment bar! When we reached our home, the sad vision was still before us. That frantic stare of madness—that face upon which was stamped the image of remorse—that blighted form that was soon to be dissolved in the grave—that uplifted hand stained with blood—and that ruined soul that was soon going into “*outer darkness,*” came before us with a power and vividness that chased sleep from our eyes. We could find relief only in prayer. The morning dawned. The first intelligence we received was, that the awful plunge had been made! It was all over with the young duellist! He was in eternity!

## LETTER ADDRESSED TO THE DISTRICT VISITORS OF ST. BARNABAS,

BY THE LATE REV. WILLIAM THOMPSON, M.A.

THE following letter was addressed to his District Visitors by the lamented Rev. William Thompson, Minister of St. Barnabas, when confined by that lingering disease, which terminated his valuable life in April last.—It is pleasing to contemplate the pious and affectionate spirit it breathes, and the satisfactory view it gives of the state of his own mind, under a protracted and painful affliction, and in the near prospect of the eternal world—"He being dead, yet speaketh."

*31 Duncan Terrace, City Road. December 19th, 1842.*

TO THE VISITORS OF THE SAINT BARNABAS DISTRICT VISITING  
SOCIETY.

MY DEAR FRIENDS,

I am still an invalid at home, my voice is weak, and my health is very uncertain; this is my preventative to coming among you as I could wish, joying and beholding your order, and encouraging you to renewed efforts in every good work and labor of love; this is my trial, may I have grace to submit to it with cheerfulness, and be purified in the fire.

Though I cannot personally be with you, I can think of you, pray for you, and co-operate with you in imagination in all your zealous and united efforts for the glory of God and the happiness of man. I am not alone, for God is with me, and wherever he is present, there can be no loneliness. Affliction is a great blessing, it tends to detach our thoughts and affections from the world, and to concentrate them on things eternal; I feel it to be so great a blessing that I can scarcely pray for its removal. Pain, Sorrow, Sickness, Death, its time, circumstances, and manner are all in the covenant. How much is contained in those words, "Nothing shall by any means hurt you." If, my Christian friends, afflictions are your lot amidst the pilgrimage of life, then look up in the exercise of an operative faith, and say, "The cup which my Father hath given me shall I not drink it?" How delightful is that truth—"Our times are in his hands,"—and how delightful that feeling—"Let him do with me as seemeth him good"—We are still on the mighty waters, tossed with wave upon wave, but our Father is at the helm; we have a wise Pilot, who will land us safe on Canaan's peaceful shores; he is now leading us—it is a right way, the way of truth and of wisdom,—it is a pleasant way, for all who travel in it have peace with God, and peace of conscience—a peculiar way as it differs from the course of this world—a narrow way in which there are comparatively few found,—a pleasant way where communion with God is enjoyed, and the happiness of heaven is anticipated,—it is the good old way in which the redeemed in glory have walked; yes, my friends, he leads effectually by his grace, and, keeps them in the way by his power, wisely, kindly, gently and safely,

to the high and dignified station to which believers are destined ; he leads them to glory, honor and renown ; to a Father's house, a land of rest, a rich incorruptible inheritance ; to the best of society ; to those blissful regions,

Where our best friends and kindred dwell,  
Where God our Saviour reigns.

Oh may he then guide us one and all by his counsel and finally receive us to Glory. Permit me to urge upon you the importance of daily contemplating the hope of your high calling ; for if religious concerns are at all important, they are infinitely important ; if they are worthy of our attention at all, they are worthy of our undivided attention ; and therefore he who sits carelessly and at ease in Zion, deprives himself of every thing which constitutes real happiness and honor—of every thing which would render him useful to the Church and to the world, and of every thing which supports hope and secures salvation. Need I therefore add, “ Be not weary in well doing, for in due season, ye shall reap if ye faint not”—the promise is still enduring, “ for in due season ye shall reap if ye faint not” ; and again, “ if ye have done it unto one of the least of these my brethren, ye have done it unto me.” Bear in mind also that the period of our usefulness on earth is short at the longest, and ought in all its branches to be well husbanded. It is well to feel ourselves ever with God, and to pass through things temporal with the things eternal fully and constantly in view, for what is life ? how unsubstantial, until filled with those feelings and acts which connect it with the perfection of eternity, and turn it into the vestibule of the future spacious temple of being, through which we cannot pass, and from which we can never be excluded ; and while on earth you are attempting to honor your heavenly Father, he will strengthen and uphold you. Be not ashamed of your master, glory in being the servant of Christ, and rejoice that Christ is not ashamed of you ; honor him in the church, in the family, and in the world by your example, and then when you have finished the work which he has for you to do in this lower state, your names shall be acknowledged by him before assembled worlds. Accept these few hasty thoughts, and strive with me in your prayers that I may be enabled to labor amongst you (D V) that we may appear together to our mutual rejoicing in the day of the Lord Jesus, In the hope of that unspeakable felicity, I remain,

Your affectionate friend and Pastor,  
WILLIAM THOMPSON.

### INTERESTING PRINTING ESTABLISHMENT.

IN the town of Zabiageurs, Wurtemberg, there is a new printing establishment opened by M. Theodore Helgerad. All the compositors and pressmen are deaf and dumb, to the amount of 196, 11 of whom are women. They are educated at his own cost, for the employment in which they are now engaged. The king has conferred upon him a large gold medal for this great reclamation from the social and moral waste.

## SPIRITUAL CONFLICT.

THE conflict with vain and wandering thoughts is common to all Christians, and is the subject of their frequent and deep lamentation : but there are other conflicts, which seem to be peculiar to some of God's children, or are experienced in a much greater degree by some than others. These arise from wicked thoughts, which are injected with a power which the soul cannot resist, and sometimes continue to rise in such thick succession, that the mind can scarcely be said to be ever entirely free from them. I have known persons of consistent piety and sound intellect, who have been infested with the continual incursion of such thoughts, for weeks and months together ; so that they had no rest during their waking hours ; and even their sleep was disturbed with frightful dreams ; and whilst thus harassed, they had no composure to attend on religious duties ; but when they attempted to pray, Satan was present with his terrific suggestions ; and when they presented themselves with God's people, in his house, they found no comfort there ; for the thought was continually intruded into their minds, that there was no truth in the Bible, or any of its doctrines. And it is wonderful what new and unthought-of forms of blasphemy and infidelity do in such cases arise ; so that the ideas which occupy their minds are often inexpressible, and indeed not fit to be expressed, in words. These may emphatically be called " the fiery darts of the wicked one." They may be compared to balls or brands of fire cast into a house full of combustibles. The object of the enemy, by such assaults, is, to perplex and harass the child of God, and to drive him to despair. And as many, who are thus tempted, are ignorant of Satan's devices and of the " depths " of his subtlety, and charge upon themselves the guilt of all these wicked thoughts, the effect aimed at, does actually take place. The tempted, harassed soul is not only distressed above measure, but, for a season, is actually cast down to the borders of despair. We know of no affliction, in this life, which is more intolerable than such a state of temptation, when continued long. It, no doubt, is true, that there are certain states of the physical system which favour the effect of these temptations ; but this does not prove that these thoughts do not proceed from Satan. This arch-fiend is deeply versed in the physiology of human nature ; and wherever he discovers a weak point, there he makes his assault. Those afflicted by melancholy, and persons wasted and weakened with excessive grief, are peculiarly susceptible of injury from such temptations. And that class of doubting mourning Christians, who are forever disposed to look on the dark side of the picture ; and who are wont " to write bitter things against themselves ; " and on uninstructed minds, the effect often is to induce the belief, that they have sinned the sin unto death, by blaspheming the Holy Ghost ; or that they have sinned beyond the reach of mercy, and that God has abandoned them to be a prey to sin and Satan. But it is not upon ignorant, weak, and diseased persons alone, that these furious assaults are made ; such a man as Luther, was in frequent conflicts of this kind ; and he was so persuaded that these

were the temptations of the devil, that he speaks of his presence with as much confidence as if he had seen him by his side.

A friend of the writer, who is yet alive, was for months so harassed by these fiery darts of the wicked one, that I never saw any human being in a more pitiable condition of extreme suffering; and although there was no intermission, during his waking hours, there were seasons when these blasphemous suggestions were peculiar and terrifying. Knowing this person to be discreet, as well as pious, I requested, by letter, some account of this dreadful state of mind, if there was a freedom to make the communication. In answer, I received recently, a letter, from which the following is an extract: 'I feel a singular reluctance to speak of my religious experience. I have felt that my case was a very remarkable one. I have thought, at times, that *no one* could recount a similar experience. It has appeared to me so uncommon, that I have refrained from disclosing the peculiar exercises of my mind to the most intimate friend. I know not that I ever opened to you my case, with the exception of that distressing point to which you refer, and even then I think I was not very particular. That was a season far more distressing than any I ever experienced—"I well remember mine affliction and my misery; the wormwood and the gall." My deliverance from it was an unspeakable mercy. I have no doubt that the state of my health had some connection with the mental sufferings I then endured. My constitution which had always been feeble, had given to my disposition a proneness to melancholy; and in my bereaved and desolate state I was peculiarly susceptible of gloomy impressions. My nervous system was deeply affected. Sleep, at one time, forsook my pillow for successive nights. It was under these circumstances that I sunk into the darkness and distress which you witnessed. In all this there was nothing very remarkable. I think very many can record a similar experience. It was not the fact that in a feeble state of health I was dark and comfortless in spirit that has so much tried me, but the peculiarity of my case seemed to consist in the *nature* of my spiritual conflicts. You may, perhaps, recollect that I stated to you that my chief distress arose from *blasphemous suggestions—unnatural, monstrous and horrid*, which seemed to fill the mind, and hurry away my thoughts, with a force as irresistible as a whirl-wind. I strove against them—I prayed against them; but it was all in vain. The more I strove, the more they prevailed. The very effort to banish them appeared to detain them. My soul all this while was wrapped in midnight darkness, and tossed like the ocean in a storm. It seemed to me, as if I was delivered over to the powers of darkness, and that to aggravate my wretchedness, some strange and awfully impious association would be suggested by almost every object that met my eye. You ask me to describe my deliverance. It was gradual. A return of domestic comforts, a restoration of health, and an OCCUPATION OF THE MIND WITH DUTY, were the means which God was pleased to bless to the removal of this distressing experience. For twelve or thirteen years I have had no return of this state of mind except to a partial extent; yet I have, at times, been greatly harassed with these fiery darts of the wicked one, which I can truly say, are my sorest affliction. I have always re-



marked that these painful exercises of mind have attended seasons of special examination and prayer. When I have thought most of my obligation to God, and endeavoured to meditate most on divine things, then it has been, that my mind has suffered most from the intrusion of thoughts, at which my soul is filled with anguish, and from which I desire deliverance more than from death. This fact is mysterious to me. I cannot but think I love God. I am sure I do desire an entire consecration to Christ. It is my daily prayer to attain holiness. I esteem the way of salvation glorious; and justification through the alone righteousness of Christ is a precious doctrine. But did ever any Christian experience such trials, is a question which I am ready often to ask. I know of no uninspired writer that has come nearer a description of what I have experienced than John Bunyan and John Newton. The hymn of the latter commencing with 'I asked the Lord that I might grow,' &c. contains many thoughts remarkably accordant with my experience.

'You see, I have nothing to relate, that is instructive or cheering—and yet I sometimes feel thankful for the terrible conflicts which I endure, for there is nothing which so constantly drives me to a throne of grace—nothing that strips me so entirely of self-dependance, and creates within me such longing after holiness. I am much inclined to think that Satan is far less dangerous when he comes as "a roaring lion," and frightens the soul with his horrid blasphemies, than when "he transforms himself into an angel of light," and seduces our affections gradually and secretly away from God, and attaches them sinfully to the world.

"The most discouraging fact in all my experience has been, what I have already alluded to—the rushing in of a tide of unutterably impious thoughts or imaginations, at a time when I have sought the most elevated and glorious views of God—breaking up my peace and comfort, when I have tried to fix my mind most intently on spiritual objects. Is the onset of the enemy to drive one from a close communion with God; or is it to be traced to a law of association recalling past experiences?

'If I had more confidence in my religious experience, I think I could suggest many thoughts that might be useful to Christians under temptation; and especially, when suffering under certain physical disorders. One thing I am free to say, **USEFUL OCCUPATION** is essential to the restoration and peace of some minds.'

Many other eminent servants of God have experienced, in various forms, the same conflicts with the great adversary: and when we describe these temptations as not unfrequent in the experience of the children of God, we do not speak without authority. Paul says, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." From this passage it is evident, that our spiritual foes are numerous and powerful, and that the believer's conflict with them is violent, it is a "wrestling," or a contention which requires them to put forth their strength, and to exercise all their skill. Therefore it was, that the apostle, who was himself engaged in the conflict, urges it upon Christians, to put on the panoply of God. Against such enemies, armour,

offensive and defensive, is requisite. And blessed be God, there is a magazine from which such armour may be drawn. Hear Paul's enumeration of the several parts of this panoply: "The girdle of truth—the breastplate of righteousness—sandals of Gospel peace—the shield of faith." This he places highest, as being an indispensable defence against "the fiery darts of the wicked"—"the helmet of salvation"—"the sword of the Spirit, which is the word of God." To all which must be added prayer and watchfulness. As one of God's methods of comforting and strengthening his mourning children is, by good books, I will embrace this opportunity of recommending to those engaged in the spiritual warfare, "Gurnal's Christian Armour." In such cases, there is almost a necessity of referring to old authors; for some how or other, our modern sermons and tracts touch but seldom on these things, which filled so many of the pages of our fathers.

The soul struggling with the intrusion of wicked thoughts may be supposed to express its feelings in language like the following: 'O my wretchedly wicked heart, which is the fountain from which proceeds such streams of abominable thoughts! Sure if I had ever been washed in the fountain of Christ's blood, or at all purified by his spirit, so foul a corruption could never cleave unto my soul. Woe is me! for so far am I from being a holy temple of the Lord, that my heart rather seems to be the cage of every unclean bird, and even a den of devils. The flames of hell seem to flash in my face, and the amazing terrors of cursed blasphemies torture my soul and wound my conscience even unto death. I would rather choose to die ten thousand deaths than undergo the fears and frights and bitter pangs of my amazing thoughts and dreadful imaginations. In every place, in every action—in the church and in the closet—in my meditations and in my prayers, these abominable and tormenting thoughts follow and harass me; so that I loathe myself, and am a burden to myself. "O wretched man, that I am, who shall deliver me from this body of death!" Alas! I perish whilst ashamed to speak what I abhor to think, I must needs despair of a cure, not knowing how to lay open my sore.'

To a complaint of this kind, a pious writer addresses the following grounds of consolation:

1. 'The horrid blasphemies which affright thy soul, though they are thy thoughts, yet are they Satan's suggestions; and not having the consent of thy will, they bring no guilt upon thy conscience. It is agreeable to the truth of God's word, and the judgment of all divines, ancient and modern, that where the will yields no consent, there the soul may suffer a temptation, but act no sin.' Again, 'The importunity and frequency of these suggestions which weary the soul, resisting, shall bring a greater crown of glory in its overcoming.' True it is, that, he that is born of God, keepeth himself and that "wicked one toucheth him not." But how toucheth him not? Is it meant of wicked temptations? No, sure, but of wilful transgressions. He toucheth him not so as to leave the impress of sin and guilt upon the soul. It is no sin to be tempted; for Christ, our Lord and Saviour, was tempted, "but without sin." To admit the temptation with allowance or delight, that is sin.

2. 'That these foul and frightful suggestions have not the consent of thy will appears by this, that thou hast a loathing and abhorring of them; which speaks the greatest aversion, and so is far from a consenting of the will. What is forcibly cast into the mind cannot be said to be received with our consent. It is out of our power to prevent evil thoughts. These are the *buffetings* of Satan. Paul had "a messenger of Satan to buffet him," which was as a "thorn in his flesh," constantly pricking and keeping him uneasy, and tempting him to impatience; and he prayed earnestly and repeatedly to be delivered from this cross, but his request was not granted; yet he received an answer more gracious and beneficial than the removal of the thorn would have been; for God said unto him, "My grace is sufficient for thee."'

The heart assailed by Satan, is like a city besieged, within which there lie concealed many traitors, who, as far as they dare, will give encouragement and aid to the enemy without. And this creates the chief difficulty in the case of many temptations; for although there is not a full consent, or a prevailing willingness, yet there is something which too much concurs with the temptation; except in shocking blasphemies, which fill the soul with terror. The soul afflicted with these temptations is apt to think its case singular: it is ready to exclaim, 'Never were any of God's children in this condition. It must be some strange corruption which induces the enemy thus to assault me, and some awful displeasure of God towards me, which makes him permit such a temptation.' To which it may be replied, 'Afflictions of this kind, are no new thing, and that with the real children of God such cases are not uncommon, in every age, and occur in the pastoral experience of every faithful minister. Some persons have, for years, been so afflicted with these temptations, that they have pined away and have been brought near the gates of death; and these, too, persons of no ordinary piety. Take then the following directions: 1. Learn to discriminate between the temptation and the sin of the temptation. 2. Examine with care, what transgressions may have occasioned this sore affliction. 3. Humble yourself before God with fasting and prayer, and supplicate the throne of grace to obtain the mercy of God through the merits of thy Saviour, for the full and free pardon of whatever sin has occasioned these temptations; beseeching God to rebuke Satan; and then make an unreserved resignation of thyself into the hands of JESUS, the GREAT SHEPHERD of the flock, that he may keep thee as a tender lamb, from the paw and teeth of the roaring lion. 4. If still these thoughts intrude, turn your mind quickly away from them: they are most effectually subdued by neglect. 5. "O thou afflicted, tossed with tempests and not comforted," do as children with their parents, when they see any thing frightful: they *cling closer* and *hold faster*. So do thou with thy God and Saviour. Satan's aim is to drive you from God into some desperate conclusions, or into some ruinous act; but thou mayest disappoint this subtle adversary, by running to Christ as your refuge, and cleaving to him with humble, believing confidence; and when Satan sees this, he will soon cease from the violence of his temptations. And when the devil hath left thee; angels will come and minister unto thee; especially the ANGEL OF THE COVENANT, CHRIST JESUS. He shall rejoice thy soul with the quickening graces and cheering comforts of his Spirit.'

## THE PRODIGAL RETURNED.

"For this my son was dead, and is alive again, he was lost, and is found."

IN a beautiful, quiet town in the south-west part of —, lived the young man, a portion of whose history is here sketched. His father was a farmer of independent estate, of unimpeachable integrity, of industrious habits, and of devoted piety. His mother was of kindred spirit, a help-meet indeed. By their united efforts, they reared a large family, and spread around them a noble farm, which yielded its annual products in great abundance.

The substantial farm house stood on a moderate elevation, commanding a most delightful prospect. At its front was a row of beautiful elms, whose thick, deep, green foliage intercepted the piercing rays of the meridian sun, affording no mean shelter from the falling rain, and adorning the beautiful eminence. On one side glided the silent stream, soon emptying into the peaceful lake, from whose border arose the gradual, yet majestic hill, with sides striped by fertile fields, and with summit adorned with a beautiful grove. On the other, lay the fruitful, far-reaching plain, which so often waved in golden harvest beauty.

Every thing within and around the establishment seemed fitted to inspire contentment and happiness. Morning and evening, the circle of devotion was gathered around

'The old-fashioned Bible that lay on the stand.'

And the God of the families of the earth was humbly invoked by the venerable patriarch and head. All secular toils ended with Saturday's setting sun; and regularly as the Sabbath came, the milk-white steed moved on with almost devotional step to the village church. Happy family! Who can wish to cast into such a circle, seeds of sorrow? But even around this enclosure, this happy fireside, a feel destroyer lurks. With all the serpent subtlety, which,

'With burnish'd neck of verdant gold,'

approached our first mother, he tempts his victim. In the mind of one son of this happy family, there springs up a desire to leave the restraints of paternal love and faithfulness, and the healthful labors of the farmer in the retired vale, for fashionable employment, and the bustling scenes of the town. The mistaken boy left his quiet home, and soon mingled in the scenes of gaiety and dissipation, which the town life afforded. And now, how changed! Sin glitters in his eyes—spreads her soft carpet at his feet, and pours her honeyed accents into his ear. He meets temptation at every turn, and many of his constant companions are the victims of the destroyer. For a time he often visits the paternal roof, but a few miles distant, and from them received a healthful check.

He grew up to manhood, and thus far had kept the enemy within his controul.

In appearance he was a model—robust, manly, handsome. He succeeded to a good business and was prosperous. He married an ac-

complished lady, and for a time no dark cloud was seen to lower in the horizon of their earthly prospects.

It was not until she was the mother of two lovely children, that the indescribably sorrowful truth flashed clearly upon her, that their father was a drunkard. What unutterable anguish does the wife feel, when the fatal truth presses itself upon her mind, that her companion, the cherished one of her pride and hopes, and on whose protecting arm she leans for support, and to whom through every scene and change she had clung as the ivy clings to the stately oak, has fallen a victim to the artful wiles of the deadliest of human foes. Then there enters into her dwelling the gloom of despair; agony, that tears the heart, that rends the spirit; wo, that cannot be alleviated, that will not be comforted.

For some time half-suppressed suspicions had robbed her of perfect rest. His long absences had been excused by a hesitating indefiniteness, and his interest in his idol family seemed diminished. At last, the secret came out, and all its threaded process was exposed. 'He is a drunkard!' sobbed the broken-hearted wife: the agonized parents exclaimed, 'Attempt not to comfort us, we will go down with sorrow to the grave.' He had been first enticed to drink in the fashionable party; next he occasionally called at the respectable hotel, and at length, spent his hours at the gilded saloon, and from that, he descended to the commonest haunt of dissipation that lurks in the wall. He was now regarded as a miserable, ruined man, and his history for a few years is the history of a drunkard, a disgrace to his friends, a curse to his family, and a nuisance to society. His property was rapidly wasted, his home was desolate. He paused not in his career, till he found himself within the gloomy walls of a prison. There he began to meditate on his past life, and his present condition; the wrongs, which his wife and children and his parents had endured at his hands, came up in sad review before his mind. The stings of conscience were awakened, and remorse gnawed at his heart. The last event was too much for his father; his heart was broken, and he lay upon the bed of death. He had one request; he prayed that God would spare his life till he could see his son once more. The prayer was answered. The son returned; he entered the sick room; the old man still breathed, and as he saw him, his eye brightened, and his countenance was lit up as with new life. 'I have prayed for this hour,' said he, 'and now I ask you to make one solemn promise; it is, that you will live a sober man.' 'I will,' he answered, and the tears flowed thick and fast. The father died; his spirit passed peacefully up to Him who gave it. The history of the son from that hour forms a brighter page. He took the pledge, borne in the hands of one who had been a similar slave. On this, as the life-boat of the ship-wrecked mariner, he cast himself, and was saved. Among the delighted throng there was one, whose emotions language cannot describe—his wife. O, the raptures of that day! tears of joy was all the expression to which she could give utterance.

His widowed mother could only exclaim, "This my son was dead, and is alive again, he was lost, and is found."

## ON CONFIRMATION.

IN Confirmation you promise to renounce the world. Ask yourself, what is implied in this renunciation. It cannot mean less than this: that you yield up all expectation of happiness from riches, grandeur, amusements, gay company, worldly companions, &c. "The world lieth in wickedness," consequently, the greater part of the people who now live upon the earth are ungodly, the enemies of Jesus Christ, and unfit for his heavenly kingdom. To live, therefore, as other people live; to follow the established customs and usages of mankind at large; to be actuated by the same hopes and fears, joys, and expectations, is to conform to the world, to love it: and to love the world is to be the enemy of God. Have you the courage to make such a sacrifice? Can you deliberately choose a life of detachment in heart and affections from the gay vanities that surround you, and seek your portion in the kingdom of God? You are to renounce yourself. This act implies a giving up your own will, not living to please yourself, not choosing nor acting from humour, from caprice, from selfish views and considerations, but studying what is the will of your Lord and Saviour in all things.

The love of ease and self-indulgence, a fondness for pleasure, reading such books and choosing such conversation as tend to fill the imagination with fantastic notions, and to corrupt the mind even more than idleness itself, argues a state quite the reverse of self-renunciation. Nothing is innocent that is not in some proper sense good; nor can we be much worse employed than in occupations which serve merely to gratify the cravings of an unsubdued mind. Recollect that from henceforth you are to claim no dominion over yourself, but to surrender up your understanding, your will, your desires, and affections to God, "whose you are, and whom alone you ought to serve."—You are to feel and act as becomes a disciple of Jesus Christ; and when you are in doubt, whether any particular action be expedient or not, consider honestly whether if you attended on our Lord and Saviour as holy women did in the days of his humanity, it is probable that he would lead you into such a scene, or vouchsafe his presence on such an occasion. The life of a Christian is a course of mortification, self-denial, unremitting hostility against all evil within and without you; and a looking forward to the heavenly glory and blessedness, as your consolation and reward. You are to renounce the devil and all his works. That wicked spirit who is the enemy of God and man, is described as a proud spirit, a lying spirit, a malevolent being, a murderer, a seducer, a calumniator, &c. We are to be careful how we indulge any tempers like his, or imitate him in his hellish dispositions. It is proper to watch against his temptations, but we need not be afraid of his power, since our Almighty Redeemer has promised to bruise Satan under the feet of his people. When you are tempted to be proud, or passionate, or envious, or discontented, &c., lift up your heart in fervent prayer to Jesus Christ, and he will deliver you from your own evil heart and from your spiritual enemies. Above all, labour for a devout frame of mind, since to live in the spirit of fervent prayer is to live on the confines of heaven. P.

## Review of Books.

THE PERILS OF THE NATION. An Appeal to the Legislature, the Clergy, and the Higher and Middle Classes. Pp. xliv. and 399. London. Seeley, Burnside, and Seeley, 1843.

AMONG the vast mass of important or worthless volumes continually pouring forth from the press, we occasionally meet with one, that has about it an originality and interest, which entitle it to a larger share than usual of our attentive regard.

This is certainly the case with the volume before us. It is true indeed, that 'there is nothing new under the sun;' but facts may be gathered together and presented to our notice, in a manner, which may cause every day incidents to have even the charm of novelty attached to them.

We confess that it is with mingled emotions of interest, too profound to be altogether pleasing; of surprise verging towards astonishment, and mingling with horror, that we have perused this extraordinary volume. In our most gloomy moments, we had scarcely allowed ourselves to forbode, that such a mass of fearful evidence could be collected with regard to the condition of our own country, or that such a direful picture could, consistently with truth, be drawn of our own highly favoured land!

We are well aware that those whose *interest* it is to conceal from the public, the true state of the case, will smile at what they affect to call our credulity; and that the large mass of persons, utterly *ignorant* of the subject, will condemn as absurd, facts which do not come within their own contracted sphere of observation, or which lie beyond their own very limited range of investigation and enquiry. But *interest* and *ignorance* must both be treated with the nothingness which justly belongs to them, if we would ever arrive at any thing like an adequate view of the true state of the case. We have no hesitation in saying, that our Author, be he who he may,—has acted upon this maxim, throughout the whole course of his very interesting and valuable publication. He has calmly stated *facts*, which none can gainsay, and argued upon those facts, in a manner, that must commend itself to the judgment and common sense of every really candid and disinterested inquirer.

The 'Preliminary Observations' commence with a declaration of that estimable nobleman, LORD ASHLEY, in the debate in the House of Commons of Feb. 28, 1843.

'The danger is wider, deeper, fiercer'; and no one who has heard these statements, and believes them, can hope that twenty years more will pass without some mighty convulsion, some displacement of the whole system of society.

'These words,'—proceeds our Author, 'had indeed a peculiar application to the existing want of education, among the labouring classes; but no one would be less disposed than their noble author, to limit his view to a single point, when contemplating the whole condition of the country. None would be less likely than Lord Ashley, to commit the error of imagining that any one remedy could terminate a state of things so fearful; or that by a single Act of Parliament, the labouring population could be raised from their present misery to a state of comfort and happiness.

'But this fearful state of things was not only distinctly declared by his

Lordship,—it was admitted by the silent assent of the whole body of the Representatives of the people. Neither the leaders of the government, who would doubtless have eagerly denied the truth of the representation, if it could have been denied,—nor the heads of any of the great interests, landed, commercial and manufacturing,—no one of all these, ventured to stand up in his place, and contest the appalling statements of the noble Lord. On the contrary, every speaker, of whatever party or section of the House, explicitly admitted the case to be as it had been represented, and divers of them even added strength to the statements, by allusions to facts which had come within their own knowledge. A single point adverted to by Mr. Gladstone in another night's debate, casts a fearful light over the whole subject,—a light which illustrates, while it renders the picture even still more appalling. He observed that 'It was one of the most melancholy features in the social state of the country, that while there was a decrease in the consuming powers of the people, and an *increase in the privations and distress* of the labouring and operative classes; there was at the same time a constant *accumulation of wealth* in the upper classes, and a constant *increase of capital*.' This testimony is most true, and the fact is a startling one. From the opposite side of the house, the same language is heard.

'We see extreme destitution [throughout the industrious classes, and, at the same time, incontestible evidences of vast wealth, rapidly augmenting. Nothing could possibly shew with more clearness, the existence of some great disease, pervading the whole body politic; and turning growth into plethora, and increasing wealth into increasing danger.'

We have quoted thus largely from our Author and his authorities, because we could not have placed the same matter before our readers, so forcibly, in so small a compass. We feel that Lord Ashley and Mr. Gladstone, are men, whose statement must command attention, more especially when they are assented to, and confirmed even by such opposite politicians as Mr. C. Buller.

We need scarcely say, that it would far transcend our limits, to give even the most concise analysis of the line of argument pursued throughout this volume, and even in the very interesting, and valuable Preliminary Observations prefixed to it. The headings of the different chapters have been long before the public, in the advertisement of the volume, and we can scarcely believe that they will be content without an actual perusal of the same. We shall state as pithily as possible, what we conceive to be some of the most important matters brought under our notice in the various divisions of this publication.

Chapter II., which is entitled **POWER and WEAKNESS**, commences with the following statement.

'Two facts, scarcely reconcileable the one with the other, yet unquestionably co-existent at this time, force themselves on our notice.

'I. England is the most wealthy and powerful empire that the world ever saw.

'II. There is, nevertheless, in England, such a dreadful amount of misery and oppression, as to render the very maintenance of social order within its boundaries, a matter of doubt and difficulty.'

After a most striking picture of England's greatness our Author proceeds:—

'Yet, wealthy as she is, and powerful and prosperous as she is, England's position is one of imminent peril. The sin of oppression, receiving daily aggravation from the heartlessness which looks with unmoved eye upon the sufferings it produces, cries aloud for judgment; and tokens are not wanting that the cry has entered into the ears of the Lord God of Sabaoth. A tremor is felt even where it is not acknowledged: and admitted where its cause is but imperfectly understood. Men have some general impression that all is not right; that reforms never yet approached by the legislature,



and others, glanced at only to be rejected as impracticable, are called for in a voice whose entreaty is mingled with ominous warning. . . . Now we purpose laying before these, and all other classes of thinking men, a few leading particulars of what is, as an index of what must be, unless remedial measures be very promptly resorted to. We have brought against the land of freedom and of faith, the great charge of oppressive cruelty, carried to such an excess, as to arm against us the hand of man and of God; so that alike from human and divine justice, we must look for a terrible retribution. If we can prove this allegation, nothing will remain but to enquire, how shall such wickedness be put away from us, and its natural consequences averted? We therefore proceed to the proof.'

It will be obvious that to enter upon the proof would be to quote the book at large. Our readers must peruse it for themselves. In the four following chapters our Author goes through the case of the Manufacturing, Mining, Commercial and Agricultural poor, and draws a picture at which humanity shudders, and Christianity turns away with irreconcilable aversion. Possibly some of our readers may turn away also, and refuse to contemplate the cases as too alarming for their nerves, or too painful for their feelings! We hope there are few such among the readers of the *Christian Guardian*; though we are well aware, that in this christian (!) land there are numbers whose sensibility is too keen to gaze upon the misery of their fellow-creatures! or whose feelings are too *refined* even to think of the sufferings, which they themselves inflict upon those whom 'God hath made of one blood' with them. For ourselves we would rather have these matters forced upon our attention now, than await the awful disclosures of the day of judgment, to seal our condemnation, and assign our doom. Dr. Paley has a passage to the following effect; that 'one half of the world knows not how the other lives or suffers.' Perhaps there never was a truer observation, though we are compelled to say that we greatly fear he might have gone a step further and said, '*cares not*,' as well as *knows not*!

'Between these two extremes, says our Author, the profusely rich, and the abjectly impoverished, many gradations exist; but go where we will, we shall find competence expanding on the one hand to overgrown wealth, and shrinking on the other to helpless pauperism.'

In Chap. V. which is entitled "**THE SELFISH PRINCIPLE**," our Author traces up all the mischief to its unquestionable source, of which he elsewhere says with the strictest propriety and truth:—

' . . . From this root, rampant selfishness, spring all the evils under which the suffering classes groan: while to apply an adequate remedy, or even to devise one, without reversing the present order of things, passes the wit of man.'

We firmly believe, that if there be one word in which it is possible to sum up every sin and folly of the human race, that word is **SELFISHNESS**. Time would fail us to tell of the endless ramifications and developments of it, both as respects our conduct towards God and man; but alas! exemplification of its baneful effects are to be found in whatever direction we turn our eyes, and to whatever cause we bend our ears. *Ambition* and *covetousness* are the two most frequent methods in which it displays itself; and to what awful sin and misery it leads, God only knows. Our Author shall furnish us with one or two instances;—

'It is fearful to see the extent of crime into which this indulged habit of selfishness will lead, when gain is the object. We have not forgotten the

appalling disclosures made about two years since, when a judicial investigation took place on the subject. A mercantile house had been set up in London, with no other view than to send out rotten old ships laden with supposititious goods, for the sole purpose of being wrecked, and in that way to plunder the insurance offices! The lives sacrificed in this horrible speculation led to a general outcry, when, by some accidental or rather providential circumstance, the thing was discovered; but it soon died away.

'Such,' proceeds our Author, 'being the progress of a species of enterprise wholly unknown to our forefathers, and opposed no less to the spirit of true liberty than it is to justice and fair dealing between man and man, what is to become of the labouring poor, who are counted but as necessary parts of a huge piece of machinery, set at work for the sole advantage of their betters. Can we wonder that their poverty and need are made the occasion of oppressive exactions of toil at the lowest possible cost, to bolster up such a desperate system? Can we even refuse credence to another fact, for the accuracy of which, though name and place are not here given, we can vouch. A man of business was lately heard to say concerning some large additions to his premises, fitted for the reception of several hundred work people, that he wished to see none but women employed there. On being asked the reason, he replied, 'It is this: men will tire and flag; but set a woman to labour who has a husband and children at home depending on her earnings, and she will work herself to death for their sakes. A little extra pay will keep her at it all night, as well as all day—there are no labourers like those women.'

'Surely,' adds our Author, 'if ever the Lord does for England what he promised to do for Judea, "I will cause the evil spirit to pass out of the land," we shall no longer be cursed with the presence of calculating devils, whose business it is to teach Englishmen to compute what profit they may make of the tender sinews and sensitive flesh of young wives and mothers, when the sick husband and craving babes are to be fed upon the living sacrifice. Talk of cannibalism! It is refined humanity to this.'

We regret to add, that the shocking wish expressed by this reckless money-getter seems likely to be fulfilled to a very considerable extent in this country:

'There is a new and dreadful feature of the manufacturing system, which of itself is sufficient to justify the deepest alarm. We allude to the substitution now rapidly and extensively taking place, in many great branches of factory labour, of female workers in lieu of males.'

A fearful instance of this sort is then alluded to as taking place in a manufacturing town in Yorkshire;—

'Three years ago, at the opening of the morning, you might have seen flocking into our town, from the hamlets adjacent, more than 700 men, who were regularly employed in the factories of the place. You would now see them no longer; but in their room you would see 700 *women*, leaving their husbands unemployed, and their infants without female care, and all thronging in to do that very work which formerly gave occupation and a maintenance to their husbands. I need not explain, that the wages they receive are far lower, the condition of their families far were miserable, and that the saving thus effected by their employers, is the sole cause of this deplorable change.'

Such is the testimony from Yorkshire.

'From Birmingham one of the most energetic and well-informed of the clergy, writes to the same effect. Even in the heavy and laborious metallic works of that place, female labour is rapidly superseding that of the men. The cause is quite obvious. A woman may be offered ten or twelve shillings a week, while a male artisan would expect twenty or twenty-four. Hence vast numbers of the men have within the last two or three years been dismissed, and their wives taken on to do the *same work* at lower wages. The operation of the change is deplorable. The man remains bound to the spot, because it is *there* that his wife is earning a poor subsistence for himself and the children. Yet *he*—there being hundreds in the same circumstances—finds it quite impossible to get *any* employment. He lounges about the streets, or at the door of the beer-shop, or tries in vain to supply a mother's place to the miserable and crying children; till, exhausted in the vain

attempt, he is driven forth into the streets, a fit instrument for Chartist or Socialist agitators. Meanwhile the woman becomes brutalized by her toil, and by workshop society, and cares only, when she returns home at night, for the recruiting her exhausted strength and spirits by such means as her poor earnings will afford.

We turn with sickness of heart from such a revolting picture of so awful an inversion of every ordinance of the Creator, simply to gratify the insatiable cupidity of the creature. But alas! it is only to gaze on other spectacles far more fearfully appalling than any we have hitherto contemplated. The condition of the Mining Poor as portrayed in this volume, from the authentic reports of the Parliamentary Commissioners, is such as makes us blush for the nature of which we are partakers; and forces from us the impassioned desire of the weeping prophet Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night." But the public are already in a measure acquainted with the details of the horrible exposure recently made; and thank God, the efforts of his servant, Lord Ashley have, to a certain—though very limited—extent been crowned with success.

Our Author observes—

'It is no new page in our history that we are about to consider, though newly opened to the public eye; and truly it is a page that needs all the authentication we can give it, to vindicate it from the character of a horrible and a libellous romance.'

One fact here stated is as new to us, as it is shocking. It is this, that more deaths occur to the degraded toilers in these mines from *absolute neglect* of the pit's mouth and the apparatus requisite there, than from all the fearful dangers which encompass them on every side within these subterranean hills!

'So little do the lives of our fellow-creatures sometimes weigh in the balance against the procurement of some extra-indulgence brought within reach by the augmented produce of their toil, that few are found to expend in fencing the mouth of a coal-pit, or paying an adult for attending to the apparatus cruelly committed to a young child (!) the sum available for modernizing after the newest pattern, the furniture of a boudoir; or to care for the perfect drainage of a damp mine, in preference to the immediate beautifying of a domain, the purchase of its sable wealth.'

After dwelling on the nature of these mines, and the position of the workers in them, our Author says;

'Having thus briefly noticed the points of variation between different descriptions of mines, we will return to those, by far the most numerous and extensive, with which we set out, and open a scene to the eye of man, from which the eye of God is never withdrawn: though into all the abomination that are naked and open to him, we cannot enter. The work would be liable to a prosecution from the Society for discountenancing vice, that should only touch upon certain features of those pandemoniums, to which some of the noblest and wealthiest of the land have long consigned the wives and daughters of their brethren, for the sake of the few paltry trinkets which may for a season sparkle on their own.'

But we must not suppose that such oppression is confined to the Manufacturing and Mining districts. Alas! the Commercial and Agricultural are largely partakers of it likewise. The grasping cupidity of the *few* here, as in everything else, wars with fearful success against the well-being of the many. We wish it were in our power to convince our readers of the vast mischief done by encouraging those avaricious tradesmen who, not satisfied with a flourishing busi-

ness of their own, cannot rest until they have under-sold, and thus undermined the business of others; or who seek to monopolize to themselves the various branches of trade, which should be distributed among their more needy neighbours who have been regularly brought up to the several departments which they seek to engross. A striking instance of this is stated by our author in the case of a manufacturer at Stroud in Gloucestershire, who advertizes in vaunting terms, condemning the impositions of Tailors and Woollen-drappers, and offering the public to have clothes for the kingdom-at-large manufactured and made up at his immaculate establishment, and thus to supersede the necessity of the two classes of tradesmen above referred to!

The way in which the labourer's wages are ground down to enable these men who 'will be rich' to attain their object by underselling their neighbours is shocking in the extreme. A few instances must suffice. Envelopes which used to be made by poor females at *two-pence* per hundred, are now offered by some establishments at the west end of London at *six-pence* per thousand ready made! and thus large numbers of poor females deprived of their scanty pittance, are driven to obtain the necessities of life in some flagitious manner. Book-binders' wages reduced one half, from the fact of bibles being sold so smart and cheap as to make them at once unfit for the use of the poorer classes, and to reduce in their estimation all other works not so gaudily attired! Shirts manufactured at *three-half-pence* each by females not merely poor and uneducated, but even those who have been brought up as *ladies*, but through misfortune reduced in circumstances, and earnestly requesting as a great boon to have TWO PENCE allowed as the result of their labour!

'When,' exclaims our Author, 'we consider that while the *three-half-pence* (deducting the value of materials) is being earned, an infant perhaps hangs at the breast, and others surround the knee of the sempstress, watching her progress towards the attainment of the penny roll that is to be shared among them, we shall be better able to judge of the peril that impends over the nation, while He looks on to whom all things are known, from whom all good things do come, and who has attached a solemn responsibility to the possession of superfluities.

'Of these commercial poor, the number is very large; and their condition, generally speaking, is more dependant on the private character of the master tradesmen, than on fluctuations of national prosperity. They furnish goods for home consumption, the export trade being in other hands, and principally carried on by means of large establishments of hired operatives employed on the premises in union with machinery. The little that we have said, may suffice to give an insight into their situation, compelled to take whatever an employer may be disposed to give, or silently and unobserved to drop the unproductive employment and die.'

We pass over the case of the Agricultural Poor, though it presents much of a like nature to what we have already considered; but the full statement of it would exceed our limits.

In Chapter VIII. our Author treats of the want of Sanitary Regulations, and shews the direful ills accruing to the poor from this neglect. In Chapter IX. he discusses very powerfully 'The Errors of the day,' effectually subverting the unscriptural, we had almost said, inhuman theories of such worthies as Colonel Thompson, Miss Martineau, Mrs. Marcet, &c.; and which, with the deepest regret we say it, have to a certain extent been countenanced by no less an au-

thority than Dr. Chalmers ; who has, however, taken a recent opportunity of demonstrating in his own case, that the greatest and best of men may egregiously err in matters of judgment and discretion.

Chapter X. dwells on PAUPERISM. The subject is too extensive to be even cursorily alluded to, or briefly treated of, more especially as it involves so much controverted matter. But our Author's remarks are well worthy an attentive perusal. We wish we could convince ourselves, that our country was any thing like guiltless at the bar of Scripture on this head.

Chapter XI. treats on EDUCATION, the successful carrying out of which, in a scriptural manner, and on a National scale, has lately been so successfully opposed by our Dissenting Brethren ! We marvel how they reconcile their conduct with "the law and the testimony," or how they will endure the guilt of their brother's blood crying out against them !

Chapter XII. treats of the SUB-DIVISION OF PARISHES, as eminently conducive towards the betterment of the moral and religious condition of the poor. Chapter XIII. shews the indispensable necessity of Parliamentary interference, while, at the same, it most forcibly dwells on the very great importance of *individual* influence and exertion, intreating all to address to themselves the question, not so much 'What can *we* do ?' as 'What can *I* do ?'

Chapters XIV—XVII. consist of addresses to the Ministers of the Crown—the Bishops of the Church—the Clergy—the Magistrates and the Legal and Medical Profession. Chapter XVIII. is on FEMALE INFLUENCE, which our Author shews to be mighty for good or evil. Most valuable practical lessons are inculcated in this chapter, which we earnestly hope our female readers will give heed to.

Chapter XIX. consists of CONCLUDING REMARKS. Our Author assures us

'On glancing over what has been written, we are most painfully conscious of having left unsaid more than one half of what in duty we were bound to say if the limits of our work would have admitted of it. We have not penetrated beyond the surface ; we have not filled out one department of the naked outline of our subject. With a heavy heart we commenced, and with an aggravated weight of sorrowful despondency we conclude this volume : for truly we have been met at every point by the appalling invitation addressed to the prophet, "Turn again, son of man, and thou shalt see greater abominations than these."'

We conclude our remarks with a feeling kindred to our author's. We are conscious of having most imperfectly fulfilled our task. Let it suffice if we have induced any of our readers to comply with our suggestions, by perusing this extraordinary volume for themselves, and in any measure acting up to the lessons it inculcates. We feel that nationally and individually 'we are verily guilty concerning our brethren.' Let us believe that,

'One taste of the pure delight resulting from a deed of self-denying charity, having reference less to an individual, than to an oppressed class, would give a new turn to our thoughts, feelings, and pursuits ! We should find that

'The proper study of mankind, is man.'

Let us, above all, listen with reverent attention to the exhortation of Scripture, "Wash you, make you clean : put away the evil of your doings from before mine eyes ; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

## Intelligence.

### CHRISTIAN KNOWLEDGE SOCIETY.

#### LETTER FROM THE LORD BISHOP OF GIBRALTAR.

‘*Athens, April 18, 1843.*

‘I have the pleasure to inform you, that the new English church of St. Paul, in Athens, to the erection of which the Society very liberally contributed, is now completed, and consecrated. The consecration took place on Palm Sunday. It was an occasion of great rejoicing to our little community here, who had long been looking forward to it with anxious anticipation. In England you can hardly understand what are the feelings of your countrymen who have lived long in foreign lands, without a church of their own in which they may worship the God of their fathers; and on this occasion many circumstances contributed to increase the interest which was felt. The church stands within a short distance of the spot where the great Apostle of the Gentiles first preached the Gospel to the Athenians: and it was with no ordinary emotion that I looked towards Mars’ Hill, whilst I preached the same Gospel from his own words: “Other foundation can no man lay than that is laid, which is Jesus Christ.” The congregation was in part also composed of “men of Athens;” the lower part of the church and the outside being crowded with Greeks, who took great interest in the ceremony. Several of the most distinguished of their clergy were present, and some of them have

since informed me, that they were much impressed with the beauty of our little church, and the order and decorum of the services, in which they candidly admitted that their own Church stands in need of improvement. The *Te Deum*, and other parts of the service, were chanted exceedingly well, without an organ or any instrumental accompaniment, and the responses were made, as they ought to be, by the whole congregation.

‘I had previously visited the president of the Holy Synod of Greece, and the Archbishop of Attica, and had been encouraged by their good wishes and congratulations; so that nothing was omitted which might serve to strengthen the footing on which we stand, of a friendly Church in Greece. This friendly feeling on their part, I have no hesitation to say, has been greatly promoted by the measures taken by the Society for promoting Christian Knowledge, for printing the Holy Scriptures and other works in Greek for the use of the Clergy.

‘Till now, many of the Greeks could hardly be persuaded that we have the form and constitution of an orthodox branch of the Church. And on this account both our consecration service and our daily prayers during Passion-week and Easter, as well as the appearance of an English Bishop, have been of much practical value to them as well as to ourselves.’

### CHURCH MISSIONARY SOCIETY.

#### OBITUARY OF TWO NATIVE CONVERTS IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY’S MISSION AT TINNEVELLY.

THE particulars of the hopeful deaths of two Converts, with which we present our Readers, are taken from the Report of the Satankoolam District of Tinnevely, supplied by the Reverend John Devasagayam.

‘Nyanamuttoo Mukanden, a Communicant at Anugragapooram, has now entered into his much-longed

for rest, in his 85th year. His last days bore a strong testimony to the happiness with which a Christian can close his eyes on this life. Resignation, patience, cheerfulness, looking up constantly to his Saviour and his heavenly rest, enjoying the bread of life, not only from hearing the word of God, but coming also to the Lord’s Supper the second time, when I administered it on Good Friday in his village—which we did not expect when I administered it in December last—were his last days’

privileges, for which he was truly thankful. It was his frequent habit to say to the Catechists and other intelligent Christians, when they visited him, "Tell me a text from the scripture;" and thus he conversed with them upon the one thing needful. The attention which he paid to the text on Lord's Day was gratifying and exemplary. He would not go from the Church after the Service until he had repeated the text to the Catechist, and assured himself of his knowing it correctly. On the Lord's Day previous to his death, the Catechist went to him to tell him the text of his sermon; but found, to his great joy, that he was already acquainted with it from his son, who had attended the Service. The Catechist asked him, in one of his conversations, "Do you hope that you merit eternal life in heaven because you have led so good a Christian life in this world?" He immediately answered, "Oh no! no! It is entirely by the righteousness and merit of my blessed Saviour, who gave his life for me, that I am saved, and shall live happy for ever." Two of his pious sons, one of them a Catechist, were his principal readers at his sick bed, and read to him chiefly from the New Testament and Psalms. He would not suffer any of his children to lament his loss, without a sense of the rich mercy which they enjoyed. On one of his grand-daughters approaching him with loud cries, he checked her, and said, "See what a mercy the Lord has bestowed upon me! How thankful I and you ought to be, and how joyfully I should obey the call of the Lord in my full old age; and how happy I shall be in heaven!" I know he had a proper sense of his lost state, and consequently Jesus was precious and dear to him. Many people, both Christians and Heathens, bear a good testimony that he was a real Christian. He was also very desirous to speak frequently to Heathens, Mahomedans, and Papists, and affectionately and warmly invited them to turn from the error of their ways.

'Nyanamuttoo Mukanden's death took place on the 29th of May; and I preached his funeral Sermon on Lord's Day, the 12th of June, from Rev. xiv. 13. It was also very gratifying to me to see his wife resigned, cheerful, and desirous for the bread of life and for her eternal rest: she

is eighty years old. I was surprised to see her coming to the Morning Prayer, on the 11th of June, without allowing herself to be prevented by her friends, who wished her to keep the custom of remaining at home for several weeks or months, without going to public places. When I visited her in the evening, at home, although she shed tears of sorrow for her loss, she soon endeavoured to comfort herself, and to express her wish to go to that happy place whither her dear husband had gone.

'I had another instance of a happy death, a few months ago, in Sarkunan, an old member of our congregation at Sebayavapooram. Our Catechist, and many other people, bear witness that he was a real Christian. He was constantly in the church, very attentive, and was the first person ready to answer me. I visited him several times when he was sick, and found him looking to Jesus for mercy, and for strength to bear his affliction. His patience was a surprise to many visitors. Once the Catechist addressed him as follows: "You know how much our Saviour suffered: do you bear your affliction patiently?" "Yes, I do," answered Sarkunan; "and I remember also the exhortation of the Rev. P. P. Schaffter when he baptized me. He said that believers would have tribulation in this life, and ought to bear it patiently." His constant prayer was, "Jesus, save me!" The Catechist was near him in his last hours, and asked him again if he believed in the Lord Jesus. Although he was not able to answer, yet he shook his head as a sign of assent. While the Catechist and his friends were engaged in prayer near his bed he fell asleep in Jesus. The general voice of the people afterward was, that he had gone to heaven: and I feel assured that very few people who knew him doubt it.'

#### ASIA-MINOR MISSION.

'Arrival of the Rev. J. T. Wolters at Smyrna.—The more immediate object contemplated in the temporary resumption of this Mission by the Society was, the distribution of the Scriptures and other books, in the Turkish language, among the Mahomedans of the Ottoman empire. The removal of the Rev. J. T. Wolters to Smyrna, was, with a view to carry out this object. He arrived

at his Station on the 11th of May 1842, and took up his residence in the Society's house at Boujah, a village near Smyrna. As the dialect of the Turkish language which Mr. Wolters had acquired during his residence in Shusha, before he became connected with the Church Missionary Society, was the Tartar-Turkish, and differs materially from the dialect in use in Asia Minor, his chief employment, during the first two or three months, consisted in making himself better acquainted with the dialect which he is now to use. He had, however, opportunities of conversing with Mahomedans, and of distributing books; and he had some pleasing intercourse with an enlightened Greek-Christian family residing in Smyrna.

'About the middle of September Mr. Wolters went to Constantinople, with the intention of proceeding on a Missionary excursion to Adrianople, Philippolis, and Thessalonica. From his Journal during this excursion we make the following extracts:—

'Sept. 16 — Having commended myself and family to the protection of Almighty God, I left Boujah to proceed to Constantinople. I went on board the steamer, which was crowded with passengers of every rank and description, about four o'clock. A considerable part of the deck was occupied by Turkish females and their children, while the men sat at a short distance. After sunset, the Mussulman hour of prayer arrived; but many seemed to be disinclined to fulfil this first of their religious duties. Only a small number, generally the more aged, arose and followed the example of one who acted as [their] leader. They spread their little carpets before them, directed their faces to the Keblah of Mecca, and began their prostrations and repetitions, the meaning of which was perhaps as unknown to them as to those who have no knowledge of the Arabic language. Upon attentively observing a Mussulman when engaged in his prayers, one might be struck with his apparent devotion, as his whole mind seems to be absorbed in the act which he is performing; but the impression made on the Christian's mind by a praying Mussulman must, nevertheless, be a painful one. It is a mere outward exercise, learned

in the same manner as a trade or business, by giving a certain degree of attention to the subject. While seeing these Turks engaged in their prayers, I was inwardly moved to pray that the time might soon come when the deluded followers of Mahomed should be brought to a saving knowledge of Him who has taught us the comprehensive prayer, *Our Father, which art in heaven.*

'At ten o'clock we arrived at the Dardanelles; and at Gallipoli at one P.M. Here we entered the sea of Marmora, and passed the island of Marmora before night.

'Sept. 18, 1842: *Lord's day*—Upon going on deck early this morning, I found that the steamer was already at anchor before the Turkish metropolis. I went on shore, and found a hearty reception in the family of the Rev. W. G. Schauffer, my old friend and travelling companion on my way to Russia in the year 1832. I attended three services to-day; first the German, then the English, and then the Armenian service, held by the American Missionaries. Of the Armenian language I understand only a very few expressions; but I was much pleased on seeing a considerable number of Armenians listening with great attention to the preaching of the Rev. H. G. O. Dwight, who addressed them, and prayed with them, in their own tongue.

'Sept. 19 to Oct. 4—Wandering through Constantinople, in different directions, visiting the most interesting places of this populous city, and looking at its many cupolas and lofty minarets, one is constrained to think that it must be the very centre of Mahomedan power and glory; although there is, at the same time, much to be observed which clearly shew that that power, which was once the terror of nations, is now broken, and is gradually declining. Though there is still much in which the Mussulman naturally glories—which flatters his pride, and nourishes his hatred against Christians; yet there is more which proclaims loudly, to him who has an ear to hear, that the power and glory of Islam's former ages is gone; that the foundations of its empire are shaken; and that they are, as it were, dependent on the mercy of Christian nations for their very existence.'

'Mr. Wolters remained some days at Constantinople, during which



period he obtained much valuable information respecting the object of his Mission. Not having been provided, however, with the necessary recommendations for obtaining a Turkish firman, and finding that the month of Ramazan was at hand, in which it would be exceedingly difficult to have any intercourse with Mussulmans, he deemed it unadvisable to proceed on his intended tour at that time, and accordingly returned to Smyrna.

The following Extracts from Mr. Wolters' Journal refer to the period which intervened between his visit to Constantinople and the end of the year.

'Oct. 29—At Smyrna I met with a Greek Priest, named Eustathios, who was formerly a servant of the Rev. J. A. Jetter, at Boujah. Having long had a desire to receive orders, he at last applied for them, and is now pastor of a little flock in a village near Ephesus. While he was Mr. Jetter's servant, he employed all his leisure hours in private studies, preparatory, as it seems, to his final object. He is an humble and teachable man, and does not hesitate to confess that all he knows about the Gospel he owes, next to God, to the instructions of Protestant Missionaries.

'Oct. 30, 1842: *Lord's Day*—I had much interesting conversation with Eustathios, and gave him a copy of the English Prayer-book in modern Greek, which he gladly and thankfully accepted. From many of his statements, as also from his behaviour, I am led to believe that he serves the Lord Jesus Christ in simplicity of heart. He sees the spiritual darkness of his Church and nation, and is desirous of doing something, in his humble sphere, toward the diffusion of light and knowledge.

'Nov. 6: *Lord's Day*—There are not many Germans in Smyrna; But I thought it my duty to gather them into a little flock, and perform divine service for them in the German language every Lord's Day. The Dutch Consul, Mr. Van Lennep, kindly allowed me his chapel. I began to-day, and had the pleasure of seeing about twelve or fourteen assembled, which cherished my hope of having by-and-bye a still larger congregation.

'Nov. 12—I was requested by A. to lead the evening devotions in his

family in modern Greek. I read a portion of the gospel, and made some practical remarks on it; after which we united in prayer. I read the confession, and such prayers from the Liturgy as seemed to me to be suitable for the occasion. It is indeed an unspeakable blessing to assemble with even a small number of Native Christians around a family altar, and worship the Lord *in spirit and in truth*.

'Nov. 19—A. gave me a short account of the manner in which the gracious providence of God led him to seek and know the truth as it is in Jesus. He was a Roman Catholic, and sincerely attached to the rights and dogmas of his Church. One of his friends possessed an Italian Bible, which A. did every thing in his power to purchase; but he could not obtain it. At last his friend, upon going a long journey into a distant land, gave A. the Bible as a remembrance. His joy in having obtained the long-desired book was great. It did not proceed, however, so much from an humble desire to learn and know the truth, as from the consideration, that by the reading of the Bible he would be enabled to learn more than others. He was proud, and wished to excel others in knowledge. He read the Bible repeatedly; and, after some time, again met the friend who had presented it to him. They came to Smyrna, at which place the Rev. J. Hartley was then staying. A.'s friend used to go out every evening; at a certain hour, to a certain place; and on being asked whither he was going, replied "I have something to do." This so excited A.'s curiosity, that one evening he followed his friend, without being observed by him, to a certain house. His friend knocked at the door, and entered the house, A. remained at some distance, to see his friend return; but he did not return soon. Upon another occasion, A. told him that he knew whither he went every evening. "Well," said his friend, "do you wish to go with me?" They went together to the house of the Rev. J. Hartley, who cordially welcomed the new comer, and offered him a Testament. He took it, and Mr. Hartley began to expound the gospel. A. was thus gradually brought to an understanding of the truth, saw and denounced the errors of his Church, and is now a faithful member of the

Church of England, and, I trust a disciple of our Lord Jesus Christ.

'Nov. 27: *Lord's day*—Between Smyrna and Boujah I met an Armenian funeral. Several Priests holding lighted candles in their hands, chanted the funeral dirge. The corpse was not exposed to sight, as it often is among the Greeks; but was in a coffin. The impression made on my mind while observing the rites and customs of eastern Churches, the Roman-Catholic of course not excepted, is always a very painful one. There is much outward pomp and splendour for the eye; but for the heart there is scarcely any thing at all. That Word which is able to make men wise unto salvation is not taught or preached: it is only chanted in a language unknown to the mass of the people.

'Dec. 31—At the end of the year, it is desirable that I should give a short account of what I have been doing in the distribution of the Society's Publications, both in Turkish and Modern Greek. On my arrival here, I found a considerable number of books, which were left by the Rev. Messrs. Jetter and Fjellstedt; and to these I added some supplies from Syra and Malta. The total number of books issued from the Depository, since my arrival at Smyrna, is 1552 copies. Of these, 1112 are Turkish, and 440 Modern Greek. Part of them have been sold; but I am unable to tell how many, not having yet received the account from the book-sellers. I am thankful to the Lord for what I have been able to do in this important branch of my Missionary Labours. May His blessing rest upon it; and may many a grain of the good seed thus sown grow up and bring forth fruit to the glory of His Holy Name!'

*Openings for Missionary Labour among the Mahomedans.*—In a letter dated Oct. 28, 1842, Mr. Wolters thus explains his views of the degree in which Missionary Labour may be hopefully carried on among the Mahomedans:—

'It is a remarkable fact, that while Christian Missionary Societies are zealously endeavouring to spread the Gospel among the Heathen, comparatively very little is done for enlightening the Mahomedan Nations. And why is this? Because, humanly speaking, the door for entering into

this wide field of labour appears still to be shut. But the important question arises, Whether it is not the duty of Christians to knock at the door, by the hand of prayer, faith, love, and hope? May not the Lord here and there open, if not a large and wide door, at least a wicket, for the entrance of one or other of His servants? or, Shall we not attempt to bring the Gospel of Peace to the deluded followers of the Prophet of Arabia? While we feel compassion and love for the souls of the poor Heathen, perishing *for lack of knowledge*, should we not also feel for the Mahomedans? Are they not likewise *without God* and without hope *in the world*? Does not the command of our Blessed Saviour, *Go ye into all the world and preach the Gospel to every creature*, charge us, in the most solemn manner, not entirely to exclude the Mahomedans from the sphere of our Christian benevolence, but to do for their salvation what our hands find to do?

'There are some providential openings—not, it is true, for doing as much as is done in Heathen countries at the present time; but much may be done in preparing *the way of the Lord*, and making *His paths straight*. I would particularly mention—

'1. The distribution of the Holy Scriptures. Although for the present it is not to be expected that great numbers of copies could be distributed, yet if a Missionary is acquainted with the language of the people, and has formed acquaintances among them, he may find opportunities of giving the blessed Word of God into the hands of some individuals.

'2. Besides the Holy Scriptures, other good and useful books may be prepared and put into circulation—books which may contain a great deal of moral and religious knowledge, and even portions from the Sacred Scriptures. It is an encouraging fact, that the few elementary books published by the Church Missionary Society at Malta are accepted and bought by individuals. A Greek Bookseller at Constantinople desired me to send him 500 or 1000 copies of each, for sale; but, for important reasons, I find it advisable to send him smaller supplies. Many books might be mentioned, which would be of great value if they could be prepared in the Turkish Language.

'3. With regard to the preaching of the Gospel, I do not hesitate to express my humble but decided opinion that every attempt to do it in a public and direct way, and with the view of making converts, would be of fatal consequence at the present time. The Mahomedans do not yet appear prepared to suffer, much less to favour, such an undertaking: but in conversations with individuals, the blessed truths of the Gospel may be communicated without hesitation.

I was told by a Greek of Constantinople, who is a truly-enlightened and pious man, and a man of sound judgment and ripe experience, that in conversing with Mahomedans less danger is to be apprehended than in distributing books among them; as by this their suspicion and fanaticism are much more strongly excited, than by a simple conversation on religion, occasioned, perhaps by the Mussulman himself.'

### COLONIAL CHURCH SOCIETY.

A LETTER has been received from the Rev. Edward Hall, Civil Chaplain at Corfu. He gives particulars of the visit of the Bishop of Gibraltar, in the course of a visitation of the Churches in his Diocese in the Mediterranean. The Bishop had been successively at Athens, Constantinople and Smyrna. A Confirmation was held in the Palace Chapel. Mr. Hall says, 'I had prepared twenty-six candidates, and the Military Chaplain the same number. In addition to these, a number of sailors and naval officers were admitted. The ordinance was solemnly administered, and some were deeply affected. The Bishop delivered a plain and suitable charge. On the following Sunday he preached twice: in the morning from Isa. lx. 1—3, dwelling much on the state and prospects of our own branch of the Church of Christ both at home and abroad, together with the duties and responsibilities of its ministers and members: in the afternoon from Rom. viii. 2, 3. The Communion was administered in the morning, and we had a large attendance, several of the younger members of the congregation who had just been confirmed, communicated for the first time. My private lectures during the six previous weeks were regularly attended, and the parents of several of the young people requested permission to attend with them. Some in examination I found in a very hopeful state. Oh that all might prove to be like trees planted by rivers of water! May the leaf of their profession not wither! May the fruits of holiness be brought forth in their season!

'I have much pleasure in informing you that I have been long intimate with a gentleman who has held

some of the highest preferments in the Church of Rome, and has addressed several letters to the Pope stating his reasons, convictions, &c.

'He is well read in Classics and Theology, and a very eloquent man. He has been confined by the Inquisition, but liberated. His papers have been examined by the Bishop of Gibraltar, and he will endeavour to retain him in Corfu, for the purpose of preaching to the Italian and Venetian population, several of whom have from time to time earnestly requested him to commence a religious service; but this he declined till recognised by a Protestant Bishop. In fact there is a congregation ready for him if we can only obtain a building. Among the Jews likewise, who are very numerous here, I trust there will be a stir after a season, as education on more liberal principles is progressing, and many of the children come to Christian schools. Thus it would seem as if the fields of this region were becoming here and there, if not ripe for the harvest, yet at any rate more fit to receive the good seed of everlasting life. May the Lord revive his work in the midst of these years!'

The Archbishop of Corfu (of the Greek Church) was absent from home during our Diocesan's late visit, but a deputation of Priests waited upon his Lordship to shew their respect to him and the English Church. I consider these interchanges of courtesy very important, as stepping-stones to further intercourse. It is our part, in dependance upon wisdom from on high, carefully to watch and diligently to improve the opportunities of Divine Providence; but the motto, "he that believeth, doth not make haste," must be our watchword.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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SEPTEMBER 1843.

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### PRIMARY CHARGE OF THE LORD BISHOP OF CASHEL, WATERFORD, AND LISMORE, DELIVERED TO THE THREE DIOCESES IN JULY, 1843.

My Reverend Brethren,—As the inscrutable providence of God has placed me in a situation of authority in his church, it is my bounden duty to set myself to discharge the office committed to me, in reliance on Divine help. We are not able of ourselves to do anything as of ourselves; our sufficiency in every position, must be of God. His grace is necessary to the discharge of our duty in the most humble walk of life; the same grace is sufficient for us in the highest office to which he may be pleased to call us.

I trust that you, my Reverend brethren, feel the need and sufficiency of Divine strength for the performance of your work, and that for the supply of your strength you go continually to him out of whose fulness we can all receive grace for grace. I should be ungrateful if I did not remember the mercy and truth that have followed me all the days of my life; the grace which laid hold upon me, and drew me, I trust, to the service of God, in the dangerous days of my youth—which kept me through all the temptations of my maturer years, and which I may, without presumption, trust will not leave me when I am old and grey-headed, but will still bring it to pass that as my day so shall my strength be.

I am fully aware of the awfulness of the position which I now occupy; and if I have ever trembled at the thought of addressing a congregation of immortal souls upon the things that belong to their peace—if I have ever felt the difficulty of rightly dividing the word of truth, and giving to each man his portion of meat in due season—how much more must I feel overwhelmed at the thought of addressing myself as an instructor to the clergy, and attempting to give counsel and advice to those who have, many of them, been long engaged in the ministry of the word. But even in this position, God's

grace is sufficient for me, and his strength shall be made perfect in my weakness.

'We have in Scripture a precedent for an episcopal visitation of the clergy, in Acts xx., where Paul sends for the elders of the Church of Ephesus, and having first reminded them of his own work and conversation among them, he thus addresses them:—"Take heed, therefore, to yourselves, and unto all the flock over which the Holy Ghost has made you overseers, to feed the Church of God which he hath purchased with his own blood." And he found them in the prospect of circumstances of danger, from without and from within, not very different from those in which I find our Church placed, when I now address you; for he says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; and of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

'I would desire to follow the example set by the apostle. I would, considering dangers without and within, address you upon these two points: take heed unto yourselves—take heed unto all the flock.

Take heed unto yourselves. In order to ministerial usefulness and faithfulness, the first indispensable requisite is personal religion. No mere external decorum, no attention to the outward duties of the clerical profession will avail for the good of the Church, unless there is spiritual life in the minister—unless he be a man that has had his own eyes opened, and has been "turned from darkness unto light, and from the power of Satan unto God."

'A lifeless minister will have a lifeless flock, and cannot feed living souls; and to the dead state of the ministry, during the last century, we can attribute the low state of the Protestant religion in this country. There were amongst the clergy, whether in the higher or lower orders, too few who cared for their own souls, and consequently they cared not for the souls of others. The Lord has done great things for our Church in the part of this century which has already gone by. He has revived personal religion, spiritual life, to a very great extent in the ministers of our Church, and by that means has done much to make our Church the instrument of spiritual good amongst our people.

'St. Paul, in his Epistle to Timothy, seems further to subdivide his admonition to the Ephesians, when he says, 1 Tim. iv. 16, "Take heed unto thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Whilst this exhortation suggests in the first place, as we have remarked, the necessity of vigilance as to the life and truth of those who hold the office of the ministry, it also suggests to those who are alive and sound in their doctrine, the necessity of continual attention to keeping up personal health in their souls, and conforming their standard of doctrine to the standard of the truth as it is in Jesus. As a man with a body liable to disease, living in an unhealthy climate, should continually attend to his health, that he may be useful, so a minister spiritually alive, with a nature prone to evil, and living in an unhealthy moral atmosphere, should continually seek supplies of spiritual life, and increased doctrinal truth, to his soul. It is not enough that he should be unceasingly employed in the active duties of his ministry:

if he will prosper, he must keep his soul continually refreshed by drawing water out of the wells of salvation; he must take heed unto himself and unto the doctrine. Thus the apostles said, they would "give themselves continually to prayer," as well as to "the ministry of the word:" to prayer, as a means to make them able ministers of the word.

'But it is necessary that I should speak more particularly of that part of the exhortation, "take heed unto the doctrine."

'This may be divided into two heads—

'I. That a man take heed unto the doctrine, by taking heed that he goes for it to the infallible unerring repository of truth.

'II. By taking heed that he draws out of that source, and lays peculiar stress on whatever is the prominent feature, and is set forth as the paramount subject contained in, or to be deduced from, that repository of truth.

'1st. That he goes to the infallible repository of truth, that is, to the Holy Scriptures, and to them alone—"the Scriptures given by inspiration of God, and profitable for reproof, for correction, for instruction in righteousness—that the man of God may be perfect, thoroughly furnished unto all good works." The Scriptures are the only divine informant of religious truth: there may be, and there are, many other helps and valuable guides; but the writing of God's inspired penmen can alone claim to be the voice of God. Had we the writings (which we have not) of all those that heard the inspired words of the apostles, yet could not these uninspired reporters of what they heard claim that their writings should be considered as the word of God—they could not say of the things they taught, "God hath revealed them to us by his Holy Spirit," and "we speak them not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Those who heard what St. Paul said, as to the day of the Lord being at hand, mistook his meaning; and, if they had been taken as infallible guides, would have misled the Church. How much less should we take as divine informants the writers of succeeding centuries, who might not only mistake the meaning, but be deceived as to the fact, of what the apostles actually said.

'Let us hear the language of our Church in her Article;—"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And of the three creeds she says, "They ought to be thoroughly received and believed," (not because they have the universal consent of the Church, but) "for they may be proved by the most certain warrants of Holy Scripture." And I ought not to forget the language of the Church so lately addressed to myself:—"Are you determined, out of the Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?" She directs her bishop or her ministers to no source of truth but the Scriptures—no tradition—no catholic consent—nothing but the word of God.

'The second point on which we should take heed to our doctrine

is, to see, that when we go to the infallible source of truth, we take from it, and lay the greatest stress upon, the prominent features in that repository of truth.

'The great work of God revealed in the Bible is God in Christ reconciling the world unto himself; the great subject of revelation is, how guilty, fallen man, may be reconciled to God, or justified in his sight. Christ hath paid the ransom, he hath made the atonement for us. He died for our sins, because we had sinned, and he rose again for our justification, because he had accomplished that which justified us, as Bishop Horsley renders it, and we receive the benefit by a believing acceptance of it. This, then, is the cardinal point in the revelation contained in the Scriptures—justification by faith in the God-man, Christ Jesus; justification by faith interesting us in the work of another, in opposition to justification by any works, or deservings, or good qualities in ourselves; faith in another, who sanctifies those whom he justifies, and sends his Holy Spirit into the hearts of those whom he makes God's sons. This was put forward by St. Paul as the great reason why he was anxious to preach the Gospel in Rome—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God revealed from faith to faith; as it is written, the 'just shall live by faith.'" If this justification by the work of another, and sanctification because we are justified, and not in order that we may be justified, be a truth revealed to us, it must be *the great truth of revelation*. If by having sinned we have for ever lost justification by our works, and have no power in ourselves to regenerate ourselves, it is God alone that can provide and approve another way of justification and salvation, and it is only on his revealing it that we can know this so "freely given us of God."

'It was this fundamental article which was the great instrument in the hands of our Reformers in turning the hearts of our ancestors from the errors of Popery. This is the great truth that will be effectual in defending our Church from the errors that are coming in at the present day. Where there is personal piety and a scriptural view of justification by faith only, there will be no danger of men falling into the more than semi-Popish errors which are broached in our days.

'I have been no inattentive observer of what has been going on these few last momentous years, and my observation leads me to say, that the Tractarian views have been taken up, with very few exceptions, only by those who have, in the midst, perhaps, of much external decorum, exhibited no signs of spiritual life, and have never seen clearly the great scriptural truth of justification by faith. We have the writings of some of the most eminent originators of the movement in Oxford, and they prove themselves to be indeed blind leaders of the blind, entirely in the dark as to God's plan for the justification of a sinner: like the Jews of old, "they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This is enough to condemn them and their system in the eyes of those

who know that men are justified freely by God's grace, through the redemption that is in Christ Jesus. When they are wrong in the foundation, their superstructure cannot be right. I feel that I need not go into particulars in warning you against this new, or rather old revived heresy, as I have no reason to conclude that the clergy of these dioceses are infected with its poison. We live so in the midst of genuine popery, that we are in less danger of being inveigled into this kindred corruption. It was said by a shrewd and pious man, that popery was the masterpiece of Satan, and that he would never bring into the world a second scheme of evil, equal to it in cunning and mischief; and this scheme now introduced is not another—it is only a modification of the Popish virus, founded upon its principles, so congenial to human nature, and returning to the original from whence it sprung.

If we cast our eyes back upon our Church, we shall find her prospering just in proportion as her instructors held forth plainly this fundamental truth, and we shall see her waning just as this great truth was covered with obscurity and doubt. Let us take warning from the century that followed the Restoration. We shall look in vain to the authors of that time for the accurate statements on justification which we find in the divines that ornamented the preceding century, in such men as our Ussher and Hopkins, such as Hall and Davenant. Not to mention the Non-jurors, who appear the progenitors of the present Tractarians, we see such men as Hammond, and Tillotson, and Barrow, confusing, and still more, Bull, corrupting the doctrine of justification by faith, and in consequence leaving our Church at the end of the last century in a state that might grieve and shame those that love the Lord Jesus. A dead and lifeless formality was the mournful character of her ministrations.

The Lord did not cast us off: he has been pleased to bring about a great revival in our land, and it has been by leading his Church to take heed unto the doctrine. The great truth of justification by faith is heard again; it is preached in our pulpits; it is taught in our University. Many have been born again of an incorruptible seed by the word of God—the word which by the Gospel is preached unto us.

I may well charge you to take heed unto yourselves and unto the doctrine; and before I dismiss this part of the subject, may I not suggest the propriety of the clergy maintaining a gravity and reverent decorum in their manner and appearance, an absence of levity or lightness in their ordinary intercourse with their neighbours, and more especially, a seriousness of manner in going through the services of religion, leading the people to feel convinced that they consider the ground they stand on to be holy ground?

From what I have said, it will be evident that I conceive the welfare of our Church to depend primarily on the character of the clergy, their personal piety, and their soundness in doctrine, their being men who give themselves to the work, men determined to know nothing among their people but Jesus Christ, and him crucified; men, who having tasted themselves that he is gracious, preach him as the end of the law for righteousness to every one that believeth, and the only source of Divine strength, out of whose fulness we are



all to receive grace for grace. For any failure in these points there can be no compensation in any external attention to the duties of their profession. To create that effectiveness, man is absolutely powerless : means may be used, but it is God alone that can produce the effect. " Paul may plant and Apollos water, but God alone gives the increase." We have reason to bless our God for what he has done in reviving his work amongst us, and we are bound to pray to him, that he may send more good labourers into his large harvest.

But whilst it is out of our power to make men able ministers of the New Testament, or even to discern between the precious and the vile, we are bound to say to all, " Take heed to all the flock over the which the Holy Ghost hath made you overseers." In order to this, the first essential requisite is, that you should reside among your flocks. It is absolutely impossible that you should take heed unto and feed the flock, unless you live amongst them. You will, of course, then, be prepared to expect, that I should, in the strictest way, enforce the residence of the clergy placed under my episcopal superintendence. I rejoice to think of the obstacles which the law has put in the way of the clergy holding pluralities; and I shall consider it my duty to see, as far as in me lies, that every parish has its resident minister, setting, at least, an example of a Christian walk to those who will not hear the word at his mouth; and I look to you, my Reverend brethren, to co-operate with me in this respect; and with a ready mind, to set yourselves to put into execution this my earnest desire, and not to impose upon me the painful necessity of enforcing this obvious duty.

Supposing you resident, I would, in the words of St. Paul, charge you to take heed unto all the flock. In a certain sense, this may seem to call on you to take an oversight of the whole population, for whom you should feel a spiritual anxiety, and to whom you should be in readiness to preach the word; but men may put themselves in such a position as to remove themselves from the sphere of your ministerial service.

This was the case of the Jews, to whom the same Paul said, " seeing ye put the word of God from you, and count yourselves unworthy of eternal life, lo, we turn to the Gentiles."

' Thus the Roman Catholic population put the word from them, and we must turn to others, still anxious for every opportunity they give us of ministering amongst them. Of those others then I say, " Take ye heed unto all the flock." I would remind you of your obligation to take heed of every individual of your flocks, like a good shepherd, knowing every one, and being able to call every one by name. Not only those who regularly attend your ministration, but to go to the careless as well as the godly, to the whole as well as to the sick, to the old and to the young.

' These last are a part of your flock, to every individual of which you ought particularly to take heed, and to take personal heed. From long experience I can say, that it is not enough that a clergyman has a daily school, which he takes care to have supplied with a good master, in which the word of God is taught, and the formularies of our Church explained. It is not enough that he has a good Sunday

School, in which he is assisted by competent gratuitous teachers. It should be his aim and his practice to have every child in his parish pass under his personal instruction. Thus he will know the extent and the quality of the instruction which the children receive elsewhere; he will have an opportunity of exerting a spiritual influence over the young mind, and he will most effectually attach the rising generation to the Church and her ministers.

‘ At this time there is especial reason to impress upon the clergy the necessity of their making every exertion to maintain scriptural education in the country, as the burden is laid upon them, and it is their duty and their interest to get the landlords and the respectable inhabitants to join them in this labour of love. For which purpose I should desire to press upon all the clergy to uphold the Church Education Society in the diocese, to preach an annual sermon in every one of the churches, that however small the contribution may be, it may be thrown into a general fund.

‘ I address you, my Reverend brethren, in times of peculiar darkness and danger, when the powers of the wicked one appear to be especially directed against our Church. And it is remarkable, that this storm is raised at a time when our Church has begun to shine as a light in the midst of a wicked generation.

‘ When our Church was in its deepest state of death, there was scarce a voice raised against her, though there was in different places much animosity exhibited against many persons engaged in the collection of her revenue; but the cry is now, “ Down with her, down with her, even to the ground ! ” This state of danger makes no difference in our duty, though it may furnish an additional warning to us to be found doing our duty. The Lord says to us, by his providence, as well as by his word, “ Occupy till I come.” If the Church we belong to was doomed to end with the present year, and if the individuals who now fill her churches were to be given up to be the victims of violence and brute force, still our duty would remain the same. We should to the last “ Preach the word, be instant in season and out of season,” and the hour of awful catastrophe should find us in the midst of a gainsaying people, faithful witnesses of the Lord Jesus Christ. “ Blessed are those servants whom the Lord when he cometh shall find so doing.”

‘ But I confess, my Reverend brethren, I think I see a cheering light in the midst of the darkness. When indeed I look only at our Church, what she has been, so unfaithful to the trust committed to her; when I consider what she still is, how the fine gold is still dim, how much there is of still remaining deadness, I can see no ground to hope for any lengthening of our tranquillity;—but when I take my eyes off ourselves, and fix them on the “ Father of mercies and God of all comfort,”—when I see what he has done for this dead Church in late years; how he has revived his work among us in the midst of these years; how, not according to our works or deservings, but according to his purpose and grace he has dealt with us, I am led to indulge a hope that he has not drawn out such an army within our Church, without intending to make her a blessing in the land, and to the land.

‘ I would conclude, my Reverend brethren, by calling on you to

lift up your eyes to him that is able to save to the uttermost. It would be a token for good if the present dangerous circumstances should have the effect of stirring up within you a spirit of prayer. If we are to be saved and preserved, it must be by the hand of our God. Pray to him. Call upon your people to address themselves to him in prayer. I would entreat you and your flocks to pray for God's help, in your private prayers, in your family prayers, wherever two or three meet together at the throne of grace. Oh! that the voice of our Church, as the voice of one man, was heard ascending to the Lord of Sabaoth; he would hear, he would save. As Hezekiah, when he received the letter from the messengers of Sennacherib, went up into the house of the Lord, and spread it before the Lord, our best hope would be, if we were brought to humble ourselves before the Lord, individually, socially, parochially, as a Church and as a nation, and to cry mightily to the Lord, "Oh! Lord our God! save us from the hand of our enemies, that all the kingdoms of the earth may know that thou art the Lord, and thou only."

'It would be gratifying indeed if our rulers called upon us, as a nation, to ask the Lord for his mercy. I would again call upon the clergy committed to my care; I would exhort them to call upon their flocks, that in every parish, in every family, wherever two or three are gathered together, our God may be entreated for our Church and for our land.'

### THE MISSIONARY CALL.

THERE is a voice upon the wind,—  
A voice that comes from far,—  
A voice from where the ancient groves  
And perfumed breezes are :  
'Tis not the song of triumph, nor  
The scream of heathen rage;  
But 'tis a cry for gospel light,—  
The echo of the age.

The orb of night is going down ;  
The crescent hastes to set ;  
For where the Arab prophet ruled,  
The men of God have met ;  
The Persian moollah seeks for light :  
The Tartar waits to know,  
If Christ's command has been repealed,—  
'Go, preach my gospel, go.'

Along Sumatra's tropic shores,  
And Java's upas vale,  
The heathen strains his eye to catch  
The missionary sail ;  
The idol-gods that long have ruled,  
Are burned in Borneo,  
And there the voice from heaven proclaims—  
'Go, preach my gospel, go.'

The Karen from his rocky hills,  
And native of Japan,  
Unite their voices with the sound  
That comes from Hindoostan ;  
They call on us in words direct,  
Or in their rites of wo,  
Obey, ye saints, your Lord's command,—  
'Go, preach my gospel, go.'

The voice of strong entreaty still  
The breeze from Burmah brings,  
The call is echoed from Siam,  
And China's ancient kings ;  
The region of the simoom blast,  
Where Niger's waters flow,  
Repeats to us our Lord's command,—  
'Go, preach my gospel, go.'

From many a river's templed bank,  
Where pagans bend the knee,  
From continental villages,  
And islands of the sea ;  
Each ship that floats upon the wave,  
And all the winds that blow,  
Ring out to us the Lord's command,—  
'Go, preach my gospel, go.'

## ASSOCIATION FOR THE SUPPRESSION OF DUELLING.

A PUBLIC Meeting was recently held at the British Coffee-house, Cockspur-street, to prepare a Memorial for presentation to the Queen, praying Her Majesty to exercise her royal prerogative towards the suppression of duelling. The Meeting, though not very numerous, was well attended by persons of character and influence, amongst whom were Viscount Lifford, Lord R. Grosvenor, M.P.; Sir R. H. Inglis, M.P.; Hon. W. Cowper, M.P.; Admiral Sir F. Austen, C.B.; Admiral Oliver, Sir E. Parry, R.N.; Captain Robertson, R.N.; Mr. S. Walpole, Mr. J. S. Buckingham, &c.

Viscount LIFFORD, on being called to the chair, explained the object of the Meeting. The Association had been formed nearly a year, but, hitherto, those who composed it sought as much as possible to keep themselves out of view the more effectually to promote the design they aimed at accomplishing. They had, however, come to the conclusion that the subject should be fairly submitted to the public; and the first step which suggested itself was, an appeal to the Sovereign to put a stop to the pernicious practice of duelling, which, though opposed to the laws of God and man, was too often resorted to, in some instances with fatal results. He thought the simple question for Christians to decide was, whether they would obey God or man? He denied that it was either just or expedient, under any conceivable circumstance, that one man should run the risk of his own life, or seek to take away the life of his fellow-creature. Upon what tenable plea could the practice be justified? The courage of the army and navy of this country rested on a better and less disputable foundation than any which could be established by duelling. He had the gratification to know that many officers of both services, whose bravery was admitted—who had distinguished themselves by their gallant bearing in the field, had refused to fight a duel, whilst the trembling coward had gone out, and periled his life, not under the impulse of true courage, but impelled by a false principle of honour. If, then, duelling could not be justified as a test of moral courage, it seemed to him that the authorities of the country should put a stop to a practice which was in itself a flagrant violation of Divine and human law. It was incumbent on the higher class of society to pay obedience to the law; for those below them regarded their conduct with jealous scrutiny. It had been his duty as a magistrate to assist in quelling disturbances in his own immediate district, and he well remembered that the lower classes sought to justify their conduct by referring to breaches of the law committed by those above them, and he was not sure but that the practice of duelling was one of the points on which the people relied for their own vindication.

The Hon. SECRETARY then read letters from Lord Teignmouth, Mr. J. P. Plumtre, M.P., and Mr. J. Finch, M.P., expressive of regret at being unable to attend the Meeting, but declaring their cordial approval of the objects of the Association,

Captain HOPE, R.N., then read the following Memorial, which

SEPTEMBER, 1843.

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had been prepared by the Committee for the concurrence of the Meeting:—

“ To the Queen’s most excellent Majesty :

‘ We your Majesty’s most loyal and devoted subjects, members of an Association founded on the 12th of February, 1842, for the discouragement of Duelling, having witnessed, with feelings of the deepest regret, that the crime of duelling is still sanctioned by custom, though alike condemned by reason, by religion, and the laws of the land, beg leave most respectfully to approach your Majesty, in the humble yet earnest hope that this unchristian practice, which your Majesty’s goodness cannot fail to deplore, may be visited with the marked expression of your Majesty’s displeasure.

‘ It is needless for us to dwell on the evils and inconvenience which must result if individuals should be allowed to lay down a law for themselves, and to ‘ right their own wrongs.’ And it is quite as needless to point out to your Majesty what injury is done to reason and justice—to charity and religion—so long as the world is induced to believe that the acceptance of a challenge is a mark of honour, while the refusal to engage in an unhallowed quarrel is deemed ignominious, or an act of cowardice.

‘ Repugnant, however, as such notions must be to all laws, human and Divine, we cannot but observe that they are still defended, and even approved of, by the usages of society, as if it could be honourable to do what is unlawful : as if it were reasonable to adjust the differences between man and man by making it even chance whether the innocent or guilty should suffer ; or as if it were manly (independently of higher motives) for any one to peril for a blow, or perhaps for a word, the eternal salvation of his adversary as well as his own.

‘ We are constrained to believe, and confess it with shame, that nothing will so far tend to restrain an evil hitherto unchecked by the fear of God and the ordinances of man, as the voice of public opinion led by example, and influenced by authority, to assume a better and a more exalted tone. And to this end we implore your Majesty to make known your Royal will, by denouncing a custom which is barbarous in its origin, unjust in its principles, sinful in its nature, and disastrous in its consequences.

‘ If such an intimation were to emanate from your Majesty, to whom we all look up as the fountain of honour, and the providentially constituted guardian of public morals, we confidently believe, that as men of honour, and members of a Christian community, your Majesty’s subjects would rejoice in obeying it.

‘ We would submit to your Majesty whether there ever was a time when such an expression on the part of your Majesty would meet with more general concurrence. The character of the army and navy for personal courage never stood higher than it does at the present moment, and as it was nowise derived from duelling, it is not dependent on duelling for its continuance. If the high-minded members of those gallant professions were enjoined by your Majesty to refrain from sanctioning an evil custom, which good men hate and wise men despise, we are convinced that others would emulate an example so nobly set, and the crime of duelling would be a thing

unknown except in history, the laws of the land would be upheld and obeyed, the precepts of religion would be observed and revered, and from that time forward, in the estimation of the world, as well as in reality, there would be much more honour in forgiving an injury than there has been hitherto in avenging an insult.

'We, therefore, most humbly pray that your Majesty will be graciously pleased to take this our Memorial into your Majesty's Royal consideration.'

Sir E. Parry, in moving that the Memorial be adopted, and signed by the Chairman on behalf of the Association, observed, that he had snatched a few minutes from his official duty at the Admiralty, because he felt that, as a member of one branch of the service, he ought not to shrink from testifying his abhorrence of that wicked and unchristian practice against which he rejoiced to think, that a standard was about to be raised. He considered it as an omen of the religious feeling which was growing up in both services. It was clear that legislation would not put a stop to it, for though it was an offence punishable by existing law, it was constantly committed. Under these circumstances an appeal to the Sovereign was the only available course. He would assure the Meeting that many of the best and bravest officers of both services were opposed to duelling, both on principle and in practice. He had just met at the door his old and valued friend, Sir N. Willoughby, a man covered with wounds received in his country's cause, who, though deterred from attending a public Meeting by the state of his health, had authorized him to express his approval of the object for which the Association was established. When an officer of Sir Nisbet Willoughby's bravery was prepared to say that the practice should be abolished, no other officer of either service ought to feel that his courage could be called in question from endeavouring to put a stop to a practice which furnished, indeed, most unsatisfactory evidence of that quality.

Lord R. Grosvenor seconded the motion.

The Memorial was then unanimously adopted.

Admiral AUSTEN moved that a deputation be appointed to wait on Sir R. Peel, with a request from the Association that he would present the Memorial to Her Majesty. The Gallant Admiral said, that duelling was not only an unjust, but often an unfair mode of settling a quarrel, for one of the combatants, being an adept, could hit a shilling or snuff a candle, whereas his opponent might never have fired a pistol. He knew of an officer who commanded a frigate that practised shooting fowls in the hen-coops, and though he had fought many duels he lost his life in one at last. True courage was shown, not in fighting a duel, but in avoiding to give offence, or, having given one, in making honourable reparation.

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## DECLARATION AND PROTEST OF THE CLERGY.

THE following Declaration and Protest has been circulated amongst the Clergy, and has received above two thousand signatures.

'The Declaration and Protest of the undersigned Clergy of the Church of England, called forth by the exigences of the present times,—

'We, the undersigned Presbyters of the United Church of England and Ireland, declare our firm and unaltered attachment to the doctrines of our holy religion, as they are embodied in the formularies of our Church, expressed in her Liturgy, and defined in her Articles, taken in their plain and literal sense, and as the same are generally set forth in the Homilies, and other writings of the Fathers of the Reformation. And, we do hereby solemnly renew our protest, in conformity with our ordination vows, against the errors of the Church of Rome, as those are confirmed by the Decrees of the Council of Trent, authorised in the Creed of Pope Pius IV., and maintained in the writings of Romish doctors, and modern apologists: and we further testify against any modified system of Popery which, by undermining the supreme authority of the holy Scriptures as containing all things necessary to salvation, by subverting the great doctrine of justification, as contained in Article XI., and teaching for doctrines the commandments of men; tends to lead men's minds back to the errors and practices abjured by our venerable Reformers. Finally, while we deprecate all attempts to re-establish a spiritual despotism, by denying to the people all rights of judgment in matters of faith, we desire to make a public profession of our unshaken attachment to the Church of England, her apostolic order and wholesome discipline; and of our willingness to render due obedience to our ecclesiastical rulers in all things lawful.'

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## A PASTORAL LETTER FROM THE AMERICAN BISHOPS.

AT the present moment, when the church is so unhappily distracted by the semi-popish opinions as to her ritual observances, her privileges and doctrines, which have been so extensively embraced, it is truly refreshing to contemplate the sound views contained in the following official letter from the Bishops of the American Protestant Episcopal Church assembled at the last General Convention; and we shall do well to imitate the Christian fervor, the scriptural orthodoxy, and the apostolical simplicity which it breathes throughout.

'BRETHREN AND FRIENDS, BELOVED IN THE LORD:

'It again becomes the duty of your Bishops, being assembled with your Clerical and Lay Deputies in General Convention, and

at their request, to address to you a Pastoral Letter on the state of our churches.\*

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'We would again "write unto you of the common salvation" which is in Jesus Christ, "and exhort you, that you should earnestly contend for the faith which was once," by inspiration of the Holy Ghost, "delivered unto the saints," and faithfully perform those things which are required in the word of God, that we may obtain eternal life.

'The religion taught us in the holy scriptures may be included under two heads:—What we must *believe*, and what we must *do*. Under the former head is included a belief in all things respecting our religious hope and final salvation, which are revealed to our understanding in God's holy word; such as the creation and fall of man; the character of the Saviour, and what he has done to redeem us from sin and eternal death; the merits and other doctrines of his cross; the institution and nature of his Church and its ministry; the number and efficacy of his Sacraments; the persons of the Deity; the agency of the Divine Spirit, and the life and immortality brought to light in the gospel, which his ministers are sent to preach. These are among the principal things which we are to believe, and which are essential to that faith which is required of those who would have a sure hope of salvation in Jesus Christ.

'But the great practical question for those who have this faith, the question, which, in different forms, was often put to Christ and his apostles, and which his ministers still should be willing and prepared to answer to all who ask it, and to all who have ears to hear, is, *What must we do to be saved?* This, in the same scriptures, we are clearly and so fully taught, "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

'Our Church has taught in her catechism what are "the first principles of the doctrine of Christ," and in her articles and homilies, what is most necessary to the obtaining of a sure hope of salvation in Jesus Christ, and to the perfection of the Christian character. The more carefully you, as Christ commands, "search the scriptures," the more will you see and have cause to admire the wisdom and piety of those holy men, who were instrumental in reforming the Church of England, and who compiled, on true scriptural grounds, Articles of Faith, and a Book of Common Prayer. Since this branch of the "one Catholic and Apostolic Church," to which we have the happiness to belong, became independent of the Church of England, in its ecclesiastical polity, our fathers of the American Episcopal Church, as we may now well call them, made some few alterations and improvements, that our worship and discipline might be better adapted to the state of this country, and the manners of the age; but, as you may easily see, they have carefully adhered to the sure word of God.

\* "And it is hereby made the duty of every Clergyman having a pastoral charge when any such letter is published, to read the said Pastoral Letter to his congregation on some occasion of public worship."—*Extract from Canon VII. Sec. 3, 1885.*



‘But though all Christians may agree that our religion is included under the two heads:—What are we required to *believe*, and what to *do*, that we may be saved in Jesus Christ, on the comparative importance of these two parts, and what influence they have in our justification and acceptance with God, there is unhappily some diversity of opinion, to which we deem it expedient to ask your attention. Many Christians, indeed, seem to find some difficulty in reconciling or in clearly understanding what the scriptures teach of faith and of works. To remove any doubts or uncertainty of this kind must evidently be of high importance.

‘The principle or ground on which we are accepted of God, and may hope to be blest in heaven as righteous in his sight, is what chiefly distinguishes Christian theology from all other religions. On the much controverted question, what influence our works have in our justification, some have erroneously thought, that the apostles even are not wholly agreed: as when one “concludes that a man is justified by faith, without the deeds of the law;” and another, “that by works a man is justified, and not by faith only.” But not only are the apostles, on this momentous doctrine, agreed, but among Christians truly pious, the difference is probably less than is generally supposed.

‘The scriptures teach us that man is naturally in a fallen, sinful state, from which God, in his merciful goodness, sent his Son to redeem us. By the sacrifice of himself, he made expiation for our sins; by rising from the dead, he has raised our hopes to life immortal; and through faith in him, as “the way, the truth, and the life;” as our advocate with the Father, and “the end of the law for righteousness to those who believe,” we are authorized to look for pardon and acceptance.

‘This is indeed an “unspeakable gift”:—it is a work of merey and grace which passes man’s understanding, and that Christians of honest hearts and sincere piety, should have views somewhat different respecting what is required of men, that they may obtain the salvation offered us in the gospel, is a matter of regret rather than of surprise. Respecting the counsels of God in the vast work of redemption, we know in part only, and can prophecy but in part. In that plan of Divine love which clothed “the Lord from heaven” in human flesh, there are *depths of wisdom and knowledge*, which no genius of man can in this life wholly investigate, nor human reason fathom. God is graciously pleased to reveal to our understanding, what is necessary for us to know during this present life; and with this should we be contented, and for it thankful; not indulging any presumptuous curiosity, nor pretending to be wise beyond what is written for our learning.

‘They who carefully read the Holy Scriptures, cannot be ignorant that salvation is of grace;—that it is not of works, lest any man should boast;—and that we are justified through faith in the redemption that is in Jesus Christ. Nor is it less evident that we are required to *work out our salvation*,—to *save ourselves*,—to *make our calling and election sure*. These, and other like passages, all appertain to the sure Word of God, and that is their true sense which re-

conciles them, and shews their agreement with each other, and with the whole of the sacred volume.

‘In searching the scriptures, our great desire should be to know what God has taught, uninfluenced by what we may prefer, and without any attempt to circumscribe “the power of God, and the wisdom of God” within the narrow limits of our own understanding. If we search the scriptures for texts or for arguments to confirm what appears to us the most reasonable, or what we have already adopted as our opinions, we shall be less likely to come to the knowledge of “all the counsel of God.” Sincere and pious Christians, by regarding chiefly, what certainly merits very much regard, the gratuitous dispensation of God’s mercy in Christ,—the hopeless, spiritual state of fallen man,—the predominance of his selfish, worldly, and carnal affections; and many passages of God’s word, which speak of our works as unprofitable to God, and in his sight without merit, may naturally be led to make too little account of good living, and of what we must *do* to be saved. A simple *belief* in the merits of Christ may be so relied upon, as to “make void the law through faith.” Others may incline to an opposite and *not less* dangerous error. By giving their chief attention to passages of which there are also very many, that teach the necessity of obedience to God’s word; that all will be judged and finally rewarded or punished according to their works done in this world, and that they who live in wilful violation of God’s laws, shall not inherit his heavenly kingdom;—by considering further, what encouragement the scriptures give, and what blessings and rewards they promise to those who “live soberly, righteously, and godly in this present world,” they are no less naturally led to place undue reliance upon what they deem good works and the merits of their obedience to “the holy commandment given unto them;” they are in danger of dishonouring the doctrines of grace,—of degrading the merits of Christ, as a perfect and complete Saviour. Too little may be allowed to faith, as the principle on which we are accepted of God.

‘St. Paul in his epistles, in those especially to the Romans and Galatians, shews the anti-christian tendency of this latter error; shows that we cannot be accounted righteous for the merits of our obedience to the laws of God;—but on the contrary that our transgression of his laws is what condemns us; it is what shows that we are sinners. By the law is the knowledge of sin: even “when we would do good, evil is present with us.” It is from this curse of the law that Christ has redeemed us. This apostle shews that no works which we can do are so good and perfect, that they will merit acceptance with God and eternal life. But St. Paul nowhere teaches that we are justified by a dead or inactive faith:—by a faith which does not bring forth the fruit of good living. He speaks of that lively faith which renews the heart, and produces obedience to what the gospel requires: and how it is that we, who are concluded under sin, may be accepted as righteous. He shews the error of those who expect salvation as the reward of what they *do*. The most holy and faithful Christian has no foundation for hope to rest upon, but the merits of his crucified Saviour. From God, “all holy desires, all good counsels, and all just works do proceed:” it is he who makes us, in any thing which is good, to differ from others; by his grace we are what we are.

‘It appears that St. Paul’s remarks on the doctrines of grace were misunderstood in his day, as they also have been in ours. They were considered, St. Peter says, as hard to be understood, and were wrested from their true sense to the support of error. We have also reason to believe that others of the apostles, as Peter and James, John and Jude, designed, in their epistles, to rectify the erroneous notions, which some Christians even then began to entertain respecting the necessity of godly living;—“to vindicate, (as St. Augustine says,) the true doctrine, from the false consequences charged upon it, and to shew that faith without works is nothing worth.” St. James, in his bold manner and strong language, speaks very decidedly on this point;—he shews the dangerous error of supposing that a mere belief in Christ rendered the works, which God’s word requires of believers, unnecessary, or that we can have a good hope of being saved in Christ, while we neglect what Christ himself commands.

‘Faith is required not as a substitute for good living, but rather as necessary to our living according to the word and will of God. The works which the gospel of Christ requires, that men may be saved, they cannot, or certainly they would not perform without a belief in him as their Saviour. Who could truly pray in the name of Christ, or in his name, and from love to him, give a cup of water, if he does not believe in him? St. James teaches what St. Paul taught, that we do not through faith make void the law. The unprofitableness of faith, without submission to God’s righteousness, he illustrates by the case of one who should give the needy nothing but fair words and empty wishes;—“Be ye warmed and clothed.” There is no more of true justifying faith, in believing the scriptures to be the word of God, while we live in the neglect of what they teach, than there is of charity in knowing the wants of the poor, while we refuse or neglect to relieve them. St. James teaches us that the faith which justifies, is a living faith, fruitful of good works:—it is that faith of the heart by which “man believeth unto righteousness.” St. Paul teaches the same doctrine when he says, “Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” And again, “If ye live according to the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” Our Saviour teaches this doctrine when he says, “Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father.” And Peter says to the same purpose, “It is better not to know the way of righteousness, than having known it, to turn from the holy commandment.” He shews the necessity of adding to our faith, virtue,—knowledge,—temperance,—patience,—godliness,—brotherly-kindness,—charity: “If—he says—ye do these things, ye shall never fall.”

‘A careful study of the Holy Scriptures, with prayer, will convince you of their perfect harmony and agreement on the doctrine of faith and works. You have but to observe well, in what sense we are justified by faith only; and also how it is that good living is essential to our salvation in Christ. By the apostles, Paul and James, you are warned of two opposite errors. By the former you are taught not to rely on any works which you do, as profitable to salvation, but such as are wrought in Christian faith; while the other

shows that faith, without the works which the gospel requires is un-availing. This doctrine he had learned from his Divine Master, who was careful to teach that the tree is known by its fruits; that the man whose heart is truly renewed by a lively faith in Christ, will shew it by his submission to God's righteousness; "will shew his faith by his works."

"The agreement of those two Apostles is made more evident by their appealing to the case of Abraham's readiness, in obedience to God's command, to offer his son in sacrifice. St. Paul shows that what rendered that act of obedience acceptable, was Abraham's belief in God's word, and trust in his promises. Had he done the same thing of his own will, supposing it meritorious, like those who offered their children to Moloch, and like myriads of other self-righteous people, who think to gain heaven by useless sufferings, and "voluntary humility," it would have been sinful. And St. James with equal truth shews, that if Abraham had not obeyed God's command, his faith would not have been reckoned to him for righteousness; he would not have been honoured as the Father of the Faithful, and as "the Friend of God;" he would not have heard from heaven these most comforting and gracious words; "Now I know that thou fearest God, seeing thou hast not withheld thy son—thine only son, from me." "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son—thine only son, that in blessing I will bless thee,—because thou hast obeyed my voice." "Faith wrought with his works, and by works was faith made perfect." Abraham's obedience was the fruit, and, of course the evidence, of a lively faith. By these fruits it was manifest to the world, that with his heart he believed unto righteousness; that he would sooner hope against hope, than doubt whether the word of God is true. God in his wisdom and goodness has been pleased to set before us this very remarkable case of the obedience of faith, for an example and encouragement to his people to the end of the world. We are called to no trials greater than that, and in what trials then should we turn from the commandment given unto us? Let our faith be thus fruitful. Regard carefully what St. Paul shews you in Abraham's example, that it is faith in Christ and in the words of God, which renders your works religious and good. And learn too, from the same example, that you are not authorized to hope that your faith in Christ is truly religious, and will of God be accounted to you for righteousness, *except* it bring forth in you the obedience which Christ himself requires. From one apostle you learn, that what renders you acceptable to God, is the renewal of your mind—the conformity of your heart to God's word and revealed will: and from another you learn, that your heart is not truly renewed or conformed to God's word and will, unless you obey what he commands.—They unite in teaching you not to trust in your own righteousness, but to submit to that righteousness which is by faith in the Son of God;—that a religious faith and a holy life are both necessary to a lively hope: they are as the soul and the body of pure and undefiled religion, and death is the consequence of their separation. They teach you to place your hope of pardon and peace with God in his mercy, obtained through the redemption and merits of Jesus Christ;

while at the same time they lift their warning voice against your making that hope, or trust, or faith, or any notion of your being justified or of God's elect, for living carelessly or neglecting to work out your own salvation. What God has joined together, let no man put asunder. You cannot safely trust in any faith, or "all faith," to save you, which does not produce obedience to the gospel; nor in any works which you can do, except that they are wrought in God, and are the fruit of your faith in Christ. "Whatever is not of faith is sin."

' This doctrine of faith and works you may find to be fully taught and sustained in the Articles and Liturgy, and in all the standards of our Church. She has taken the true mean or middle way between the two opposite extremes, and is careful to teach you not to turn to the right hand or to the left.

' We are truly said to be justified by faith and to be saved by faith, because, as the Apostles shew, our faith it is which renders our works pleasing to God; because, indeed, it is by faith only that we can truly do what God requires, and be conformed to his will. The works required of Christians shew, not our merits, but our belief in Him who is truly meritorious, and our hope and trust in the word and promises of God; they should be intended to manifest not that salvation is of us, but that we seek for and accept it as the free gift of God. By faith, we receive Christ as "the Lord our Righteousness." It is a belief in what God has revealed, a trust in what he has promised, and a lively sense that all the glory of our salvation is his alone. It is "not of works, lest any man should boast." But so far is this faith from excluding the necessity of repentance and hope and charity and good living, that it is what produces them. It is the good tree, which, as our Lord says, brings forth good fruit; and the wisdom of God in requiring it, as the principle of our justification, is evident. It is thus required not because faith is the greatest of all Christian virtues or graces;—charity is greater than faith. What gives to faith its exalted rank in the religion of Christ is its truth. It sees no merit but in Jesus Christ: it humbles the sinner, exalts the Saviour, and gives all glory to God; and also, through his grace, it enables the Christian to "walk, not after the flesh, but after the Spirit."

' And here, too, as St. James says, "you see how that by works a man is justified, and not by faith only." "The tree is known by its fruits;" "by works is faith made perfect;" its fruitfulness and its life are shewn. We are justified by works, as being the fruits which make faith valuable. Hence it is said that we shall be judged according to our works, or according to the fruit which our faith produces. "He that soweth little shall reap little, and he that soweth plenteously, shall reap plenteously."

' It is remarkable and much to our present purpose that St. Paul, in speaking of what *will avail*—what the Lord requires that we should be and do that we may be saved in Jesus Christ, says, in one place, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." But in another place he says "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." And yet in a third passage

he declares, "In Jesus Christ neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love." Here it may seem to some that the Apostle is not consistent with himself—that he advances three discordant principles respecting our acceptance with God; but in truth not only do these three agree in what avails to our salvation in Christ, but they very much confirm the view of a living faith, which in this Letter we would commend to your devout consideration. For the "new creature," mentioned in one of these passages, is what circumcision did, and baptism now does represent: it is the "new birth unto righteousness," "the inward part or thing signified" by those rites. *Faith* is the gift or grace by which the heart is *renewed*. We are begotten again by the word of truth. God purifies the heart by faith: Christians are sanctified by the faith that is in them. Faith, therefore, avails as producing the new creature; and as "with the heart man believeth unto righteousness," "the keeping the commandments of God" also avails. These are works by which faith is made perfect—the fruit of a living faith—a faith, says the Apostle, "which *worketh*," which influences our conduct—produces that obedience to God's word, without which faith is dead.

"There may, indeed, be an *active* faith, and yet the fruits not good. Faith, in many instances, has produced prejudice, bigotry, and divisions. Actuated by a blind belief and ungodly zeal, Christians have been guilty of a thousand persecutions. Will such a faith avail?—a faith which produces "envy, hatred, and malice, and all uncharitableness?" which swells the heart with spiritual pride? which breaks out in a fiery zeal for a sect, excites party spirit, and makes men more uncharitable? Not so: that which avails is "faith which *worketh by love*." By such works it is that faith is made perfect. With this addition, you have a comprehensive view of what is necessary to your salvation in Jesus Christ. "Love is the fulfilling of the whole law:" it is the moral principle which the gospel is intended to produce and cherish in the hearts of men, and by which we are best known to be the disciples of Christ.

"That faith avails to our salvation, the scriptures abundantly teach; a *new creature avails*, as being the sanctified state of a believing soul: it is the inward disposition to hate sin, to love God and obey his word, which is called a new birth, and without which no man can see the kingdom of God; and of course keeping God's commandments avails, because, as we have seen, it is the fruit of faith—the work done by the new creature. A lively faith in Jesus Christ disposes the Christian to live soberly, righteously, and godly, in this present world: it does no ill to any one, for it *worketh by love*. In these passages of the Apostle, you have a guide to the knowledge of your own Christian state. If you have faith which worketh by love in keeping God's commandments, you may well trust that you are "born of God." "Every one that loveth is born of God, and knoweth God; if we love one another, God dwelleth in us; hereby we know that we dwell in him and he in us."

"In viewing this subject of what you must believe and what you must do, that you may be saved with an everlasting salvation, you should carefully remember that neither faith nor works is the meri-

torious cause of your salvation. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." We are said to be saved by faith, and to be justified by it rather than by our works, not only because, as we have seen, it is that which alone can produce the works required of us, but chiefly because, through the operations of the Divine Spirit, it is a conviction of sin, of righteousness, and of judgment; it is a belief that we are included under sin; that Christ is the end of the law for *righteousness* to those who believe in him, and that a day of *judgment* is approaching, when we must all give account of the works done in this present life. Faith moves us to seek for life eternal as the gift of God through the merits of Christ, and to render all glory to the Father, the Son, and the Holy Ghost.

'This subject rightly considered will teach you profitably to use the means of grace. Because circumcision now avails nothing, you must not infer that the Christian ordinances are of but little importance—that without peril to your soul you may neglect baptism or confirmation, or the Lord's supper, or prayer. By a right use of these means, as our Church teaches and the scriptures teach, your faith will be strengthened and grace increased. God has commanded the use of them, and they who neglect them must either think that they are wiser than God, or they must be in want of that faith which produces obedience to his commands.

'The ordinances appointed by our Saviour Christ and administered by his Apostles, should not be viewed merely as duties, but rather as blessed privileges which claim our thankfulness to God. In mercy to mankind and to help our infirmities, they are given us as sanctified means of bringing us to himself, and by which we may obtain his heavenly benediction.

'Your Bishops ask your attention to this subject the rather, because, in our visitation of the churches under our care, we are often much pained in observing how large a part of the people of our congregations appear to be in doubt, or undecided respecting the use of these means; how many of them live in the neglect of making an open and public profession of their faith in Christ and submission to his righteousness: and this we the more regret, from considering that not a few of them manifest a sincere regard for religion and a serious sense of its importance.

'Our Saviour Christ sent his ministers to preach, "He that believeth and is baptized, shall be saved;" and so far as we know of their acts and their history, they who did believe immediately made that profession of their faith. It is also evident in the Acts of the Apostles that they confirmed baptized believers by laying their hands upon them, and praying for the aid of God's Holy Spirit to strengthen them in the performance of their baptismal engagements, and enable them to 'lead the rest of their lives according to that beginning.' And it is the request and the command of your Saviour that you receive the other sacrament in remembrance of him, in a thankful and devout commemoration of his "one sacrifice for sin." In that sacrament you shew forth his death—you manifest your faith in the merits of his cross, and your thankfulness for such unspeakable mercy. By faithfully receiving these memorials of his

love, you are also authorized to hope for the strengthening of your souls by the spiritual efficacy of his body and blood, broken and shed for your sins, as your bodies are by the bread and wine.

'Some seem to think that the rivers of Damascus are better than the waters of Israel, or that if they live honest and good lives they shall not be the worse for neglecting religious ceremonies. And who does truly live an honest and good life? Who loves God with all his heart and soul and mind, and his neighbour as himself? Who has in all things done to others as he would have others do to him? In many things we all offend: there is none good but one. Christ died to save, and his gospel is sent to call "not the righteous but sinners." Are you so whole, that you need not this Divine Physician? We might remind you of the inestimable benefits, visibly signed and sealed in baptism, to those who rightly receive it. We might say much to you of the fitness and Divine authority of confirmation, and the blessings which have evidently attended its right and faithful ministration. We might shew that communing in the Lord's Supper is a great comfort to those who believe in Christ, and that it strengthens them much in their Christian zeal. But is it not enough to know that it is the will of your Saviour Christ that you should submit to his ordinances?—that he, who so loved your soul as to die for its salvation, has appointed his sacraments for your benefit? Such a Saviour, you may well believe, has not ordained rites which are unnecessary, or which may safely be neglected; nor has he required you to do that which is useless. Our wisdom, when opposed to God's word, is but foolishness. He has "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty." When some inquired of Christ, "What shall we do that we might work the works of God; he answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." We are to believe in him as the great *Prophet*—as the word or wisdom of God, by whom the Divine will is made known to men; and as the only true *Priest* who has made expiation for our sins, and ever lives to make intercession for us. "Through him we have access, by one Spirit, unto the Father." And we are to believe in him as our *King*, unto whom all power was given in heaven and in earth. Him we are bound in all things to obey. He is "made both Lord and Christ;" and well may he ask, as he does, "Why call ye me Lord, Lord, and do not the things which I say?" While we disobey his commands, by our actions we deny that he is Lord; we rebel against him.

'But there is an opposite error which is no less carefully to be avoided. There is little use in drawing nigh to God with our lips, if our hearts are far from him. Our Church is faithful to declare, what the scriptures clearly teach, that "the sacraments were not ordained of Christ to be gazed upon,—but that we should duly use them. In such only as worthily receive the same, they have a wholesome effect or operation." And she is faithful also in warning us of the peril of receiving them unworthily. In using the means of grace, according to your faith it will be done unto you. We may err in making not only too little, but in making too much of external rites. There is a sense in which neither receiving baptism, nor



neglecting it, will avail. The outward performance of religious rites will not be profitable, without the sincere co-operation of the mind and affections. The ordinances of the gospel are to be observed, as the consecrated channels of God's grace to your soul; as the means whereby you may hope to receive his heavenly benediction. We should use them in faith and submission to God, making no account of our own righteousness; but remembering that "Jesus Christ is of God made unto us wisdom and righteousness and sanctification and redemption; that according as it is written," by the prophet Jeremiah, "He that glorifieth, let him glory in the Lord."

'It is a very essential part of religious knowledge to have right views of all the means of grace, and with what intention, and what faith and hopes, you observe them. They are as instruments put into your hands, by the right use of which, you obtain what is truly good. If we ask we shall receive; if we seek as the Lord directs, we shall find. They are as a test of our faith, and they manifest that we seek for salvation as being the free gift of God. It is in compassion of our weakness, and to help our infirmities, that they are appointed. And the doctrine that you are saved by grace—that you cannot of yourselves and in your own natural strength turn to God, and be and do what he requires, without his aid, far from discouraging those who desire to be saved in Christ, should enliven your hope, and cause you the rather to strive to enter in at the straight gate. Accordingly St. Paul urges this most comforting truth, that "God works within you to will and to do," as the reason why you should "work out your own salvation." We preach the doctrines of grace to render your hope of salvation more lively and sure. We can do all things, Christ strengthening us, and his strength he is more ready to give, than we to seek for it by prayer, and by the use of those means which he has appointed and blessed for that purpose.

'This doctrine that salvation is not of ourselves but is the gift of God, increases our thankfulness. Did we suppose it to be of us, that it is due to our merits, or within our natural power, that we can sanctify our own hearts and by our own strength become what God's word requires, we should feel self-sufficient, and arrogate to ourselves the honour which belongs to God only. But when we know that "our help is in the name of the Lord"—that our knowledge is from his teaching—that our strength is his gift—that it is the Lord who opens our minds to understand and our hearts to receive the doctrines of life—that in patient goodness he hears our prayers, and in mercy gives us what we truly need—that his sanctifying grace makes the means which we use profitable to our souls, and that it is his Spirit which works within us to will and to do what is acceptable to himself, all boasting, all trust in ourselves is excluded—we shall be ready each one with the Apostle to acknowledge, "By the grace of God I am what I am." Good works are not the cause, but the fruit of our goodness. It is God who makes the tree good, and who requires of us the fruit of good living: the fruit itself indeed, shews that the work is his. It is in perfect agreement with this doctrine of grace that we are commanded to "seek the Lord while he may be found," and to "save ourselves from this un-toward generation." When we rightly understand the freedom of his grace,

we must feel the justice of his reproof, "Ye will not come to me that ye might have life." Our part is to do what God commands, believing his word, trusting in his promise, and relying upon his grace, We must plant, and we must water, not the less, but the rather because it is God who gives the increase.

'We "beseech you then, brethren, suffer the word of exhortation." Consider well what you must do to be saved; how great is the peril of halting between two opinions, and of neglecting this great salvation. We would be ever cautious not to encourage an undue reliance on religious rites; but without the use of those which God has graciously appointed for our use, how can we hope to increase in grace and in godliness of living? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We know well that you cannot change your own hearts; that God alone can renew a right spirit within you. But he has promised to bless your sincere efforts to know and to do his will. "Ask and you shall receive; seek and you shall find." While you are faithful to do what he commands, you may humbly hope that he will enlighten your mind, and sanctify your affections. To him that hath shall be given. To those who "order their conversation aright, shall be shewn the salvation of God."

'The kingdom of God, or his Church, is the spiritual ark, which Christ, the true Noah, has prepared for the saving of his house, and your safety requires that you be not only "not far from," but in it. The promise of salvation is to those who are within its pale. The sense in which, as St. Peter says, "*Baptism now saves us,*" is *its being ordained of Christ, as the entrance into this spiritual ark, where we are entitled to all the means of grace, and if we are faithful in the use of them, to all the promises to those who are "members of Christ, children of God and inheritors of the kingdom of heaven."* As our Church teaches, "*they that receive baptism rightly, are grafted into the Church, and the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed.*" We should use this and the other Christian ordinances as a manifestation of our faith in Christ, of our trust in his merits, of our hope in the promises of God, and of our submission to his righteousness. In the right use of them there is great comfort; for they are tokens of his love of our souls, and of what he has done to save them. They are sanctified means, of God's appointment, whereby we may draw nigh to him in full assurance of faith, and obtain his heavenly benediction. Where these ordinances are devoutly and faithfully observed, we may well hope that true religion is increasing. It is encouraging to all who love the gates of Zion to see multitudes thus openly confessing the name of Christ; coming to Baptism, and bringing their children; renewing in Confirmation, their Christian covenant, and regularly communing in the Lord's Supper. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

ALEXANDER V. GRISWOLD,  
*Presiding Bishop.*

## Review of Books.

### SERMONS ON THE CHRISTIAN MINISTRY, PUBLIC WORSHIP, &c.

I. TWO SERMONS: one preached on Wednesday, Oct. 12, 1842, at the Consecration of Lenton Church; the other on Thursday, Oct. 13, 1842, at the Annual Meeting of the Governors of the Nottingham Infirmary. By JOHN, BISHOP of LINCOLN. Published by request. pp. xix. and 17. *London. Rivingtons, 1842.*

II. THE GLORY DUE TO GOD IN HIS COURTS. A Sermon preached at the re-opening of the Temple Church, Nov. 20. MDCCCXLII. By CHRISTOPHER BENSON, A. M. Master of the Temple. pp. 31. *London, Seeleys, 1843.*

III. THE MINISTRY OF THE CHURCH CONSIDERED WITH RESPECT TO ITS INFLUENCE ON SOCIETY; A Sermon on behalf of the Church Building Society, preached at St. Mary's Church, Gateshead, on Sunday, March 12, 1843; With an Appendix on the duty of the Legislature in reference to Education and Church Extension. By the Rev. J. DAVIES, B. D. Rector of Gateshead, and Master of King James's Hospital, in the county of Durham; Author of "an Estimate of the Human Mind," &c. pp. viii. and 57. *London. Hatchard. 1843.*

IV. THE FAITHFUL FULFILMENT OF THE CHRISTIAN MINISTRY. A Sermon preached in the Parish Church of All Saints, Pavement, on Monday, the 19th of June, 1843. At the Visitation of the VENERABLE STUART CORBETT, D. D. Archdeacon of York. By the Rev. GEORGE COOPLAND, Rector of St. Margaret's, York. Published by desire of many of the Clergy to whom it was addressed. pp. 36. *London. Seeleys, 1843.*

V. GLORYING IN THE CROSS OF CHRIST. A Sermon preached in St. Mary's Church, Nottingham, July 7th 1843. At the Visitation of the LORD BISHOP of LINCOLN. By the Rev. ROBERT MEEK, M. A., Rector of Sutton St. Michael, Sutton Bonnington, Nottinghamshire. pp. 22. *London. Hatchard. 1843.*

IN the present eventful circumstances of our Church and country, and amidst the vast variety of contradictory doctrines openly promulged by the Clergy, it gives us much pleasure to be able to bring before our readers so considerable a number of discourses, of comparatively recent date, and delivered in so many different parts of the kingdom, of which, we think, we may safely allege that the doctrines set forth in them are substantially the same, and for the most part entirely accordant with those of Scripture and the fundamental articles of our Protestant Reformed Church.

We have the more pleasure in bringing these publications into notice, from the fact, that they have not been expressly *selected* by ourselves, but are such as have come to hand without any effort on our part. This may free us from the charge of any partial selection for the purpose of sustaining the views which we ourselves espouse and uphold.

We are far from asserting that they all set forth with equal clearness, and enforce with equal earnestness, the *fundamental* doctrines to which we have alluded: much less, that the various Authors of them would concur in their views of what may be safely termed *minor* points of doctrine, or in the value which they attach to subjects connected with discipline, or to any other ritual or ceremonial matters. We have placed the various discourses in the order in which they were delivered, and we have sincere pleasure to notice, at the

head of our list, the Sermons of a Prelate of our Church so generally and highly respected as the Lord Bishop of Lincoln.

I. Dr. Kaye's well-known talents, and very distinguished attainments at the University of Cambridge, cannot but add much weight to the sentiments which he brings before the public, and considerably increase the deference naturally paid to one occupying so high a position in the Church, and exercising so considerable an influence over every measure connected with—what may be termed—ecclesiastical economy. In addition to this, he never seems to write without having thoroughly digested the subjects on which he treats; and he possesses a larger share of candour than ordinarily falls to the lot of distinguished divines, which leads him to have no hesitation in qualifying or retracting sentiments which he may have expressed on previous occasions, when subsequent information or research have convinced him that his views were, in any degree, incorrect or unfounded.

But the chief point to which we are anxious, on this occasion, to call the attention of our readers, is, to what we consider—in the main—the very clear statements of fundamental doctrine put forth by the Bishop of Lincoln in the first of these sermons, and also to the very decided manner in which he speaks of the character and conduct which should distinguish the Clergy of the Church.

The subject of this Discourse, is Hag. ii. 9. *“The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts.”* After treating, as we think, very appropriately and judiciously, on ‘the spirituality of Christian worship as contrasted with the ceremonial pomp and splendour of the Jewish,’ and stating in, the following terms, what seems very opposite to the Tractarian strain,—

‘The hour foretold by our blessed Lord had arrived, when the worship of the Father should no longer be confined to Jerusalem; but the praises and prayers of the true worshippers who should worship in spirit and in truth, would be accepted in whatever place they were offered.—

he proceeds to shew the nature and purposes of those buildings which, under the Christian dispensation, it is our incumbent duty to erect for the spiritual worship of God in public. He then treats on the question which may be asked, what grounds we have for hoping that God will vouchsafe his presence to glorify our Churches, as he did the Temple at Jerusalem? His answer is as follows:

‘This only,—that the services which will henceforward be performed within its walls, will be so performed as to promote the object for which he came down on earth—the salvation of the souls of men. Of one thing we are assured, that if this object is not promoted, the fault lies not in the services themselves. The Sacraments which will be here administered, are those which were instituted by Christ himself; the Scriptures which will be read, are those which were written by his Prophets and Apostles under the inspiration of his Spirit; the Prayers and Thanksgivings which will be offered up are either those which were offered up by the Primitive Church, or have been composed in its spirit. If then there be any truth in the accusation which has been brought against the Church established in these realms,—that it has destroyed more souls than it has saved—the blame must rest either with him who ministers in the congregation, or with those to whom he ministers.

‘It rests with the Minister, if either through ignorance, or through negligence, or through respect of persons, through the desire of pleasing men, or the fear of offending them, he fails fully and unreservedly to declare the

whole counsel of God. To him are committed the word and the ministry of reconciliation! he is, as the Ambassador of God in Christ's stead, to beseech men to be reconciled to God; he is to unfold the whole mystery of Redemption; to bring home to the bosoms of those placed under his charge the conviction of their fallen condition by nature, and of their inability by their own unassisted efforts to raise themselves from that condition. He is then to unfold to them the gracious provision made by God for their recovery; to shew them that God was in Christ reconciling them unto himself, not imputing their trespasses unto them: he is to explain to them the nature of that faith by which they are to apply to themselves the benefits of Christ's Sacrifice; to teach them that it is a faith which works by love; that, in order to the completion of the work which Christ came on earth to perform—the salvation of that which was lost—it is necessary that man shall not only be justified, but also sanctified; not only released from the penalties, but also from the dominion of sin: not only accounted righteous through that which Christ has done for him, but also transformed by the renewing of his mind through the operation of the Holy Spirit within him: so that the fruits of a lively faith may be discerned in his outward conversation, and daily growing in grace and in all godliness, he may be made meet for the inheritance of the Saints in light. Such is the word of reconciliation which we, as Ambassadors of God, have undertaken to preach. And well may we ask with St. Paul, who is sufficient to preach it with a power or energy suited to its importance? Well may we disclaim all sufficiency as of ourselves, and place our whole reliance on the promises of divine support.

'But to ensure the presence of the Lord, not only is it necessary that the Message of Reconciliation shall be proclaimed in all its fulness, it must also be proclaimed by one who has himself been made partaker of that reconciliation. When the Ark which had accompanied the Israelites in their wanderings through the wilderness, and had shared their prosperous and adverse fortunes, was borne in solemn procession amidst the rejoicing shouts of the people to its permanent resting-place, and Solomon invited the Lord to take possession of the House which had been erected to his honour, he added to the invitation a prayer that the Priests might be clothed with righteousness. Their righteousness was not to be assumed merely while they were performing the stated Services of the Temple and ministering in holy things: it was to be an habitual righteousness pervading the whole life and conversation. Solomon felt that it was vain to expect that the Lord would vouchsafe his presence in the Temple, if the hands and hearts of those, who were appointed to minister in it and to offer sacrifice for sin, were polluted with sin. If then personal holiness and purity were required in the Levitical Priesthood under the Law which made nothing perfect, can we deem them less necessary under the Gospel, which is designed to carry us on to perfection? I mean not to say that the efficacy of any of the Ordinances of Divine Worship is made to depend on the personal character of the Minister: that any fault in him can deprive the worthy communicant of the benefits annexed to a participation in the Sacraments. But destruction is threatened against those who defile the Temple of God: and what more fearful defilement of it can there be, than that one should venture to stand up in it as the Minister of Christ, to declare to the congregation the will of God, and to offer up to him their united supplications, whose own heart is uninfluenced by the truths which he proclaims to others, is actuated by worldly motives, and is defiled by carnal thoughts and unholy desires? He alone can be fitted to minister in the Temple of God, whose own bosom is the abode of the Spirit of God.'

We have quoted thus largely from the Bishop's first Sermon, because we think the passage well deserving attention; and imagine that the Clergy of our Church generally, and those placed under his Lordship's Episcopal superintendence, in particular, could scarcely do better than give the most serious consideration to such sentiments of one of the most respected Bishops of their Church, and, to the latter at least, their own Diocesan.

Very appropriately also, does Dr. Kaye treat of the spirit and temper of mind, which should characterize the people as well as the

Ministers of our Church. But for this we must refer to the Sermon itself. We cannot, however, refrain from giving one more extract, touching, in a manner at once moderate and scriptural, on some topics much discussed in the present day, as well as most unduly exaggerated or perverted by those of the Tractarian school of theology. We refer to 'Apostolical succession,' 'magnifying the office' of the priesthood, and 'the trust' or 'deposit' of doctrine, &c., committed by the Apostles to those who succeeded them in the sacred office of the ministry.

'The Priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the Messenger of the Lord of Hosts. Such was the description given by the Prophet Malachi, of the relation of the Priest to the people under the law: nor has any change been made in that relation under the Gospel. "Christ," to use the words of our Ordination Service, "when he had made perfect our Redemption by his death and had ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labours he gathered together a great flock in all parts of the world to set forth the praise of his most holy name. They who were thus sent abroad were invested with authority to ordain others to succeed them unto the end of the world in the same office and ministry appointed for the salvation of mankind: and it is in virtue of being inwardly moved by the Holy Spirit and outwardly ordained after the Apostolic form and pattern by those who had authority to ordain, that the Ministers of our Church, of that portion of the great flock which has been gathered in this land, claim to be received as the Ambassadors of God, as speaking instead of Christ. Unless they are so received, unless both they and the people committed to their charge duly appreciate the mutual relation between them, the relation of the shepherd to the flock, of him who teaches to him who is taught, there can be no real, no lasting peace. Looking to this relation, the Minister will magnify his office, not with the view of magnifying himself and making himself a lord over God's heritage, but of raising his own thoughts to an elevation corresponding with the dignity of the character which he bears, of impressing his own mind with a deeper sense of the responsibility attaching to it, of quickening his own apprehension of the fearful consequences which will ensue if by his misconduct he degrades it, of stimulating himself to unceasing diligence in all holy studies to the end that his lips may be indeed the depositories of knowledge, and that the people, when they seek the law at his mouth, may never seek it in vain. Looking to this relation, the people will highly esteem the Minister in love, not only for the personal gifts and graces with which he may be endowed,—his fervent piety, his untiring zeal, his intimate acquaintance with the word of God, and his persuasive eloquence in enforcing its precepts,—but also for his work's sake: they will regard him as one placed over them in the Lord, and will receive as the means of their salvation not all that he delivers (no such blind deference to his authority is required from them) but all that he delivers out of God's most holy word or agreeably to the same. For the same Apostles who, in pursuance of the commission given to them by their Blessed Master to gather together a great flock, provided for its perpetual instruction by the appointment of a succession of teachers, the same Apostles, foreseeing that men of corrupt minds would arise, who would abuse the authority entrusted to them for the furtherance of their own carnal purposes, and substitute fables and the commandments of men in the place of the truths of the Gospel, caused those truths to be committed to writing, that there might be a test by which the soundness of the Minister's teaching might be tried, and thus all strange and erroneous doctrines be driven away.'

We do not entirely accord with his Lordship, when, in a further part of his sermon, he says,—

'The first prayer, then, which every lover of his country will offer up in its behalf will be a prayer for peace: nor will he content himself with praying; he will put forth his utmost efforts to give effect to his prayers, by allaying, as far as the sphere of his influence extends, the ferment now raging in the minds of men, and suggesting peaceful counsels.'

None can be more anxiously desirous of peace and concord than we are ; but we cannot forget the Apostolic injunction “ *first pure, then peaceable,*” nor be willing to incur the danger which we think many are apt to fall into, of sacrificing purity at the shrine of peace. Disquietude must continue as long as *error* remains in the Church, and we must wait till we exchange ‘the Church *militant* here on earth,’ for the Church triumphant in heaven, ere we can bid adieu to dissension, and enjoy that perfect “rest” which “remaineth for the people of God.”

Space forbids us to notice one or two other dubious sentences which occur in his Lordship’s first Sermon. The second Sermon ministers less to the purpose which we just now more particularly contemplate, and therefore will not engage much of our attention on this occasion. The subject is 1 Peter iv. 8. “*And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*” Suffice it to say, that we cordially agree in the view taken of the passage by his Lordship in this Sermon, and in the general manner in which the subject is treated. Towards the conclusion of the Sermon, some striking and affecting remarks occur on the importance of uniting spiritual relief with the temporal aid administered by such establishments as that on behalf of which the Bishop was then pleading. A portion of these as bearing on another most important branch of the Minister’s duty, we cannot omit :—

‘Finally, if Christian charity, when employed in healing the bodily diseases of mankind—may, without any forced application of the words, be described as covering the multitude of sins, how much more accurately may it be so described, when employed in healing their spiritual diseases, in turning them from the error of their ways, and saving their souls from death ! It will, therefore, always endeavour to combine the two objects. It will endeavour to make the temporal relief which it administers, the channel also of spiritual relief. The ills, to which our mortal frame is subject, are the consequences of sin : but under the merciful control of God they are frequently converted into its corrective and cure. In the stillness and loneliness of the sick-chamber, when the prostration of the sufferer’s strength brings with it the conviction of his own helplessness and of his dependence upon the power of the Most High, the tone of his thoughts undergoes a rapid change : apprehensions, to which in the vigour of health he was a stranger, begin to shake his inmost soul : he looks back upon the past and anxiously enquires what hope he can entertain of escaping the severity of God’s righteous judgment : he looks forward to the future and enquires what preparation he has made for that eternity, on which he may, before a few short hours have elapsed, be called to enter. His mind is brought to that humble frame and temper which renders it accessible to holy impressions.

‘Are we then acting in the spirit of that charity, which covers the multitude of sins, if we take no advantage of this favourable season ; if we allow this precious moment, when the spark of Divine Grace is just kindling in the soul, to pass unimproved ? \* \* If an additional relief fund is a necessary adjunct to an Hospital, far more necessary is a Minister of Religion, who may by a word spoken in season give depth and permanence to the good impressions made upon the patient’s soul in the hour of sickness, and send him forth clothed in armour of proof to resist the assaults of the enemies of his salvation.’

II. The Master of the Temple, whose Sermon at the re-opening of that sacred edifice, next comes under our notice, is one, whose character, as an author, is so well known and appreciated, that he needs no introduction to our readers. His Discourses on Tradition and Episcopacy, which are now in a third edition, contain very impor-

tant matter, and treat on controverted topics in a manner that indicates much of "the spirit of power, and of love, and of a sound mind." While he is a decided Churchman, he appears to be free from all taint of Puseyism, properly so called. Of this the Sermon before us furnishes pretty substantial evidence. A tone of scriptural spirituality pervades it, very foreign to the 'will-worship' which, in that system of delusion, is oft-times wrought up to a sickly imitation of the heartfelt piety, which it so vainly seeks to attain by 'bodily exercise' and the mortification of the flesh, in the stead of the wondrous efficacy of the work of the Holy Spirit upon the inmost soul.

Mr. Benson takes for his subject, 1 Chron. xvi. 28, 29, or Psalm xcvi. 7, 8. "*Give unto the Lord the glory due unto his name, bring an offering and come into his courts. O worship the Lord in the beauty of holiness.*"

He commences with discussing how the duty of "worshipping God in the beauty of holiness," or "with an holy worship" may be most successfully discharged. In order to this he proceeds to "inquire both what God is in himself, and also in what relation he stands to us under the dispensation of the Gospel." These enquiries he thinks absolutely necessary for the object in view,—

'For without a knowledge of the latter as well as the former point, we cannot fully or correctly comprehend what is the honour which is really due unto God's name, what the kind of offering we should bring into his courts, what the nature of those courts into which we are commanded to come, or what constitutes the beauty of that holy worship which we are bound, or even authorized to pay unto Him, in consequence of those new circumstances in which we are placed by the revelation of our Lord Jesus Christ.'

Pursuing these inquiries in a manner at once interesting and scriptural, he touches at p. 13, on the opposite errors into which some have fallen from their misconceptions of the character and attributes of the Almighty, as displayed in the glorious scheme of redemption,—

'It, is, indeed, from looking too exclusively at their own iniquity and unprofitableness, and looking upon the Almighty too much as the avenger of evil, and too little as the framer and finisher of a dispensation of pardon to those who turn from their iniquity, that some men's souls are so disquieted within them, and their entire religion becomes a work of carnal mortification, and painful penances. Their religion is gloomy, because their notions of its object and author are gloomy, and their prayers are nothing but deprecations of wrath, and almost hopeless lamentations for sins repented of and relinquished; because they regard God far more as the Maker they daily offend, than the Redeemer by whom they have been most marvellously forgiven and saved. There are others, on the contrary, who think of the Almighty only as their reconciled Father in Jesus Christ, and of themselves as so absolutely and entirely accepted in the Beloved, that their devotions are compounded only of praise and joy, as if their warfare were already accomplished, and they were entitled to triumph like those who are already beyond the reach of all spiritual danger in the assembly of the saints, made perfect in the heavens. Their past iniquities are remembered no more, and even their present failings and infirmities give little, if any trouble to their minds.

'In the midst of these opposite errors,' he proceeds, 'the member of our own Church can have no difficulty in ascertaining what manner of prayer he should offer to the Lord in order to give due glory to his name. Our own Liturgy, while it affords a model for our imitation in private, prescribes a form for our adoption in public worship, which in every respect answers what is required of a Christian congregation.'

We wish it were in our power to transcribe, for the benefit of our readers, the whole of the truly beautiful, and simply eloquent passage



in which our Author traces out the plan which is pursued in the construction, and the spirit which pervades the constitution of the comprehensive and hallowed Liturgy of our Church. But, though brief and pithy in itself, it is too long for insertion in our pages, and we feel that to attempt any abridgement would only be effectually to mar the whole. We must therefore refer our readers to the Sermon itself, which will amply repay their attentive perusal.

Most appropriate also are the observations of our Author on the manner in which our prayers should be offered up in the courts of the Lord's house, so as to give due honour to his name : as well as those we have already alluded to, on the nature of the worship there to be presented. He draws an accurate distinction between all painful attitudes which savour merely of "bodily exercise," and attract the notice only of our fellow-creatures, and that lowly and reverential demeanour which are so highly becoming those who are earthly and defiled, in the presence of Him who is heavenly and pure. It would be well indeed if some of the listless and lounging attendants who profess to worship in our Churches, would seriously consider the subject which is here so strikingly dwelt upon, and learn to act in some measure on the advice thus conveyed to them.

Towards the conclusion of his Discourse, Mr. Benson brings the subject home to the particular occasion on which the Sermon was preached, and which is stated in its title. He hesitates not boldly to express his fears lest 'a more serious injury should have been inflicted upon the spiritual interests of the members of the congregation, by the interruption of the public services of religion, than could ever be compensated by the restoration and adorning of the fabric of the Church.' Before they congratulate themselves on the funds thus freely expended, he exhorts his hearers to 'reflect how far what has been done corresponds with what a sound and sober piety demands for Christian Churches.' He proceeds to deprecate the idea of the gratification of architectural zeal for the restoration of a sacred edifice, exhibiting the skill and pure taste of former ages,' being mistaken for 'devotion itself,' much more for its 'being regarded as it was by so many in Popish times, as an atonement or a compensation for the previous neglect of piety, or for an immoral life.' But still further he proceeds,

'We must remember that even a well-meant enthusiasm for the renovated splendour, especially the ancient splendour of places of religious worship, is apt to outstep the bounds of moderation, and encourage an excessive grandeur and expense, from mistaken notions of what God's house is really intended for, and the degrees of magnificence which the purpose it is intended for allows. There is a habit of referring to the temple of Jerusalem, and considering its gold and its silver, and its transcendent glory, as a model to be imitated by the builders of every other house of prayer.'

Our Author then proceeds with an interesting discussion of the subject touched on by the Bishop of Lincoln in his first Sermon, and to which he had alluded in the quotation just given, viz., the difference between the circumstances of the Temple at Jerusalem, and all buildings erected for a similar purpose under the Christian dispensation. Hence he argues,

'Our mode of worship is different, our Churches have not this peculiar destination. The mode of building and adorning them must consequently, be

regulated by a due consideration of the purposes for which they are raised, and the dignity which naturally belongs to them when so used. Now their primary intention is, that being separated from all common and profane uses, they may be appropriated to divine worship under the Gospel covenant, and the celebration of the sacraments and other ordinances of the Christian religion, in that more pure and reformed state in which it has been left to us by those who sealed their renunciation of Papal corruptions with their blood. The sacrifices of the Gospel covenant, moreover, are not carnal, but spiritual; her sacraments are simple and unostentatious acts of devotion, prescribed by the Saviour himself as the means and pledges of his grace; and the ordinances of our scriptural liturgy neither require nor sanction the pageantry, the processions, the glittering robes, the gorgeous ceremonials, the images, altars, and all the superstitious vanities of Popery. For our ordinary worship consists not of Roman masses performed by the Priest, and unheard by the people amidst the sounds of music that appeals only to the senses and the taste; but in those sober offices of prayer and praise, which are heard and responded to by the united hearts and voices of the whole congregation; and in listening to the godly instruction which the minister affords, either by reading or explaining the faith and duty of believers out of God's word. Our service, is, indeed, not one of outward show and splendour, but of worshipping God in spirit and in truth; and when that is done, we have the unspeakable consolation of knowing that the congregation we form, and therefore the place in which we meet, is honoured and blessed by the Spirit of the Redeemer being there also, to give acceptance and efficacy to our hearing, our praises, our supplications, and our sacramental rites. What then is the manner in which these various circumstances, when combined, either do, or do not, dictate that our Christian houses of worship should be erected and adorned? The accommodation of the worshippers themselves is surely one of the most important requisites, and it is essential not merely that they should have every one a place; but be so placed that they may both hear with ease the instruction which is given, and be able to unite with convenience in the general services they have come to join. Without this, it is impossible that our Churches could ever answer the ends of piety and edification for which they were designed. But when a Church has been so framed as to secure those objects, the spiritual presence of the Saviour, of which in our holy assemblies we are assured by his own word, is a matter of certainty, and it becomes us to give to them such a character as may not be at variance with our persuasion that so wonderful and glorious a Being is amongst us.'

All this is, in our opinion, simple, straight-forward, scriptural, and intelligible; commending itself to the enlightened piety and the good common sense of we trust a large majority of our brethren in the Church; well-deserving the attention of Bishops, Vice-chancellors and Heads of Houses, whether at Oxford or Cambridge, and—unlike other recent productions—endangering no intricate controversies by the vain attempt to unravel its laboured mysticisms! But we must conclude our notice of this truly interesting and instructive sermon with the words with which the worthy Master of the Temple closes his Discourse.

'Let this, then, brethren, be the care and the endeavour of us all, that by personal holiness, we may consecrate to our own benefit, the temples in which we meet, and the sacred services in which we engage. For if this be in us, and abound, happy are we. If to the outward forms we add the inward power of piety over the heart and life, we may have the blessedness of thinking, that in a generation so busied about the ordinances that it is in danger of forgetting the essentials of religion, we have been enabled, through the Spirit of Christ that dwelleth in us, to give to God the honour due unto his name, and worship him when in his courts, with a holy worship.'

III. The Rector of Gateshead is perhaps best known to the public by his able and esteemed work on the 'Human Mind.' He is the Author also of several other minor publications. The title of the

Sermon before us announces the occasion on which it was delivered. It is indeed well adapted to such an occasion. The text selected by Mr. Davies is Isa. ii. 2, 3. The proper observance of the sabbath, a reverent attendance on Public Worship, adequate Church accommodation, and scriptural education for the young, are the subjects mainly dwelt on in the Sermon and the Appendix : subjects which, as our Author truly says in his Advertisement, 'are now attracting universal attention.' The sentiments he espouses, and the arguments by which he sustains them, are at once sound, judicious and scriptural. The advantages of a devout and regular attendance on the public worship of God are strikingly set forth. Treating of the indispensable necessity of adequate provision for the public worship of God he says,

'Without such means of spiritual improvement and edification—such centres of moral influence fixed in appropriate localities and positions, amidst dense masses of beings continually prone to wander and go astray—the Sabbath, instead of being what it was intended, and is so well calculated to be—a blessing,—is liable to be perverted into a curse. It is a page periodically recurring in the volume of life, without distinct and legible characters, and therefore liable to be inscribed with every mischievous device by man's corrupt imagination. It is a channel which, unless it becomes the means of circulating the pure and life-giving streams that issue from the sanctuary of God, is in danger of being converted into a stagnant reservoir, in which the elements of human depravity will amalgamate and combine, and thus, instead of being an instrument of purification, it may become the occasion of a wider diffusion of the principles of irreligion and its invariable accompaniments of wretchedness, immorality, and vice.'

In the justice of these remarks we fully concur, and we think them well deserving the serious consideration of every sincere lover of God and man. We are well convinced that the desecration of the Sabbath lies at the foundation of by far the greater part of the immorality, irreligion, and misery of the country. It is a bitter and noxious root, whence springs a tree whose ramifications are endless, and whose fruits are of the deadliest description, fraught with poison alike to the bodies and souls of our fellow-creatures.

Again, at page 14, our Author very justly observes, when treating on the importance of public worship,

'The experience of human life, and the observation of individual character, universally indicate that an entire or a frequent and wilful neglect of the worship of God—that a manifest and habitual contempt of the means of grace, is invariably associated with an utter disregard of the other duties and requirements of religion, and seldom fails to evince itself in a general relaxation of the moral principle, and a corresponding irregularity and depravation in the social and domestic habits.'

Speaking again of the opposite effects produced upon the sincere worshipper, and the feelings engendered in his mind. Mr. D. says,

'“Come ye and let us go up unto the mountain of the Lord, unto the house of the God of Jacob,” has been the universal invitation, the expression of the deep and ardent feeling, of the glowing affections and the rich expectations of every enlightened and consistent member of the Church of God in every age of the world. It is the instinctive tendency of the renovated mind—it is the spontaneous language of the sanctified and obedient heart—it is the sympathetic cry of the new-born soul craving for the sincere milk of the word. It is a tone which having been struck from the harp of the evangelical prophet, has been borne onward from age to age in deeper and louder melody, and it will not cease to vibrate on the heart of the Church of Christ until the whole company of the redeemed is gathered together in a multitude,

which no man can number, in the glorious temple above; and their united voices, like the noise of many waters, shall ascribe praise, and power, and glory, and dominion unto Him, that sitteth upon the throne, and to the Lamb for ever and ever.

Many beautiful, and even eloquent passages occur in the sermon, chiefly bearing upon this subject, but we cannot quote them at length. Mr. D's observations, like those of Mr. Benson, on our Liturgy, well deserve attention. With regard to the Appendix, which contains some important statistical facts respecting Church Extension and Education, it is possible we may take another opportunity of touching upon them, as they are subjects which imperative necessity demands should be kept before the eye of the public, until some more extended practical effects result from attention being drawn towards them. But for the present we must turn to the next pamphlet on our list, viz.

IV. The Rev. G. Coopland's Visitation Sermon at York. We believe we are correct when we state that the Rector of St. Margaret's is little, if at all, known to the public as an Author. We feel perfectly satisfied, however, that a careful perusal of the Sermon before us would convince our readers that an important benefit would be conferred on the public by some more extended works proceeding from his pen. We are far from forward in pressing Authorship upon any one, especially in the present day, when a mass of crude, and worthless publications are continually teeming from the press, and eclipsing those of real value and interest. But we do think it peculiarly important that when so many most injurious works are sent forth by several of the clergy of our Church, that they should be met by others of an opposite description. It is extremely desirable also, that such works should be written by those who are so well qualified, as Mr. Coopland has shewn himself to be, to act as champions of our truly scriptural evangelical Church in a day when her doctrines are so grossly misrepresented, and perverted by those who profess to discharge the sacred office of the ministry within her pale.

We scarcely know how, within any reasonable compass, to convey to our readers any adequate idea of the contents of this most comprehensive and instructive discourse. The subject selected by Mr. Coopland, is, Col. iv. 17. "*Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it.*"

Mr. Coopland commences with a striking passage on the estimation in which the work and office of the Christian Ministry should be held, in contrast with the view taken of it by the worldly and profane. But he shall speak for himself :

'However low be the estimation, in which the worldly and profane may affect to regard the work and office of the christian ministry, they are, nevertheless, in the light of sound reason and of Holy Scripture, the most high and important in which man can be engaged. Other offices and occupations relate chiefly to the affairs of the body, or the concerns of time. But the work of the ministry has for its high and holy objects the glory of God, the salvation of immortal souls, and, consequently, the securing of the eternal and imperishable interests of mankind. A work of such vast importance and responsibility as this, ought not to be entered upon lightly or carelessly; nor without serious reflection, diligent preparation, and fervent prayer; nor by any one who cannot conscientiously say, that "he trusts he

SEPTEMBER, 1843.

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is inwardly moved by the Holy Ghost to take upon him this office and ministration, to serve God for the promoting of His glory, and the edifying of His people." In addition to this, it is requisite, for the maintenance of due order in the Church, that none take upon them this office, before they "be lawfully called and sent, by men who have public authority given them in the congregation, to call and send ministers into the Lord's vineyard." Solemnly applicable to all, who are thus called and sent, is the message contained in our text, which was transmitted, through the Church at Colosse, by St. Paul to Archippus, whom the Apostle elsewhere calls his fellow soldier. \* \* \* In a concern of such magnitude as this, we may each advantageously suffer the word of exhortation, exhorting one another daily while it is called to-day, and "provoking each other only to love and to good works."

The subjects on which Mr. Coopland dwells in further discoursing upon the text, are as follows,

'I. That personal piety is an essential requisite to the faithful fulfilment of the Christian Ministry.

'II. That both to our personal piety, and to our ministerial usefulness, prayer,—a spirit of fervent, persevering prayer,—is essentially requisite.

'III. That in order to the due fulfilment of the ministerial work, it is needful that we be diligent in our appropriate studies, and especially in the study of the sacred Scriptures.

'IV. That to the fulfilment of our ministry, the faithful preaching of the truth as it is in Jesus, is an essential requisite.

'V. That in order to the faithful fulfilment of the ministry we have received of the Lord Jesus, we must be diligent and devoted in the discharge of all our pastoral duties.

Most forcible is the manner in which all these subjects are treated by Mr. Coopland; but were we to select what appears to us the most striking portion of the Sermon, it would be what occurs under the first head, on the personal piety of the ministers of religion. The importance of the subject is so unspeakable, that every mental and spiritual energy of our Author seems to have been called forth while treating upon it. But the whole must be perused, to give any adequate idea of the strain adopted by him.

Mr. Coopland has fortified his own views on this, as well as every other subject, by very aptly-selected quotations from many of the most highly esteemed Prelates and other writers of our Church. His extensive theological reading, renders this very valuable addition, to him, an easy task. We would instance Bishops Butler, Hall, Hopkins, Jeremy Taylor, Burnet, Saunderson, Barlow, Beveridge, Bradford, and Gibson, in addition to the excellent Archbishop Leighton, and several living Prelates. We are much indebted to him for furnishing us with such valuable selections from these and many other writers, on topics of so much importance at all times, but especially under present circumstances. His references to scripture are still more frequent and appropriate, manifesting an intimate acquaintance with that treasury of sacred wisdom which we should thankfully see more widely extended among the clergy of our beloved Church.

One very brief quotation from Bishop Hopkins is too pithy and forcible to be withheld from our readers. At the conclusion of a very striking passage on the amazing importance of holiness in the life and conversation of the clergy, and the direful effects produced by the opposite of these, he says,

'Let them pretend ever so highly to uniformity and obedience, yet these

are the men who occasion the rending of our Church in pieces, and the dispersion of the flock. It is in vain for them to tell the people, that they ought to be obedient to the laws of the Church their mother, when they themselves, who tell them so, are not obedient to the laws of God their Father.'

A sentence from Bishop Gibson on private judgment must conclude our notice of this admirable Sermon, of which we would gladly put our readers in possession of the whole. We trust however, they will soon supply the deficiency by possessing themselves of the Sermon, which is in fact a valuable theological treatise, rather than what is usually styled 'a single sermon.' Bishop Gibson's sentiment is as follows, and well deserves attention, as it clearly shews how he considers our Church as allowing of the right of private judgment; and that he takes care to distinguish between the *use* of it which some absurdly deny, and the *abuse* of it, which alas! too many give into.

'The liberty of private judgment, and enquiry into the truth by the Scriptures, may be abused: they, however, who abuse it, do so at the peril of their own souls; but the Church is clear of all blame.

The last pamphlet we are to notice is,

V. The Rev. R. Meek's Visitation Sermon at Nottingham. Mr. Meek is the Author of several works; but perhaps he is best known to the public by his valuable little volume, entitled, '**REASONS for ATTACHMENT and CONFORMITY to the CHURCH of ENGLAND,**' published some years ago. We believe he is a very conscientiously attached clergyman of the Church, though he was formerly numbered among the dissenters. He seems to have avoided the absurdity into which several have fallen when placed in similar circumstances with himself, viz., the flying off into the extreme of error, opposite to that from which they have lately been emancipated; and to avoid the suspicion of Dissent, taking refuge in what are commonly, though erroneously, termed High Church Principles!

The Sermon before us is preached from that most striking declaration of St. Paul to the Galatian Church; "*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" He treats in a very appropriate manner on this emphatic text, forcibly pointing out the manifold opposition made by St. Paul to the system of Judaizing self-righteousness in which the Galatian Church was in such danger of being entirely involved. Concerning this, he says,

'The manner in which the Apostle opposes this system, shews that he considered the very life and soul of Christianity to have been perilled by it. \*\*\* It was in fact a renunciation of Christ, and of the benefits of his redemption;—it was to render Christ of "no effect to them." Can we wonder then at the warmth and zeal with which the Apostle opposed the dangerous errors of these Judaizing teachers, avowing his determination as he does in our text, "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ.*"

He then proceeds,

'Here, my reverend brethren, turning our attention from the state of things among the Galatians to ourselves;—it becomes a serious matter of enquiry **WHETHER THERE IS NOT IN THE CHURCH IN OUR DAYS, SIMILAR CAUSE FOR MINISTERIAL ANXIETY AND FIDELITY?**'

In pursuing this inquiry he thus states his own views on the subject:

'Though I have no desire to enter on controverted ground on this occasion; honesty requires, that I state it as my conviction, that the direct tendency of opinions, which, unhappily in some places divide the Church in our days, is the same with the errors against which the Apostle protested in the epistle to the Galatians.

We rejoice to find, as we trust, an increasing number of the clergy of our Church, who do not hesitate to bear an unequivocal testimony against the fearful delusions of Puseyism, and that, on the most public occasions, when called officially to preach to their brethren in the ministry, and in the presence of their ecclesiastical superiors. It seems to augur well for the cause of scriptural truth, even in the midst of the strife of tongues which now divides the Christian world. We doubt not that the Great Head of the Church will so order it that a remnant shall always be left 'earnestly to contend for the faith once delivered to the saints,' and to uphold 'the truth as it is in Jesus, against the combined attacks of avowed enemies from without and faithless friends within the pale of the professing Church of Christ.

We can only add that the second head of Mr. Meek's sermon presents us with a very faithful enunciation of "*some more general considerations which vindicate this determination of the Apostle, and which commend it to ourselves.*" Many valuable passages occur in it, but they treat for the most part on subjects which have already come under our notice, and on which our limits forbid us for the present to enter further than simply to quote the following important and striking appeal;—

'How can we expect our people to believe that we are sincere in urging them to hate and forsake sin, to abandon the vanities and principles of the world, and to seek the salvation of their souls; if in our love of sin, worldly conformity, and carelessness as to personal religion, we evince a practical disregard of the sacred precepts, we inculcate on them. To answer and fulfil the design of God in our ministry, we must above all others exhibit habitually a superiority to all that is worldly in spirit and practice; and by example, as well as precept, lead our people on to holiness and heaven. Every scriptural representation of the Christian ministry suggests and requires this. Take a single illustration. Christ said to his Apostles, and it equally applies to all the ministers of the Gospel,—"*Ye are the light of the world.*" Matt. v. 14. The light is placed on high to dispel darkness,—to guide the benighted wanderer,—to be a beacon to warn from danger. The sea-tossed mariner looks to it with confidence: he sees it bright amid surrounding darkness; and he trusts to it and follows its directing beam. How dreadful will be his fate, if that light mislead him; if instead of leading him to safety, it lures him to the rocks, and to fearful shipwreck! The application of this to the Christian minister is easy. He must present to those committed to his care, an example to guide them; he must be much brighter than those who surround him, in the lustre of his piety; he must be raised above the world "in all holy conversation and godliness." The darker the locality in which he is placed, the more important is it that the light should shine the brighter. The Christian pastor must exceed the flock he has to guide, in the lustre of every Christian excellency; he must exhibit a holy, clear, and elevated standard, that others may be enlightened and elevated by him: he must "*So let his light shine before men, that they seeing his good works, may glorify his Father which is in heaven.*" May God give us all to feel more deeply the importance of this!

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### ACCOUNT OF MR. J. MUHLEISEN'S ORDINATION AT JERUSALEM.

MR. MUHLEISEN was ordained Deacon by Bishop Alexander, at the Chapel on Mount Zion, on the 17th of April 1842.

Mr. Muhleisen's own feelings on this occasion are thus expressed:—

'I was admitted to the Ministry of a Deacon in the Church of Christ, on the 17th of April, in the Missionary Chapel on Mount Zion. If it shall please God to send me to Ethiopia, to guide some one or other to a saving knowledge of Jesus, Acts viii. 32—35, He will do so; having re-animated, in Jerusalem, my anxiety to accomplish the work according to His good pleasure.'

While preparing for Priests' Orders, he was licensed to take part in the regular Services of the Chapel on Mount Zion, frequently preaching in German. He was also diligently engaged in studying Hebrew, Arabic, and Amharic. In acquiring the last of these languages, he was assisted by a Native Abyssinian, sent to him by the Rev. S. Gobat, from Malta.

Circumstances having rendered it highly important that Mr. Muhleisen should avail himself of facilities which offered themselves for proceeding to the scene of his future labours, the Bishop kindly consented to hasten the period of his admission to Priests' Orders, and the Ordination accordingly took place on the 31st of July. 'The occasion,' observes the Bishop, "was, if possible, still more affecting and interesting than the first, when he was admitted Deacon. I am sure it left a lasting impression on him and on all present.'

A more detailed account of the solemn transactions of this remarkable occasion, together with his subsequent proceedings, shall be given in Mr. Muhleisen's own words:—

'On the 31st of July I was ordained Priest, in the Chapel of St. James. The remembrance of that day, I trust, will never be erased from my memory; and the effectual blessing which I then received will last, I hope, until I shall finish my ministerial course with joy. It was a day of much thanksgiving, and many fears.

I went to the Bishop, with whom his Clergy were assembled. We ascended Mount Zion, and I was set apart; prayers being read by the Rev. J. Nicolayson. The Rev. G. Williams, the Bishop's Chaplain, preached the Ordination Sermon, from Eph. iv. 8. After the Sermon, I was presented to the Bishop by the Chaplain, according to the most excellent Form of our Church in the Ordination of Priests. The Litany having been said, the Bishop read the Epistle, and I the Holy Gospel. After the most solemn exhortation and heart-searching examination by the Bishop, and silent prayer, his Lordship and the Congregation engaged in that beautiful and holy prayer of our Church, with tears and broken voices, *Veni Creator Spiritus!* On the act of Ordination I need not comment. I believe we all had a deep impression of the most gracious presence of the Holy One in Israel on the Mount of His holiness. As on the occasion of my first Ordination, so also at this time, the Holy Communion was of substantial comfort to me. I heard, as it were, angelic words dropping from the lips of the worthy Bishop, when administering the Holy Sacrament: *Arise and eat, because the journey is too great for thee: 1 Kings xix. 7.* So I did; and I trust to go in the strength of that meat and drink all along my future Missionary Journey. After the Holy Communion, I felt a happy calm shed abroad within me; I mean the peace of God which passeth all understanding, as well as all human feeling. I could neither describe it, nor even fully comprehend it.—Thus we returned from Zion's sacred hill. The Chaplain took me into his room, and said, 'You have now purchased to yourself a good degree, and great boldness in the faith which is in Christ Jesus: 1 Tim. iii. 13. Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it.' Col. iv. 17. He then presented me with Henry Martyn's Journals. On Monday I paid my respects to the Bishop and my friends, by all of whom I was recommended to the grace of God for the work which I ought to fulfil. Acts xiv. 26.



'On the 2nd of August I left the Holy City, with the feelings of a true Israelite, as expressed in Psalm cxxxvii. 5, 6. I shall never cease to pray for the peace of Jerusalem: I like her walls, and favour her dust: I love her cause, and feel attached to every individual within her gates who calls upon our Lord Jesus Christ. But, especially, when I remembered the mission which I had received from her, I was able to go out with joy, and was led forth with peace, as it is written. The sun was burning in the valley of the mountains of Judæa. When riding over Sharon's beautiful plain, my heart was found in tune to sing the hymn—

Then let our songs abound,  
And every tear be dry;  
We're marching thro' Immanuel's ground,  
To fairer worlds on high.

'In Jaffa I had the pleasure of paying my respects to the English Consul of Jerusalem, on his return from England. I then sailed for Beyrout; went to Syrus, after having passed the lofty Carmel, and afterward to Sidon. The state of both cities is an evidence of Christianity, strong enough to convince any unbeliever. The 6th of August was my twenty-fifth birth-day. I sailed for Alexandria on the 8th, and arrived in safety and good health on the 14th.'

#### EGYPT.

OWING to ill-health, the Rev. W. Krusé left Cairo on the 1st of August last. He had previously made provision for carrying on the Educational Establishments of the Mission with as much efficiency as circumstances admitted. After remaining a few weeks at Alexandria, he left for Europe, on the 27th of September.

The Rev. J. R. T. Lieder, after having been admitted to English Orders during his sojourn in this country, by the Bishop of London, left for Egypt on the 1st of September, and arrived at Alexandria on the 13th, and at Cairo on the 26th of the same month. There he had the pleasure of finding the Rev. Dr. Tattam, who was visiting Egypt, with a view to obtain the sanction and assistance of the Coptic Patriarch to the printing of the Scriptures in Coptic and Arabic, the Arabic Version being that recognised in the Coptic Church.

In a Letter dated Dec. 26, 1842, Mr. Lieder thus describes his favorable reception at Cairo.

'Our reception at Cairo, especially in the quarter of the Copts, was of a most cheering and satisfactory nature. Hundreds of individuals thronged to our house, to express their joy at our return; not only the poor, to whom particular care had been shewn, but persons of all ranks. On the 28th, I visited, with Dr. Tattam, the Coptic Patriarch, by whom I was received with much joy and respect: he arose, came half way to meet me, and embraced me three times. In the evening we were informed that the Patriarch intended to pay me a visit next day; but my house being in no way prepared to receive such a personage, I declined the honour. The next day the Patriarch sent to my house three Bishops, to welcome me in his name; namely, Amba Sarabamoon, the coadjutor of the Patriarch at Cairo, by whom the present Patriarch was ordained, a truly venerable man; Amba Abraham, the Bishop of Sette Gemiana, and Titular Bishop of Jerusalem; and Amba Iouse, Bishop of Manfalout. We felt grateful to Almighty God for our reception in Cairo, and consider it as an earnest of our future usefulness.

'The School Establishments of the Society at Cairo, especially the Female department, I found in a satisfactory state.'

In a letter dated Feb. 18, 1843, Mr. Lieder mentions that a friendly correspondence had been opened between the Coptic Patriarch and the Anglican Bishop at Jerusalem.

'*Coptic Institution at Cairo.*—Before Mr. Lieder left this country, on his return to Cairo, the Committee requested him to re-model the Society's Seminary, in order more especially to adapt it to the wants of Coptic Youths intended for the Ministry of that Church. The number of pupils will be at present limited to twelve or fifteen, who will board in the Establishment, and be under Mr. Lieder's immediate supervision. It is the hope of the Committee that this Institution may be instrumental, under the blessing of God, in diffusing throughout the Coptic Church such a measure of Scriptural Truth, that, by means of the Copts themselves, it may eventually be purified from the errors which so painfully characterize it. At the date of the Letter above quoted there were seven Students in the Institution; and Mr. Lieder was looking forward to its being formally opened in the pre-

sence of the Patriarch and other Ecclesiastics of the Coptic Church.'

#### TINNEVELLY.

The Summary of the Mission for the last year gives the number of Inquirers as 13,604, which is 6000 less than the previous year. But this defalcation is more than balanced by an increase in the number of baptisms, which have been 2211 in the course of the year; so that the number of baptized persons now amounts to 6552. The Communicants have also been increased by above 200 in number, and are reckoned at 1178. The number of Villages from which applications for Christian instruction have been made is 315, being 127 less than in the year 1841.

The number of Schools is 120, being 10 less than in 1841. The number of Scholars is 3634, shewing a decrease of 1000.

#### MADAGASCAR.

'In a former number we gave an account of the martyrdom of two Christians who were put to death in June 1842, by the cruel Queen of Madagascar: since that time three more have been sacrificed to her insatiate cruelty. We give the particulars, in the words of a letter received from the suffering Native Christians:—

'This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper (containing, it would appear, some reflection upon the Government), and having fixed it on the walls of a house, the

Queen, when informed of the circumstance, was very angry, and published a proclamation ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the Queen declared she would have him cut into pieces the size of musket-balls. "And I will not," she said, "let him escape, for I and God are upon one side." The four days expired; and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head Teachers) was, with several others, accused, and compelled to drink the tangena ordeal. Raharo died from the tangena, and Ratsimilay (another Christian) being detected in attempting to save him from it, was ordered by the Queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt; and Imamonjy was also associated with them.'

The Directors remark—

'The fury of persecution in Madagascar has now been poured out on the Infant Church for more than eight years; its members have been driven into exile and slavery, and seventeen of their number have been doomed to death; yet "the trial of their faith has been found unto praise, and honour, and glory:" none have apostatized, or denied the Lord who bought them. With tender sympathy and continued prayer for our persecuted Brethren, let us, then, unite thanksgiving to God who has sustained them by his grace under accumulated sufferings, and preserved them faithful even unto death.'

#### JERUSALEM.

*Letter from the Bishop of Jerusalem.*

The Bishop writes in his letter, dated June 2d:—

'I was truly thankful to hear the interesting account of the Anniversary Sermon and Meeting of the Society. You will learn from the accompanying letters, that we observed it with you in spirit on Mount Zion. It is interesting to find that, notwithstanding all the opposition, the cause of Israel is prospering.'

'An earthquake expected by the Jews.—At the commencement of the last month the Jews in general expected an earthquake, and, actually, all the German Jews left Jerusalem

and encamped in a beautiful valley near a village called Lifta, about an hour's ride from here. I went out one afternoon to see them, and they really reminded one of the journeyings of the Children of Israel. They seemed rather ashamed to own the reason of their having left the city, but it was excusable in them, as there were many amongst them who had suffered at the earthquake at Safet, which they said had been foretold by the same eminent Jewish Rabbi who predicted the present one. After the six days had expired, during which it was to happen, they all returned. Poor people! Their ex-

ample, however, intimidated many in the city, and fear fell upon many, especially during one night when there was an awful storm. We have all been mercifully preserved.'

Extracts from Mr. Ewald's Journal for the months of April and May:—

*'Intercourse with the Jews.*—During the month of April our intercourse with the Jews has been somewhat interrupted on account of their preparing for the forthcoming Easter ceremonies. The whole Jewish population are at this time busily engaged in baking their unleavened cakes, whitewashing their houses, and putting away the old leaven. However, I visited some of the sons of Jacob as often as I could at their houses, and also had several calls upon me.

'During Lent we had a Sermon every Wednesday evening, in addition to our daily morning and evening prayers. On Good Friday we had four services at our Chapel; in the morning at seven in Hebrew, at eleven in English, at three in German, and at five in English.

'April 10.—To-day I had a great number of Jews with me, who were all wishing to hear more particulars of the doctrines of the Church of Christ. There are at present a considerable number of Jews in the Holy City who are no longer satisfied with the Rabbinical system, who read with avidity the "Old Paths," and then come and propound questions. There are others who have somelighrespectingscripturaltruths, yet confused ideas on many topics; they come and desire to be taught better. There are some who believe that Jesus Christ is the Messiah, and who read with prayer the Word of God; yet they feel some doubts as to the keeping of the law and the Sabbath. With all these various classes it is my privilege to converse, and to point out to them the way of truth more perfectly, as the Lord enables me to do. I also went to-day and visited some families in the Jewish quarter.

'Our friends who have been sent from England to strengthen the Mission in the Holy Land, arrived to-day, fatigued from their journey, but in good health; they all took up their abode for the present at Mr. Nicolayson's, whose house has of late become the residence of all the missionaries arriving in the Holy Land.'

*'Commemoration of the London Society's Anniversary.*—May 4, Last Sunday we had notice that to-day the

Bishop would preach a sermon on behalf of the Society, consequently our little chapel was filled. The Bishop preached from Romans xi. 25. Prince Albert of Prussia was present. After the sermon a collection was made, which amounted to 763½ piastres, about 7£.

'May 5.—This being the day of the Annual Meeting of the Society in London, a meeting was held in the room adjoining the chapel, which was addressed by the Bishop, Dr. Macgowan, Mr. Nicolayson, Dr. Kerns, and myself. The collection amounted to 394 piastres, about 3£. 6s. After the conclusion of the meeting, the Bishop proposed the formation of an Auxiliary Society, which was unanimously agreed to. Several persons present gave their names as annual subscribers.

'May 13.—There was an interesting Jew with me nearly the whole day; he is earnestly seeking the truth, but cannot see how the Law of Moses could have been abrogated. I explained to him the meaning of the words, "Law of Moses," by telling him that, if he attentively read the Five Books of Moses, he would find that they contain a three-fold law, that is, the moral law, as expressed in the Ten Commandments; the civil law; and the ceremonial law. The two latter have been abrogated by God himself. But the moral law has not only not been abrogated by Jesus, but more fully developed, and this moral law Christ declared should remain for ever. I trust he left me with a deep impression of the truth of Christianity. I also had a visit from another sincere inquirer, who is fully convinced of the truth, and is anxious that his wife should be led in the way of truth, in order that they might join the Church of Christ together.

'May 19.—The house which had been taken to receive the rabbies and other converted Jews, in order to prepare them for future usefulness, having been repaired, the Bishop opened it by reading the cxxxii. and cxxxiii. Psalms and prayer, and then addressed the inmates in English and German, in which he pointed out to them the nature, use, and blessings of such an institution, and the duties of those who may be received into the same. For the present Rabbi Eleazer, Rabbi Benjamin, Isaac Airsch, and Jonas, are the persons who have been received into the College.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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OCTOBER 1843.

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### CHARGE OF THE BISHOP OF PETERBOROUGH.

ON Monday, the 31st of July, the Lord Bishop of Peterborough commenced his Triennial Visitation of the County and Archdeaconry of Leicester, in St. Martin's Church. His Lordship was attended by the Worshipful the Chancellor of the diocese, and the Venerable the Archdeacon of Leicester, and a very large number of the Clergy and Churchwardens were present. On Monday, a sermon was preached by the Rev. John Sankey, Rector of Stoney Stanton; on Tuesday, by the Rev. Thomas James, Vicar of Theddingworth; on Thursday, at Melton Mowbray, by the Rev. George Ewing Winslow, Vicar of Tugby; and on Friday, at Loughborough, by the Rev. Thomas Fell, Minister of the new Church at Ashby-de-la-Zouch. Attending, as we did, his Lordship's Visitation on Monday, the following is as accurate a report as can be furnished, from our notes taken at the time, of his Charge to the clergy:—

**MY REVEREND BRETHREN.**—Since last we met together on an occasion like the present, the rapid flight of time has brought us three years nearer that great day when we shall be called upon to render an account of the charge committed to us. With this reflection on his mind, even the most diligent minister on looking back, will see reason to lament his many deficiencies. But, blest is he, who can say, that he has humbly sought to serve his Heavenly Master; that, through God's grace, it has been his great desire to fulfil the solemn engagement by which he has bound himself, to feed the flock over which the Holy Ghost has made him overseer. In my last address, I could not help expressing my sense of the improved feeling I believed to exist amongst the ministers of the Church, as to the nature and obligation of their calling. I trust that this feeling is increasing. It is indeed impossible for a minister to estimate too highly the im-

OCTOBER, 1843.

3 A

portance of his office, or to feel too deeply the obligations by which he is bound. He has undertaken a charge which requires his most watchful care, and his most deep and devout prayers that he may receive that grace which alone can make him sufficient for the faithful discharge of his sacred trust. Without a holy devotedness of heart, the work of a minister can never prosper, and no one ought to engage in so weighty an undertaking, unless he can believe that God has implanted in his heart an earnest desire to perform it faithfully. To enter, indeed, on the sacred office without an humble and devout resolve to fulfil the solemn duties to which he binds himself, is nothing less than a contempt of the common principles of truth and honesty. The minister is the dispenser of those holy rites which God has appointed as a means of bringing souls to salvation. He is to be an instructor of the people and their example.

Great and many are the benefits to a country from an established ministry. We may, indeed, believe that without this, there would be good and holy men who would at times come forth with their pious and zealous exertions, seeking to call sinners to repentance. But an established religion brings within the reach of every one, opportunities of public worship. The great benefit of having a ministry is both for the private and public services of religion. An established religion, however, seems to imply a connexion with property; and we cannot deny that there will be instances where this operates as a temptation to enter into the ministry from worldly motives. But I do trust, that in these days, the greater number of those who now enter upon the ministry are impressed with the sacredness of their charge. I see much of encouragement in the improved feeling in the minds of the candidates for ordination, and it will be a consolation to every devout minister of Christ to be able to believe that when his own work is drawing to a close, he shall be followed by one who will earnestly seek to carry on God's gracious design of bringing souls to Christ, and through Christ to salvation. And what can we, the elders of the ministry, wish for more than that a race may succeed, whose power for good shall be greater than his own. Where this right feeling exists, there will be a friendly and profitable intercourse between the elder and the younger clergy, and much good may be expected to result from this Christian communication. It must be a great encouragement, and a great help to a young minister, who comes as a stranger into a new land, to feel that he is within the reach of the counsel of an able and experienced Christian brother, whom he may follow as he has followed Christ, and so far only, for true wisdom must come from above, and we must be taught of God before we can ever be the safe guides and teachers of others. The wise Christian teacher will not seek his satisfaction in making converts to party opinions, or in drawing men from one party to another, or even from other bodies of Christians to his own church—if that be all. His aim will be to bring them nearer to God. This will be the measure of his ministerial success. It will be the spiritual progress, the growth in grace, the increased and still increasing holiness of his people; but there will be a desire to honour God, and this will be seen in all that is connected with God's worship and service. On a former occasion I did not consider it a departure from

the spiritual purposes of our meeting together to call your attention to the state of your churches (I mean considered merely as the fabrics and edifices for worship,) and that all should be decorous and suited to its purposes. It is not a matter in which the desires and feelings of the minister are the chief reasons for urging a regard for these things. It is for the benefit and advantage of the congregation, and the consideration of the subject therefore belongs particularly to the lay members of our church, and will ensure the diligent and generous care of those, who know what holy regard is due in all things relating to God and his services.

A strong feeling has indeed prevailed, and is increasing, that our churches should be rescued from the unseemly condition which has for a long time disgraced us. The churchwarden have now, however, in many instances, endeavoured to make themselves acquainted with the subjects connected with their office, and have shown a desire to discharge the duties of their office, and to carry out the recommendations of the Archdeacons and Rural Deans, as to providing for the proper state of their churches, and restoring them when they require it. And we are greatly encouraged to hope that, ere long, the house of prayer in every parish will be such as to show that we will not dishonour God by the meanness of the house which we profess to dedicate to him. If the neglected state of some of our churches arise from a poor and pitiful desire of adding something to the savings of our worldly store, this is a saving God will never bless. But if it arise from an opposite spirit, from an ostentation which spares nothing that can gratify selfish pride and vanity, which is extravagant in the adornment of the person, and the private dwelling, as if nothing were too costly for ourselves, and anything were good enough for God, we cannot contemplate a state of mind like this without the deepest pain and grief. The feeling should be the very reverse of this. We should seek for that Christian contentedness of mind which is satisfied with little for personal gratification, but which sees nothing too good for God and his service.

You will not mistake me, my Reverend Brethren, and I trust we shall none of us fall into the error of believing that religion consists in these external things. They are, however, signs of religion, and, we may hope, helps to it. It is gratifying, therefore, to see what has been done, and is still in progress, in building and repairing, and even in many cases, in adorning our churches. And we have much need of devout prayer and humble and holy minds; but too much of our thoughts should not rest on these outward marks of respect for sacred things. It is the heart that God requires; it is the humble and contrite spirit that he regards, and we run a risk of doing a grievous injury to our flock, if by drawing their thoughts towards these outward things, we turn them from that which ought to be the constant object of their deepest anxiety—their spiritual preparation for eternity. We are to come to God in penitence, in faith, and with an obedient heart. All that tends to promote this humble and holy state of mind, will be used and encouraged by every faithful servant of God; but all the outward circumstances and ceremonies of religion will lay a dangerous snare in our path, and retard our spiritual progress, if we give them a wrong place, or magnify them beyond their real importance. The same dan-

ger may, indeed, await us in all our religious observances. A devout worshipper, for instance, desires to offer to God the service of the body as well as of the soul. The rubric directs as to the proper attitude of prayer and praise. In prayer, we are directed to place ourselves in the humblest attitude, bending on our knees to the earth, from whence we were taken. In praise, when we would lift up our hearts to God, we are directed to offer this service in a corresponding position of the body; we properly raise ourselves on our feet during this part of the service. But how grievously shall we err, if we give undue prominence to these outward proprieties, or attach importance to the direction in which the worshippers turn their bodies, and other matters relating to places, postures, and positions, and thus lead our people to believe that they are more accepted in the sight of God for these forms and ceremonies, when there may in truth be in them much more of superstition than of that which marks the real Christian, and the inward spirit and devotedness of the soul; and it is in that disposition alone that we can ever offer a sacrifice acceptable to God.

I doubt not the sincerity of those who have adopted, and who are encouraging these practices, believing them to be, and, perhaps, finding them to be helps to devotion. But all those things are easily adopted, and they will be adopted by many who will be satisfied with these outward marks, and will lead others to be satisfied with them, whilst they know nothing of that spiritual worship which breathes through all our prayers, and which it is the great object of our Church to promote and to foster. We have need, indeed, to be watchful as to the spirit in which we receive all the ordinances of our religion. Religion cannot thrive in the soul without God's blessing; and his help and his presence are promised in the use of his own means; and where he has appointed services, and ordinances, and sacraments, if we neglect them, or think lightly of them, we are setting up our own judgment against the commands of Him who cannot err.

Now, if any one should ask why we baptize, and why we use water in the Sacrament of Baptism, and what we expect from it, our simple answer is, that we do this because Christ hath commanded it; and, practically speaking, we expect his blessing on it, because he has promised his blessing to those, and to those only, who seek to obey his commands. In the other sacrament we use bread and wine, for the same reason, simply because Christ has commanded us to do this. Great and precious promises are annexed to obedience. We cannot be too full in our expectations of God's favour, while in sincere faith, we trust in his mercies and love, and on his promises, and habitually seek to be guided by his will.

The minister who is devoutly seeking the spiritual good of his people, will desire to see them all partakers of the means of grace. He will make it the great subject of his labours and his prayers, that, by God's Spirit working in them, they may be brought to a right state of mind to receive all the benefits which are promised to the faithful.

The Gospel calls us to come unto Christ, and to come with a deep confession of humble and of contrite hearts, and in earnest prayer for that renewal of the soul to godliness, which alone can show that we are in a state of acceptance with God, in that state which the apostle

contemplates, when he speaks of converts to the Gospel being new creatures in Christ Jesus, washed and sanctified by his Spirit.

The object of all our services is, to lead us to this state of mind, and they are valuable only as they tend to this, but as God has appointed them, we may be sure that they tend to this, if humbly and rightly received; but if not so received, we may join in them not for the better, but for the worse. If we trust in them, instead of trusting in Christ, we shall receive them not to our salvation, but to our condemnation.

Nothing, indeed, is more tempting to the natural man than to rest on the outward ordinances, instead of resting on him who hath appointed them. We may profess to honour the Church, and so trust, like the Jews of old, in the Temple, and cry like them, "The temple of the Lord," instead of looking to the great Head of the Church, and seeking to be living temples to his glory. In truth, you have neither in the Old Testament nor the New, any error against which the Divine indignation is so powerfully and so strongly directed, as that which leads the people to rest on outward observances instead of giving their hearts to God, and trusting in him. Our blessed Saviour's awful denunciations were directed against none more strongly than against those who were most scrupulous in the form and observances of religion, whilst they rested on those for acceptance, and knew nothing of that humble state of the soul which marks the really penitent, and calls forth the deep confession of the heart, "God be merciful to me a sinner."

We would still seek by every outward mark of reverence to show our desire to give the Lord "the honour due unto his name." It is always needful, and perhaps never more than at the present time, to show that the sanctification of the soul is the great object of all our public services, and that which must prepare the redeemed in Christ to stand before his judgment seat. And to lead to this state of the heart, this preparation for judgment, the great doctrines of the Gospel must be plainly and fully set before our people; and in our own Church, where the great doctrine of the atonement has been the most fully set forth, there have been found the greatest number of hearers, and what is far more than this, we believe there has been an increase among the people in holy zeal, devotedness to spiritual things, and watchfulness in Christian duty; there has been in truth a marked revival in our Church, since this and other great doctrines connected with it have been made the subject of the teaching of our ministers. Where the mercy of God and sufferings of Christ are preached, and by faith received, there is the right motive, and consequently the best security for right conduct, "we love him because he first loved us." My Rev. Brethren, you must expect but little good from your instructions, if you fail to set before your hearers that great doctrine of the Gospel and of our Protestant Church, the justification by Christ, through faith in him.

There are questions on which good and faithful men may differ, but those are generally questions which, we believe, do not involve the essential and vital doctrines of the Gospel, and on which, therefore, a difference of opinion may and will exist. But this need not make any breach in Christian unity. Nay, rather may give exercise to



Christian humility as to our own opinion, and Christian forbearance towards those who differ from us. There may still be that union of mind which marked the character of the Christians in past days; yes, even when many different rules and forms prevailed in different Churches. But justification by faith, this great doctrine of the Gospel and of our Church, justification by Christ's merits alone, is at the very foundation of our religion, the ground and pillar of a Christian Church. If this be lost, all is lost: if this be suppressed, all our power for good is gone. You must not allow yourselves, my brethren, to be kept back from preaching this, however you may be tempted by the writing and by the example of men of name and character in past days, or by the opinions upon this subject which are advocated in our own days. Christ crucified was the first great object of the teaching of the first ministers of the Gospel, forgiveness of sins through Him was the message committed to them—it was their message of salvation; the gracious influence of the Spirit accompanied the word, and prepared the souls of the converts for their eternal inheritance. The preacher must still show the same way of salvation; there is no other. And in our preaching there must be, I repeat, a full and faithful statement of this great truth of the Gospel; there must be no reserve in clearly and fully delivering the message, as it has been delivered to us.

I should say the same, even if we had heard nothing of that teaching which has of late been openly advised, of reserve in communicating religious knowledge,—for there has long been this reserve. It has been many years weakening our church. There is nothing new in this, I lament to say, although no precept had, till of late, been set forth openly to recommend it. It was, I believe, this reserve in proclaiming the great doctrine of the atonement, which, in years not long gone by, thinned, or almost emptied our churches; yes, emptied them of their most devout worshippers; and those few who remained, received but little spiritual benefit, as far as the Church's instructions were concerned. And even then, many a talented and highly educated man, and one who was speaking the truth too, but suppressing the chief truth, saw the number of his hearers diminishing, for there was little in his teaching which could in any way interest the minds of those who were intent upon the salvation of their souls, and were hungering after the bread of life. There was still less to raise a holy anxiety in those who were slumbering in a spiritual indifference. And it was even so, when to the learning and to the moral character of the minister there was added, much that could give grace and decorum to his administrations. Whilst the humblest of Christ's ministers, the humblest in situation, and the humblest in worldly accomplishments, and what is called worldly influence, for bearing with them Christ's message, armed with the power which Christ gives to his faithful ministers—those men were blest by seeing multitudes assembled to hear the word. They were men, we devoutly believe, instruments in God's hands, of turning many to righteousness. And this town, and this Church, may bear me faithful witness to this great truth. And I trust that many of the inhabitants of this town can respond from their own hearts to the truth of these words,—that Christ crucified is preached unto them, and is shewn to them as the way of salvation,

and that they are led to seek that, the only way of salvation. And, in truth, it is not often that hearers are wanting, where the great truths of the Gospel are set forth by a minister who feels all the power of them in his own soul ; for that is the first great requisite. Though the number of hearers is not the true test of a minister's success, for many will hear, and hear in vain, yet among the many there will be always some who will receive the word to their spiritual comfort, and to the salvation of their souls. And, indeed, if the declaration of God's love in Christ will not draw the hearts of the hearers to holy love and obedience, you may be well assured, my Reverend Brethren, that no other teaching can do it.

A faithful minister knows that he must deliver his message of mercy, he dare not reserve it although he knows and is willing to declare that its benefits belong only to those who receive it rightly ; the responsibility of receiving it is with them, but by no means does that diminish the responsibility of the minister who is to deliver it. " Go," says our blessed Lord, " and preach the Gospel to every creature." Now he who committed to us this message knew what was in man, and what means and methods were most fitted to effect his own gracious purposes in the salvation of man ; and the preaching of the atonement for sin through Christ has always been to some, as to the Jews, a stumblingblock, and to others, as to the learned Greeks it appeared, foolishness. Yet to those who have rightly received it, it has fully proved itself to be the power of God, and the wisdom of God. There have always been opposers to this teaching. The same objections were made to the Apostle Paul himself, while he preached this doctrine, and to the other apostles. They were accused of giving encouragement to sin, and teaching that men might continue in their sins, that God's grace might abound in the forgiveness of them. St. Paul himself was called upon to answer that objection, for he shewed them that this preaching of the Gospel of God's forgiving mercy through Christ, did not mean without the law, yea, he said they establish the law, and the same objection has been constantly put forth against the same truths. The offence of the cross has never ceased. The real cause of man's unwillingness to receive this doctrine of grace, is not that it leads to carelessness of living, but on the contrary, that it is connected with that holiness of living which never pleases the world, since it preaches repentance and faith, and devotedness of the soul to God.

Happily the number has been, of late years, increasing in our Church, of those who are preaching the great truths of the Gospel to their hearers, and what was, not many years ago, spoken of as enthusiasm and fanaticism, is now confessed and felt to be the very words of truth and soberness. Many of us are old enough to remember the days, when in these very pulpits where Christ is now preached as the Way, the Truth, and the Life, this doctrine was contemptuously held forth as a sort of new light, and called uncharitable, unchurchman-like, and dangerous. The rule of private conversation was in the same course. The fear was, that men would be righteous over much, and thus by a profane perversion of the Gospel message the whole spirit, truth, and law of the Gospel was opposed. But you, my Reverend Brethren, know, that there is no degree of holi-

ness that can go beyond the requirements of Scripture. And when, as Churchmen, we look at our book of prayer, we shall most of us be compelled to feel that we fall far short of its heavenly devotion. The most exalted saints and servants of the Lord will be the most ready to confess, that they are unprofitable servants, and to bless God, who has allowed them to plead for pardon, and to plead through Christ.

We cannot too thankfully praise God that, through his grace, that disposition seems to be departing, which seemed to lower the standard of obedience and ministerial responsibility. A watchful minister knows the difficulty of raising the minds of his hearers to a serious concern for their everlasting interests; he knows this too well to allow a word to drop from him, which might by the most remote possibility check the religious anxiety of one of the humblest of his hearers, or lower his desires after God and heaven. The great enemy of their salvation will be ready enough to do this, and to draw them downwards. The world, with its temptations, will be ever at hand to lend its aid to this. You, my Reverend Brethren, I trust, desire to raise the minds of your hearers upwards, to show them the right way, watching your flocks, as they that must give account when the chief Shepherd shall appear.

If this watchful care be increasing, and if it continue, we have no need to fear that our Church shall lose her power for good. That Church will never fail which is fulfilling the objects for which she was appointed. Our Church has had many a trial, no doubt; but she was in the greatest danger when her danger was least apparent to her ministers, and when the ministers and the people were slumbering in fancied security, and were showing a grievous forgetfulness of the spiritual work for which the Church was set apart. There seemed to be, indeed, amongst us, a willingness to let the Church sink down as it were, to accommodate its teaching to the careless manners of an ungodly age; we well know that the knowledge of the requirements of the Gospel was grievously low and defective. There was a backwardness in setting forth the great doctrines of the Gospel, and in showing the need of that high practical holiness which is always connected with the reception of right doctrine. And so the character of our Church was lowered in the estimation of the people. This endeavour to suit the Church to the world, saddened the minds of those who were devoutly seeking to be the subjects of that kingdom which is not of this world. There were many noble and honourable exceptions. But there were in the ministry and in the people—I repeat it—a defective view of doctrine and of practice. A neglect of public worship was the natural result of that; and though we might have been well content to spare those from our congregations, whose levity of mind and careless and ungodly manner of living, made their outward conformity of little benefit to themselves and no honour at all to our Church,—yet, it was a cause of grief to see the devout members of our Church deserting us; and still more when, in many instances, they were able to allege a cause which seemed sufficient to account for their separation, though it might not justify it.

But I believe even in those days there was little ground for the accusations put forth against our clergy in general, of their being a

selfish, miserly, and grasping priesthood. That was not their character; their habits and education did not tend to draw them that way. A spirit of generous liberality, rather than of grasping selfishness has, in truth, been the character of the clergy of our land. But then there was a want of that sacredness of character, and that deep sense of spiritual responsibility, which ever mark the manner and the conduct of those who feel the awful nature of the message with which they are charged, of those who are sent to beseech the people in Christ's stead, to be reconciled to God, to stand between the living and the dead, that the plague of ungodliness may be staid. But a reference to times past can be profitable to us only, inasmuch as it shews us what we are to avoid, and what it will be our wisdom to imitate.

In seeking to further the great work for which we are set apart, our own parochial system gives the best opportunity. The minister according to that system, is placed in the midst of his flock. He has the spiritual charge of the fold. If this had been felt and fully acted upon, and every parish had had its resident minister, either as Incumbent or Curate,—a watchful, diligent, holy man giving to his people, besides his own, other pastoral care, the opportunity of worshipping twice on every Sabbath, we might then have reasonably expected, that the people in every parish would have shewn those marks of spiritual progress, which many of you, my Reverend Brethren, I trust, have already found, where you have so fulfilled the requirements of our Church.

The watchful care of the pastor begins with his flock from their tender years. He feeds the lambs of his fold, bringing them up in the nurture of the Lord. I am aware of the difficulties, which in many cases prevent you from fully carrying out the system of our Church, and there are many cases which must form reasonable exceptions.

The law as it now stands, binds upon the Incumbent, indeed, to comply with that demand of our Church, which ensures residence. This may fall hard upon those who are entering upon very small preferments. But where the charge is undertaken with a previous knowledge of all those circumstances, no one can reasonably complain. I trust, however, that there is no disposition to complain on the part of the greater number of the Incumbents, who have lately entered upon their charge. There is no need to speak to them of the law, for their willing minds have given them a law better than the law of man. There are many happy examples in the cases of those older Incumbents who are not bound by the present law, yet have shewn themselves ready with all their power, to give their energies and strength to the holy work to which they feel that God has appointed them. Laws, have, in truth, no operation upon the faithful minister of Christ. He who feels that Christ is his Master, and that to him he must give account, does not want human laws to bind him; he feels, indeed, that he is bound by the love of Christ that constraineth him, and his labour becomes a labour of love. And where there is not this Divine law written in the heart, very little spiritual good will be done by the intervention of human laws. Where this law of love is in the heart, no other law is wanting.

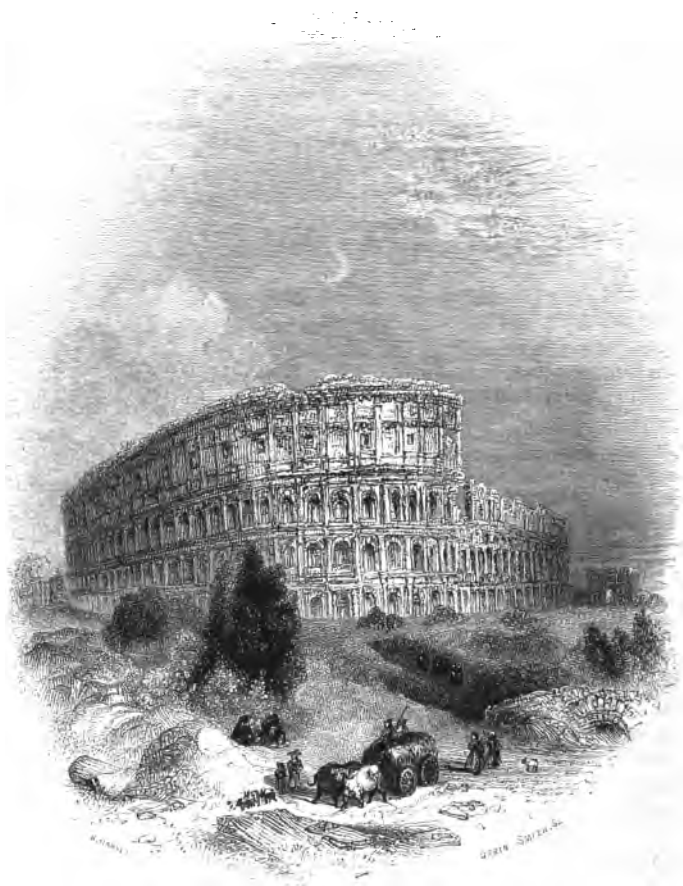
The work of education, and the training up of the children of the poor to godliness, is, perhaps, the first and most important work committed into the hands of a Christian minister. All attempts to accomplish this by legal enactments would be sure, if not to fail, at least to fall far short of their object. But the parochial system of our Church does, in fact, in most cases, leave the work of education in the hands of the parish minister, and very little permanent good will be effected without his help ; and we cannot in any way see how we can be relieved from this responsibility. If he be an able and discreet, and, above all, a devout minister, the work will not fail in his hands. The regular habit of Sabbath-teaching, which implies public worship twice every Sunday, and with the children under the eye of the minister, and under his instruction, must be productive of good. But where this requirement of our Church is not fulfilled, where there is not a resident minister and full double service, any failure must not be attributed to a defect in the system ; the failure will be because the system is not in operation.

But an earnest minister will not be content merely with his Sabbath ministrations, or with having the children before him on the Sunday. The work of education is going on during the week ; and until this part of the ministerial system is in full operation, the requirement of our Church is not satisfied. In large parishes this work is difficult ; in small ones it is apt to be overlooked. But, however large your parishes, do not be discouraged from endeavouring to bring the work of Christian education into as full operation as circumstances will admit of. However small your little flock, do not think that it can be safely neglected.

Every year is bringing into more complete operation that provision of the law, the object of which is to place resident ministers in every parish, that all the inhabitants may have an opportunity of worshipping both at morning and evening service. I am most anxious to see this even now, wherever it can be accomplished, and feel most thankful that there are so many of the clergy of this diocese who are so anxious, with myself, to see the full application of our Church's rule. And I cannot help being gratified at having before me the people themselves, expressing their most earnest desire that their ministers should give them double service, that they may have the full advantages of their ministrations, advantages which they are in most cases so willing to confess and acknowledge.

I need not repeat to you, my Reverend Brethren, that it is not merely having a resident minister that will effectually further the objects of an Established Church ; the great question is, what sort of minister he is, for the instructions of a worldly minister will be ineffectual, and his example will be dangerous. But I trust that we shall have few such cases ; I feel that we have much to encourage us, much of the presence of God, and much that we may look forward to with cheering hope. And we may, I trust, be allowed to hope, that God is adding to the number of those who shall be effectually called by him to be the stewards of his mysteries, and to whom he will give grace and power so to fulfil their sacred duties, that at the great day, when he shall call upon them to give their account they may be able to do it with joy, and not with grief.





THE COLISEUM.

## THE COLISEUM.

FEAR NOT THEM WHICH KILL THE BODY.—MATT. X. 28.

Lo ! here the giant-mass,  
 Hid 'neath its native grass,  
 Sloping its green sides toward the cloudless sky,  
 While, ranging line o'er line,  
 Like some exhausted mine,  
 Its hundred caverns meet the wanderer's eye ;  
 And tree and herb their rule o'er wrecks maintain ;  
 The claimants of the earth, where man hath ceased to reign.

By rude and broken ways,  
 Threading the arches' maze,  
 Which, far receding, dimly stretch before,  
 Our gloomy way we hold,  
 Where they their depths unfold,  
 Like yawning caves, that skirt some mountain-shore—  
 Till yon bright moon-lit rent invites us nigh,  
 Whence spreads the circling bound, domed by the calm blue sky.

High in her silvery car,  
 With many a twinkling star,  
 The moon ascends serene the brow of night ;  
 And in her vigor's prime,  
 Untouched by envious Time,  
 O'erlays each broken arch with sheets of light ;  
 Careless what work of man survive or die,  
 She nightly fills her horn, and nightly walks the sky.

She never checked her beam,  
 But poured as rich a gleam  
 O'er this huge pile with human blood bedewed,  
 Nor cared what caught her glance,  
 Amid the whirling dance,  
 The golden throne, or bones yon area strewed—  
 And, still unchanged, her silver rain she showers,  
 O'er arch and column crushed,—trees, herbs, and budding flowers.

Here Murder fleshed his sword,  
 And Terror spread the board,  
 While Rome bade Death to dance his roundelay—  
 For her desires were wide,  
 And they may be supplied,  
 Tho' farthest isles be searched to yield her prey—  
 Would Death but make her sport, she vowed to bring  
 The glory of the world to grace the horrid King.



And well did Death obey,  
 And wild his roundelay,  
 Full many an age he quaffed the blood as rain ;  
 Here, in this hollow span,  
 Man slew his fellow-man,  
 And beasts in myriads choked the reeking plain—  
 Rome clapped the hand, and drowned the dying cry,  
 And called for blood with thirst not ocean could supply.

O where was Pity then ?  
 Fled from the haunts of men,  
 She sought a refuge in the desert-wild ;  
 There found a surer rest,  
 Within the tiger's breast,  
 Nor thought of Man—erst her peculiar child—  
 While *here* the shriek of woe, that rose around,  
 The maddening shout of drunken rapture drowned.

But whence this mingled throng,  
 The weak amid the strong,  
 Bowed age, and manly force, and youthful bloom,  
 The tender babe at rest  
 Upon its mother's breast,  
 All mute, like sheep, borne onward to their doom ?  
 Sure murder's self that helpless band might spare—  
 What fight shall they maintain ? their only weapon, prayer ?

But hark ! the acclaiming sound  
 Re-echoes wildly round,  
 For sweet to Rome yon peaceful sacrifice—  
 Hate owns but one fell aim,  
 To crush the Saviour's name,  
 And on its ruins raise her doom of lies ;  
 While showers of deep'ning curses, far and wide,  
 Pour o'er the heads of those, who own the Crucified !

The scene is past—again  
 Filled is the murderous den,—  
 Who now their will awaits, all bent with age ?  
 He bears nor sword nor shield,  
 As from a foughten field,  
 Clothed like a hermit for his pilgrimage ?  
 What dost thou here, with past'ral staff, alone,  
 Where Justice hath no place, and Mercy is not known !

Methinks, I see him stand  
 With eye upraised and hand,  
 Meekly awaiting what the end may be—

\* Ignatius, Bishop of Antioch, who was exposed to lions in the Amphitheatre.

Ten thousand voices rise,  
 To claim the sacrifice,  
 He hears, nor sees the maddening revelry—  
 O say, what in yon living blue hath power  
 To chain his beaming eye in this tremendous hour !

No idle vision plays  
 In yon meridian rays,  
 But secret glories of the world above ;  
 He sees the sapphire-throne,  
 Where Jesus stands to own  
 And cheer his servant's heart with looks of love—  
 While heav'n-lit smiles reveal how sweet the sight  
 Of him he loved unseen, his Joy—his Life—his Light !

Forth from the covert spring  
 Two lions in the ring,  
 With rage and hunger bounding on their prey—  
 Where then the mighty arm,  
 That awed, as by a charm,  
 When down at Daniel's feet the monsters lay ?  
 Unchecked their course, while he nor quailed nor fled,  
 But stroked their shaggy manes, and 'neath their talons bled.

His earthly sands are run !  
 Hence ! for thy work is done !  
 A little moment glut thy rage for blood—  
 He on his Saviour's breast,  
 Comforted, and at rest, (Isaiah lxvi. 18.)  
 Basks in the glory of the sons of God :  
 But thou, O Rome, the foster-nurse of kings !  
 Flee ! for the angel comes—I hear the rushing of his wings !

Who is the victim now ?  
 I mark thy blasted brow,  
 Distraught with war, storm, fire, this many an age !  
 Since Death serves not for nought,  
 Thou hold'st the guerdon sought,  
 Who sows to sin, must reap its bitter wage—  
 B uke, whose blood filled up thy cup of mirth,  
 Joys in his Maker's smile, far from all wrongs of earth.

'Tis sweet to think how soon  
 The glory of yon moon  
 Shall cease to glow o'er wrecks of human pride ;  
 All swept before the storm,  
 That wraps the Saviour's form,  
 When he descends to claim his ransomed bride ;  
 When Earth shall own no trophy of Sin's reign,  
 And CHRIST as King be hailed—THE LAMB FOR SINNERS SLAIN !

J. A. LATROBE.

## THAT GLANCE.

“AND the Lord turned and looked upon Peter.” That disciple but recently met the fierce and searching gaze of the Roman soldiers.—The keen eye of the malignant Jew has disturbed him. He was troubled also by the penetrating look of the maid that said, “Thou also was with Jesus of Galilee.” But there was one present who had forborne, it seems, till now, to notice the fallen disciple. But when he did, one glance was enough. When Peter’s eye met that of his Lord, what emotions were awakened!

It was the look of a *friend*. And such a friend! Whose kind and sweet voice was it that summoned him from his net to be a fisher of men? What mortal had ever been more favored, as for three years he had dwelt under the radiance of the Light of the world?

Who gave him a vision of heavenly glory on the Mount of Transfiguration; admitting him into the secret places of the Most High, and under the shadow of the Almighty? Who was he that pitied him in his moral darkness and guilt, had assuaged his domestic sorrow, had honoured him with a chief place among the founders of his glorious kingdom, and was now about to die for him, that earthly good might be crowned with everlasting life? There stood such a benefactor bound, buffeted, despised, denied, and his ears now ringing with the language of that denial, and the awful profanity that gave what was already crimson a more deadly hue. There stood he, an injured friend—how kind a friend, how deeply injured!

That glance! Peter understood it. Words were not necessary. Mingled with rebuke, it was a look of kindness still. A glance from such a being, at such an hour, and on such a man—could Peter withstand it? Could he brave that glance, and in spite of it, carry out in hardness of heart, the denial that oath had just confirmed? No! the unhappy man cannot endure it. That gaze of the injured friend caused all that friend’s kindness to rush upon his mind, while the consciousness of his own ill-treatment of him overwhelmed him with the deepest remorse and misery.

Reader, the Lord looketh upon you. His eye is not the flaming fire of a righteous judge. ’Tis that of mercy and good will. But is there nothing of rebuke in it? As it called before Peter his own character, is there nothing in yours, for it to fix your eyes upon? Have you no occasion for tears?

**THAT GLANCE!** Beware of what it shall be when the Redeemer shall come in the clouds of heaven, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him.

## ATHENS—MAR'S HILL, &amp;c.

EXTRACTED FROM THE REV. DR. ROBINSON'S BIBLICAL  
RESEARCHES.

WE found a welcome home in the hospitable mansion of Messrs. King and Hill, American Missionaries ; and rejoiced to learn that their exertions in behalf of education and religious instruction are duly acknowledged by the Greek people, and are bearing good fruit. The clergy as is well known, are in general opposed to such labours ; and the government to a great degree indifferent ; except in respect to the female schools of Mrs. Hill, which the government has so far encouraged, as to furnish at its own cost, a certain number of pupils, to be afterwards employed as teachers in national female schools.

It would not become me to enter into any details respecting the antiquities of Athens. Greece was not the object of my journey ; nor had a visit to Athens made part of my original plan. I was therefore not prepared to investigate its remains, any farther than I could gather information on the spot from the excellent works of Col. Leake and Dr. Wordsworth. Yet no one can visit Athens without receiving a profound impression of its ancient taste and splendour ; and the record of this impression in my own case, is all that I can give.

The most striking feature in Athens is, doubtless the Acropolis. It is a mass of rock, which rose precipitously in the midst of the ancient city, and is still accessible only on its north-west part. On the oblong area of its levelled surface were collected the noblest monuments of Grecian taste ; it was the very sanctuary of the arts, the glory, and the religion of ancient Athens. The majestic Propylon, the beautiful Ereothaum, and the sublime Parthenon, all built of the purest marble, though now ruined and broken down, still attest the former splendours of the place, and exhibit that perfect unity of the simple, the sublime, and the beautiful, to which only Grecian taste ever attained. In this respect, there is no other spot like it on earth. Rome has nothing to compare with it ; and the vast masses of Egyptian architecture, while they almost oppress the mind with the idea of immensity, leave no impression of beauty or simplicity.

My first visit in Athens was to the Areopagus where Paul preached. This is a narrow, naked ridge of lime-stone rock, rising gradually from the northern end, and terminating abruptly on the south, over against the west end of the Acropolis, from which it bears about north ; being separated from it by an elevated valley. The southern end is fifty or sixty feet above the said valley ; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock ; and towards the south-west is a descent by a flight of steps, also cut in the rock, into the valley below. On the west of the ridges in the valley between it and the Pnyx was the ancient market ; and on the south-east side, the later or new market. In which of these it was that Paul "disputed daily," it is of course impossible to tell ; but from either, it was only a short

distance to the foot of "Mar's Hill," up which Paul was probably conducted by the flight of steps just mentioned. Standing on this elevated platform, surrounded by the learned and the wise of Athens, the multitude perhaps being on the steps and in the vale below, Paul had directly before him the far famed Acropolis, with its wonders of Grecian art; and beneath him, on his left, the majestic Theseium, the earliest, and still most perfect of Athenian structures; while all around, other temples and altars filled the whole city. Yet here, amid all these objects, of which the Athenians were so proud, Paul hesitated not to exclaim: "God, who made the world and all things that are therein,—He being Lord of Heaven and earth, dwelleth not in temples made with hands!" On the Acropolis, too, were the three celebrated statues of Minerva. One of olive wood; another of gold and ivory in the Parthenon, the master-piece of Phidias; and the colossal statue in the open air, the point of whose spear was seen over the Parthenon by those sailing along the gulf. To these Paul probably referred and pointed, when he went on to affirm, that the Godhead "is not like unto gold, or silver, or stone, graven by art and man's device." Indeed it is impossible to conceive of any thing more adapted to the circumstances of time and place, than is the whole of this masterly address; but the full force and energy and boldness of the Apostle's language, can be duly felt, only by one who has stood upon the spot. The course of the argument too is masterly,—so entirely adapted to the acute and susceptible minds of his Athenian audience.

Directly over against the Areopagus, and in full view of the place thus consecrated by the labours of the great Apostle of the Gentiles, is another spot still more distinctly marked, and hardly less interesting, as being the undoubted scene of the patriotic exertions of the great Athenian Orator. On the eastern slope of the longer hill, which runs parallel to the Areopagus, in the west, lies the Pnyx, the place where the assemblies of the Athenian people were held in the open air. It is a semi-circular area; the rock on the upper part being cut away to the depth of eight or ten feet; and the lower part being in some places built up in a straight line with Cyclopian walls. At the highest point, in the middle of the area, a square mass of the rock is left projecting into the area, with steps to ascend it on the sides. Here was the spot the very *Bema*, on which Demosthenes stood when he addressed the Athenian people in those strains of fervid eloquence which

"Shook th' arsenal, and fulminated over Greece,  
To Macedon, and Artaxerxes' throne."

The exactness of this locality cannot well be drawn in question. It is true that the *Bema* stood originally on the summit of a ridge, some yards above the present spot, whence the orator could see the Piræus and its fleets; but its position had been changed long before the days of Demosthenes.

One afternoon we rode with Mr. Hill to the supposed site of the Academy where Plato taught his "words of wisdom." There is nothing to mark the site definitively. It lies north-east of the city in the plain, beyond the Cephissus, which is here a brawling brook, much used for irrigating the adjacent fields and gardens. The whole tract is covered with olive-groves. We returned by the hill of

Kolonos, the scene of the *Œdipus Coloneus* of Sophocles; where once stood a temple of Neptune. This hill affords a noble view of Athens and its environs. It was a splendid afternoon; and the atmosphere had all that perfect clearness and transparency, for which the climate of Athens is remarkable; far surpassing in this respect the sky of Italy or of any other country known to me. Remote objects were seen with the utmost distinctness; the island of Hydra seemed to be hardly ten miles off; though its real distance is more than forty English miles. The sun went down while we were yet upon the hill, pouring a flood of transparent glory over the landscape; and as the reflection of his last beams lingered upon the Parthenon and slowly ascended the dark sides of Mount Hymettus beyond, they were followed by lines of brilliant purple, which also climbed the heights of Hymettus and spread themselves abroad upon the sky.

Another day we rode with the same friend to the ancient quarries on the side of Hymettus; and then to a farm near the foot of the mountain. Hymettus was of old celebrated for its honey; and large quantities of it are still collected in the neighbourhood. On the farm we visited, there were about two hundred hives of bees; and the people were then engaged in gathering the honey. This was a second harvest, (in December) the first and greater one being in August. We were gratified in being able to taste the honey of Hymettus, at its fountain-head; though I cannot award to it the palm of superior excellence, which both the ancient and modern Athenians have claimed for it. It is dark coloured, and has a very strong flavour of thyme; being indeed chiefly collected from this plant, which thickly covers the whole slope of the mountain.

On one of the last mornings of our stay at Athens, I went very early to the Acropolis, to see the sun rise over Mount Hymettus. The morning was clear and cold; a frost, for the first time, had left slight traces of ice in the streets. I was alone upon the Acropolis, in the midst of the solemn grandeur of its desolation. Seating myself within the ruins of the Parthenon, where the eye could command the whole horizon through the columns of the eastern portico, I waited for the rising sun. The whole sky was so resplendent, that for a long time I could not determine the point where the orb of day would appear. The sunlight already lay upon the eastern plain and on the northern mountains, falling between Hymettus and Pentelicus. Small fleecy clouds came floating on the north wind; and as they hovered over Hymettus, and met the rays of the sun, were changed to liquid gold. At length the first beams fell upon the Parthenon, and lighted up its marbles and its columns with silvery splendour. It was one of those moments in the life of man that can never be forgotten.

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## STATISTICS OF CRIME AND EDUCATION IN LIVERPOOL.

IN my intercourse with the prisoners, I met with many instances wherein it was manifest that their educational state had been misrepresented; and my attention having been thus awakened to the point, I some months ago adopted the practice of seeing, immediately after each sessions, all such convicted prisoners as might undergo their punishment here, with a view of ascertaining from actual investigation the precise amount of proficiency, as well in religious as in secular information, and such other particulars of the history and character of the prisoners, as I might think useful to guide me in my subsequent intercourse with them.

On comparing my investigations under the latter head with their condition as reported in the printed calendars, I found, in one hundred cases taken indiscriminately, a coincidence only in forty-six; and that in nearly four-fifths of the fifty-four cases wherein there existed a discrepancy, the degree of instruction was *higher* than reported.

My enquiries were confined, as I have said, to the convicted prisoners, nor did they embrace the whole of these. Of the 471 who have been sentenced to various periods of imprisonment, I have seen 300, and I may give the following as the result :—

|                                                                                              | Males.   |           | Females.            |
|----------------------------------------------------------------------------------------------|----------|-----------|---------------------|
| I found that there were ignorant of the alphabet .....                                       | 18 or 12 | per cent, | 53, or 35 per cent. |
| Could read elementary books of monosyllables, but <i>not</i> write..                         | 16 "     | 10        | " 26, " 17 "        |
| Could read imperfectly, but <i>not</i> write                                                 | 7 "      | 4         | " 17, " 11 "        |
| Read well, <i>not</i> write .....                                                            | 9 "      | 6         | " 20, " 13 "        |
| Read and write both imperfectly                                                              | 14 "     | 9         | " 3, " 2 "          |
| Read well, write imperfectly ..                                                              | 44 "     | 29        | " 16, " 10 "        |
| Both read and write well .....                                                               | 39 "     | 26        | " 15, " 10 "        |
| Well educated .....                                                                          | 3 "      | 2         | " —, " — "          |
| Now if this table be adapted to the form of the usual official returns, it will stand thus : |          |           |                     |
| Neither read nor write.....                                                                  | 18 or 12 | per cent, | 53, or 35 per cent. |
| Read only.....                                                                               | 32 "     | 21        | " 63, " 42 "        |
| Read and write imperfectly.....                                                              | 58 "     | 38        | " 19, " 12 "        |
| Read and write well .....                                                                    | 39 "     | 26        | " 15, " 10 "        |
| Well educated .....                                                                          | 3 "      | 2         | " —, " — "          |

I have frequently felt it difficult to determine in which of the above divisions a prisoner should be placed; a collation of the foregoing tables, however, will at once explain the principle which has guided me.

Another point of enquiry instituted amongst the same individuals, and to the result of which I wish to invite the attention of the Court, was the amount of *religious* information. This may be stated as follows, viz,—

|                                                                                                                                                                                                                                                           | Males.     | Females.                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|------------------------------|
| 1. <i>Utterly ignorant</i> —by which term I mean those, who, in some instances, knew not even our Saviour's name; in others, were unacquainted with the nature of his office, or any of the circumstances of his history, beyond his birth and death..... | 47 or 31   | per cent. 75 or 50 per cent. |
| 2. <i>Imperfectly instructed</i> —including those who possessed a confused knowledge of the incidents of our Lord's history, and that he came into the world "to save sinners," but very little beyond                                                    | 53 „ 35    | „ 42 „ 28 „                  |
| 3. <i>Tolerably instructed</i> —comprehending those whom I found possessing a slight acquaintance with the scriptures, and who could give some account (although often but an approach to the truth,) of the scheme of man's redemption .....             | 35 „ 23    | „ 20 „ 13 „                  |
| 4. <i>Intelligent</i> —more or less versed in the leading doctrines of Scripture .....                                                                                                                                                                    | 15 „ 10    | „ 18 „ 8 „                   |
|                                                                                                                                                                                                                                                           | <u>150</u> | <u>150</u>                   |

Limited though this inquiry has necessarily been, I believe the above to exhibit a fair specimen of the whole; that could the investigation have embraced, that is, the entire commitments, the result would not have materially differed. At Preston, indeed, as appears by the published report of the chaplain of the prison there, both the secular and religious information of the prisoners summarily convicted, are rather better than they are found to be amongst those convicted at the sessions, and I have little doubt that such would prove to be the case here likewise. Of 3,526 criminal prisoners of all ages committed between the 1st January and 30th September, 1842, of whom 2,156 were males, and 1,370 females, it appears by a statement for which I am indebted to the governor, that there have attended

|                                                     | Males.       | Females.     | Total.       |
|-----------------------------------------------------|--------------|--------------|--------------|
| <i>Day Schools</i> , for one year and under ....    | 340          | 226          | or 566       |
| from one to two years .....                         | 241          | 178          | 419          |
| two to three years ....                             | 231          | 141          | 372          |
| four years and upwards                              | 926          | 482          | 1,408        |
| never at School.....                                | 418          | 343          | 761          |
|                                                     | <u>2,156</u> | <u>1,370</u> | <u>3,526</u> |
| <i>Sunday Schools</i> , for one year and under .... | 37           | 130          | 167          |
| from one to two years.....                          | 11           | 96           | 107          |
| two to three years ....                             | 14           | 64           | 78           |
| four years and upwards                              | 47           | 249          | 295.         |
| Total                                               | 109          | 539          | 647          |

*From the Report of the Rev. Thomas Carter, Chaplain of the Liverpool Borough Prison, 1843.*



## WALKING WITH GOD.

PART OF A SERMON BY THE REV. DR. TYNG, ON THE DEATH OF BISHOP GRISWOLD.\*

SUCH a walk implies the habit of constant communion with God. Though he is in heaven, and we upon the earth, our intercourse with him may be increasing and intimate. He is ever ready to hear, when we speak in prayer or praise. He is ever willing to teach us in his word, and to answer us in his providence. In private, retired supplication, there is a tranquillizing, elevating influence, bestowed by him upon the soul, which makes all the goodness of the Lord to pass before us. We meet there with him in a happy communion, often "like the body of the heaven in his clearness." Thus we gain our strength to run, and not be weary,—to walk, and not faint.—Increasing nearness to God will be exhibited by an increase of the spirit of prayer. Prayer without ceasing will be the habit of a spiritual mind, and frequent designed seeking of God will become the custom of its life. Such, too, was the habit of my beloved father. He was truly a man of prayer.—The whole state and occupation of his mind was supplication and dependance. They who were the most intimately acquainted with him have best known the praying Spirit and temper which continually marked him. He seemed to be often in the mount with God, separated from outward things around; and the whole aspect of his life exhibited the result of this peaceful, happy communion with the Father of his spirit; and many of the most marked events of his life were, evidently, the immediate answers to his prayers.

Such are some of the attributes of the holy, reconciled, obedient life, which the Scriptures call a walk with God. Such a man is guided by the indwelling power of the Spirit, seeks the holy pattern of the Lord Jesus for his standard, labours to glorify God in his body and spirit which are his. He sits loose upon the engagements and attractions of the present life,—not careful or troubled about many things,—having a peaceful dependance upon his divine Redeemer,—meek and gentle in his intercourse with others,—humble in his views of himself,—deeply reverential in his thoughts towards God,—anxious to be freed from the power of sin,—and looking forward with joyfulness to the hour when he shall be like Jesus, and see him as he is. While the Holy Spirit speaks of the patriarch as thus walking with God, I feel it to be both rightful and instructive to have referred to the history of our late Presiding Bishop, as a very remarkable illustration of the same character, and I may say also of the same result. "He is not, for God hath taken him."

The advantages of such a walk, as it leads through all the changes and trials of the present life to eternal glory, are numerous and manifest. It gives peculiar charms to the divine providence,—and fills the mind with that peace of God which passeth understanding. It removes the gloom of hours of sorrow, making us to see that all things work together for good to them that love God. It enables the

\* The signature of this venerable man is appended, as the presiding Bishop, to the Pastoral Letter from the American Bishops, inserted in our last number.

soul to lie passively in his hands, and to entrust all its wants and cares to him. It prepares a calm and holy path to the hour of departure. Death has no terrors, nor can it come suddenly to him whose author and finisher is thus the Lord of all. We are not to be released from the passage of this gate,—but to the man who walks with God, it is the gate to glory. And solemn as are often our forebodings of the hour,—it has generally, to the children of God, far less of outward bitterness than the weakness of the flesh has anticipated. But then the trials of this walk with God are past,—and its conflicts are ended;—and in the bliss of uninterrupted communion with Jesus, in the peace of unchangeable security, in the tranquillity of perfect holiness, with a mind entirely and for ever purified and subdued by love,—it has received its end—its glorious recompense of reward; and we may say of those who have been thus guided to eternity, “They walked by faith with God, and they were translated that they should not see death; and they were not found, because God had translated them, for before their translation they had this testimony, that they pleased God.”

How eminently my venerable relative has been made to exemplify this result of a walk with God, his end of peace declares. You well remember his last visit among us, but three months since, when he stood in this desk, with that meek and venerable dignity which was so peculiar to himself. How affecting is the consideration that our second lesson of this morning should be the very passage of Scripture from which he preached with so much feeling and effect on that day. It was his parting counsel to us all. \* \* \*

While we see the peaceful glory of such a departure, I must impress solemnly upon your minds, that there is an indissoluble connexion between a walk of faith and a death of hope. If you can be persuaded thus to yield the dominion of your hearts and characters to the Lord of life, the glories of immortality are open and offered to you. But there is no other path to heaven. Thus only is a meetness for the inheritance of the saints in light acquired;—thus only a capacity to enjoy its privileges, and to fulfil its duties. As reasonably might we hope to engraft the instant maturity of old age upon the head of infancy, avoiding all the intermediate scenes of labour, and yet acquiring the experience which they impart, as hope to be translated from a life of voluntarily indulged sin to an immediate enjoyment of the presence of God. There is no promise to any character of man but to faithful, permanent obedience to God. They who seek eternal life, must seek it in the early commencement and patient continuance of well-doing. They must make their Father in heaven the guide of their youth. They must be alive to Him, through his Spirit, in a life of holiness: like Enoch, humbly, vigilantly, circumspectly, perseveringly, walking with God, if they would have their portion in a better country, that is an heavenly. Such is the generation of them that seek Him,—that seek thy face, O God of Jacob. My beloved friends, have your part with them,—your lot and your inheritance with God's chosen family; thus will you receive grace and glory, and when your flesh and your heart shall fail, God will be the strength of your heart, and your portion for ever.

## THE REAL TENDENCY OF PUSEYISM.

MR. Isaac Taylor, in a late publication, gives the very pith of the controversy between true Christianity and Puseyism, or "*Low Popery*."

"I cannot, my dear Sir, conclude this, my second letter, without expressing, in the most decisive manner, my strengthened and very serious conviction, that the controversy which has been originated by the Oxford tract writers involves nothing less than the substance of Christianity itself, and that, in relation either to the spiritual welfare of the people, or to the maintenance of the moral tone which distinguishes this Protestant country, no advantage whatever would be secured by stopping short where those writers would wish to stop, and by excluding what is peculiar to the Romish Church.

"The question concerning antiquity is a question between the Gospel and the superstition which so early supplanted it. We are not inquiring concerning rites, but concerning the substance of genuine piety. We are not asking whether it be a wise or an idle custom to burn candles on an altar at noon, but whether the glory of the Saviour shall continue to shine from the pulpit, or shall be displaced by the glare of a poetic and dramatic pietism. We do not care, nor should take the trouble to ask, whether fasting twice or five times in the week best promotes the health of the soul, but whether genuine Christian sentiments are likely to survive in a Church which should be persuaded, if not to deny, yet to conceal the doctrine of the atonement? It is not episcopacy that is just now in question, but the efficacious presence of the Shepherd and Bishop of souls. We are not talking of the attenuated continuity of apostolic powers, but of the unchanging grace of Him who is the same yesterday, to-day and for ever. We are not discussing the ambiguous import of the sacramental phrases, but are anxiously asking whether, as in the ancient Church, the people should be taught to look for salvation to the sacraments, or to the Saviour? The controversy of the present hour is not to determine to what extreme limit the priest's power of absolution may lawfully be stretched, but to fix this momentous principle, whether the contrite heart and troubled conscience should soothe itself with a sacerdotal form of pardon, or should be encouraged to approach the throne of grace, and, without any other mediation than that of the one Mediator, seek thence and receive the assurance of reconciliation."

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## Review of Books.

**SKETCHES** illustrative of important periods in the History of the world. To which are prefixed, observations on the moral and religious uses of History. By MARY MILNER, Author of "the Life of Dean Milner," and "The Christian Mother." 18mo. pp. v. and 224. *London, Parker. 1843.*

WE are not, in general, friendly to works of this description, conceiving that they have a tendency to foster the superficial system of acquiring information so prevalent in the present day. We must, however, candidly confess, that we are very agreeably surprised in the case of the little volume now before us. The aim of our Authoress seems to have been, to fix attention on some of the most remarkable events or epochs of human history; and by interesting her readers in these, to induce them to have recourse to other works of a more extended nature for more minute information on the various subjects treated of. But perhaps a quotation from her own preface will best put our readers in possession of her object in this publication:—

'In treating of the various important portions of history which form the subjects of the following **SKETCHES**, my object has been to present to the reader the great outlines and characteristic features of each particular period, to the exclusion of those details, which would, indeed, have served in each case to fill up the picture, but which may be more advantageously supplied by the assiduous student for himself, by reference to historical works of established reputation, when the **OUTLINES** delineated in the following pages shall have been fixed in the memory.

'The following **SKETCHES** have reference, respectively to the ages of **ALEXANDER THE GREAT**, of **ATTILA**, of **MOHAMMED**, of **CHARLEMAGNE**, of the **CRUSADES**, and of **LEO THE TENTH**,—periods replete with stirring events, interesting to the general reader, and suggesting to the philosophical student, abundant matter for meditation; but particularly deserving of the serious regard of the religious observer of,

"The ways of God to man."

It is refreshing to the Christian mind to peruse the annals of our fallen world,—whether in outline or detail—written on principles so decidedly religious as the volume before us. We cordially agree with the remark of that devoted and talented man—**JOSEPH MILNER**—as quoted in the preface.

'There is no subject more copious, more elevated, more magnificent, than an historic view of the world, considered as **GOD'S OWN WORLD**, hastening, in the course of its events, to fulfil the Divine decrees, and educing the beauty and glory of the Godhead from the giddy and apparently fortuitous distractions of human affairs.'

The observation with which our Authoress concludes her preface is too important to be passed by in silence.

'We live in an age in which the value of a liberal education is generally acknowledged; and a comprehensive acquaintance with history is certainly one important ingredient in such an education. It may, therefore, be fairly hoped that an attempt to render historical knowledge subservient to the great purposes of moral and religious improvement, may be favourably received by the advocates of liberal education in general, and by the lovers of history in particular.'

This suggests to us a subject which we have frequently revolved in our mind; viz.—What is the most appropriate manner in which the children of Christian parents can be put in possession of the facts

of history ; and learn, at the same time, the moral and religious lessons which it is so well calculated to convey ? Of course we are not going, in this place, to attempt any lengthened discussion of the subject ; but we cannot but regard it as one of immense interest and importance, and well deserving the serious attention of all intrusted with the education of the young, and more especially of the natural guides and guardians of their youthful years. The pages of Gibbon, Hume and Robertson, in which we have oftentimes perused, with the deepest interest, many of the facts recorded or alluded to in the book before us, are not, of course, those, to which youthful readers can, with any propriety, be indiscriminately referred. In the first at least they must encounter the grossest infidelity and immorality ; in the second ill-disguised hatred of Scripture truth, and in the last a withering coldness on all matters connected with spiritual religion, that is, perhaps, in some cases, more dangerous than the gross attacks of its avowed enemies, or sarcastic underminers.

We are indebted to Bowdler for an edition of Gibbon purged of its most objectionable matter. The Rev. H. Walter has written a History of England, avowedly on Scripture principles, of which we are led to form a high opinion, though we have never had the pleasure of actually perusing it. But we imagine that there is even yet much room in this department of literature for the labours of decidedly Christian Authors, who are not ashamed to carry their principles with them into every work which they undertake ; and thus to make manifest on every occasion the motto of the true Christian ; “ I have set the Lord always before me.”

It was specially regarded in this light that, in our Review for April last, we so much commended the little work of Mr. Aiken on the Constitution of England and the United States. For the same reason we have much pleasure in recommending the work of Mary Milner, (Mrs. or Miss we know not) which, we feel convinced, will not disappoint those who give it an attentive perusal. It will at once be evident that it treats of some portions of History the most deeply interesting in every point of view ; and, we must add, that a vast deal of interesting information is condensed within a very small compass, and presented in a very pleasing style both as respects compilation and composition. The remarks of our Authoress which are interspersed with the narrative are, in our opinion, very judicious and forcible.

Perhaps, in this point of view, the introductory observations on the Moral and Religious uses of History are the most valuable portion of the volume. This is a subject so well deserving attention that we cannot too strongly recommend it to the serious consideration of our readers in general, and more especially to the *younger* portion of them. We cordially agree with the following observations of our Authoress—

It is evident that the mere storing of the memory with historical facts can answer no useful purpose, unless the information thus collected be rendered subservient to our intellectual or moral advantage ; but it may, perhaps, be necessary to observe, that some persons, even among those who read the annals of past ages with a view to their personal improvement, appear to entertain very erroneous ideas concerning the relative value of the lessons which history conveys.

After speaking of some of those Uses of History which, though valuable, are far from 'the MOST precious fruits' which should spring from its study, our Authoress proceeds—

'I shall not be suspected of a disposition to depreciate the value of political science, or of general information, or of that patriotism which has prompted to so many deeds of imperishable memory, if I proceed to point out some of those MORAL and RELIGIOUS Uses of HISTORY, to which I more particularly desire to direct the attention of my readers.

'Among the more obvious of these uses, may be mentioned, THE POWER OF HISTORY TO SUPPLY THE DEFECTS, and, in some cases, EVEN TO SURPASS THE ADVANTAGES OF PERSONAL EXPERIENCE.'

After a short illustration of this, she proceeds—

'Another, and a more important advantage resulting from the study of history, is the CONVICTION WHICH THAT STUDY MUST IMPRESS UPON THE MIND, OF THE TRUTH OF THE SCRIPTURAL DOCTRINE OF THE ACTUAL PRAVITY AND FALLEN NATURE OF MAN.'

After a similar illustration, she again proceeds ;

'Another great use of history consists in THE LIGHT WHICH IT SHEDS UPON THE METHODS EMPLOYED BY THE ALMIGHTY IN THE MORAL GOVERNMENT OF THE WORLD.

'With reference to this use of the records of past times, there is *this difference* between sacred and profane history, that in the one, the purposes of the Great Ruler of the Universe are often *expressly declared*, while in the other they must be inferred from the course of his providence. A thorough acquaintance with the sacred writings is therefore of incalculable value in assisting the student of profane history to trace the finger of that God, who is "the same yesterday, to-day, and for ever."

This remark suggests to us again the extreme necessity which exists that he who attempts, either as a writer of history or an instructor of youth, thus to guide others into a knowledge of the workings of Providence should himself be thoroughly imbued with the principles of genuine Christianity, as well as endowed with "the spirit of power and of a sound mind." We wish we could say that the historians of Christian England had hitherto answered in any measure to such a character !

But we proceed to notice the last head on which our Authoress treats—

'One other most important use of historical knowledge which remains to be mentioned, consists in THE CONCLUSIVE NATURE OF THE EVIDENCE WHICH HISTORY AFFORDS TO THE DIVINE INSPIRATION OF THE SCRIPTURES.'

Speaking of an extensive acquaintance with the records of history as an acquirement the value of which can scarcely be too highly rated, as bearing upon Revelation in general, and of the extraordinary confirmation which it affords of the truth of *prophecy* in particular, she adds—

'With respect to these astonishing prophecies, it may be sufficient to remark, that whoever undertakes to judge for himself concerning their accomplishment, should possess an exact and very extensive acquaintance with the whole stream of ancient history. Superficial or desultory information will not only be insufficient to enable him to form a just decision, but will probably tend to perplex his mind with difficulties and doubts, which a more profound and comprehensive knowledge of general history would effectually dispel.'

We earnestly wish that many of the more juvenile students of prophecy in the present day could convince themselves of the truth of

these observations, before they make use of so bold a tone in the annunciation of their crude and superficial views on a subject which demands such extensive research, profound thought and prayerful consideration.

It is obviously foreign to our purpose to enter upon any lengthened review of the historical portion of the volume. We have already called attention to the fact that the character and the times of which it treats embrace many of the most interesting and important periods in the history of the world, whether in themselves simply considered, or in their general bearing upon all future ages.

The writer's estimate of character appears to be very just and accurate, and her manner of portraying it at once striking and impartial. As a specimen of this we would point to the case of the famous Erasmus as set forth under the head of the Life and Times of Leo the Tenth. His character is one which requires to be drawn with some nicety and discrimination. In this we think our authoress has completely succeeded; allowing him, on the one hand, everything which his genius and erudition demand; and clearly pointing out, on the other, the degrading position in which his naturally timid temperament, his mean obsequiousness and his temporizing policy inevitably placed him as respected the stirring events amidst which it was his destiny to live.

The characteristic features also of the various electors of Saxony, who lived during this eventful period, and the bearing which they had upon the proceedings of the infant Reformation, are admirably pointed out; and, with respect to almost all the leading characters who took a prominent part in that glorious event, we cordially agree with the general sentiment of our authoress, with which we shall conclude this brief review of her interesting little work:—

'The wisdom of the Omnipotent Governor of the world in adapting the means to the desired end, and in raising up suitable instruments for the accomplishment of his own gracious designs, has perhaps never, since the beginning of time, been more strikingly illustrated, than by the whole History of THE REFORMATION.'

SEA SERMONS; or Plain Addresses, intended for Public Worship on board of Merchant Vessels, and for private use among Seamen and plain people. By the REV. RICHARD MARKS, Vicar of Great Missenden, Bucks, and formerly a Lieutenant in the Royal Navy. 12mo. pp. xi. and 474.—*London, Nisbet.* 1843.

THE author of these Sermons has long been known to our readers as well by his valuable works entitled 'The Retrospect,' 'The Ocean,' &c., as by his very interesting papers published in the pages of this periodical under the signature of 'Aliquis.' In our number for April last, we noticed a very timely and useful pamphlet of his on the Tractarian controversy, entitled 'Danger and Duty,' which we are happy to see has had a very extensive sale.

The volume before us is written for the special benefit of Seamen. Our Author thus commences his Prefatory remarks—

'Having been frequently urged to write a few plain Sermons or Addresses, suited for public reading to the crews of our merchant vessels, and for the

private use of Seamen in general, the author has so far complied as to offer the following very humble compositions for such purposes.

'Should any reader unconnected with Seamen, and unacquainted with the nautical character, ever look into this volume, the writer hopes it will be borne in mind for whose more immediate use the discourses were composed. In writing them he endeavoured to consider himself as actually seated in a Ship's cabin, surrounded by the crew of the vessel. His object, therefore, has been to bring forth some of the more essential doctrines and duties of the Gospel in such a style and manner as he considered most suitable for such an audience, studiously using great plainness of speech, to the exclusion of everything of dress and ornamental language.'

Perhaps there are few better qualified than Mr. Marks, for the task he has undertaken. He is so thoroughly acquainted with everything connected with a seaman's life—its pleasure, pains, and perils—that he can adapt his language to the comprehension of those whom he addresses, and couch his illustrations and appeals in that strain which will best come home to their experiences and understanding. We shall be truly thankful if his volume is made the means of real benefit to this very large and interesting, but alas! much neglected and depraved class of our fellow countrymen.

But we should not wish our readers to suppose that Mr. Marks' volume is *exclusively* adapted to the seafaring portion of the community. We have read, with much pleasure, some of the Sermons contained in it, and, with the exception of a few nautical expressions, we think them well calculated for usefulness, to the lower ranks of society at large. We should have no hesitation in lending them to the poor in general, or in making use of them for family reading, with the occasional alteration of a word, or phrase,—believing them to be well adapted to the comprehension of children and servants, and very likely to arrest their attention, and fasten on their minds; thus, under the blessing of the Holy Spirit of God, promoting their highest interests, spiritual, and eternal. Appropriate hymns conclude the several discourses; and some prayers, which seem scriptural and impressive, are placed at the end of the volume, with references to the Sermons on which they are intended more immediately to bear.

Our Author, who is now advanced in years, hints in the preface, that this will probably be 'the last effort of his pen.' We hope he may be wrong in this; but if otherwise, we shall be truly glad if the last publication of his long and useful life, is attended with much benefit to his fellow-creatures; that so, the evening of his days may be cheered with the joyful assurance, that his "*labour has not been in vain in the Lord.*"

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BRIEF THOUGHTS on the things of God and the soul; in words of one syllable. By EDWARD DALTON, Secretary to the Protestant Association. 18mo. pp. iv. and 103. London, J. Wright. 1843.

THIS appears to be one of a series of publications, issued by Mr. Dalton, the Secretary of the Protestant Association, with a view to furnish general instruction, and to fortify the minds of our country-



men, especially of the lower orders, against the insidious attacks of Popery, in whatever guise it presents itself to them, and forces itself upon their attention.

We are not sure that any great object is gained by the exclusive use in this volume, of words of one syllable. But we are much surprised to find that so large a portion of excellent instruction can be conveyed in such a manner. Our respect for the monosyllables is certainly increased by the perusal of this publication, as we had no idea they were capable of such effective service, when unsupported by their dissyllabic and polysyllabic brethren!

The 'Brief Thoughts,' are classed under various heads, as the following: 'A word to the poor;' 'God is love;' 'The Church of Rome,' &c. &c. Many of them we think extremely important, more especially, such as: 'What do I do for the souls of men?' which is, we conceive, an inquiry that cannot be too frequently made by the inhabitants of this highly favoured country, and is, alas! we fear, too generally disregarded by them.

'What does the Church of Rome do to gain the Poor?' is a passage peculiarly appropriate in the present day, and the instruction contained in it, is so simply and forcibly conveyed, that it seems level to the humblest capacity, and thus very likely to be useful at the present extraordinary crisis.

As a specimen of the whole work, we will furnish our readers with the last of the 'Brief Thoughts,' which is headed,

**'IN THE MIDST OF LIFE, WE ARE IN DEATH.'**

'We may all say this. None of us can tell the day of his death. We know not as we rise from our beds, and find the fresh bloom of health on our cheek, and the glow of strength in our veins, and when our pulse beats right, and our eye is bright and our heart warm with life; we know not, I say, if we shall live out the day. We may not live to see the Sun go down. We may hear the voice of God, "Come and stand at my bar." And what a voice will that be to some! Oh, how they will shrink from it! How they will wish that they had not been born! How they will cry to the rocks to fall on them, and hide them from the wrath of the Lamb! If we would wish to hear that call with joy, and not with grief, we must serve Christ now. We must trust to his blood to cleanse us from all our guilt, and to his grace to wash us from all our sins. None of us like to think of death. Why? Our faith is weak. We do not look at death with the eye of faith. The eye of sense looks at death with great fear. But the eye of faith can look at his grim form with a smile. Flesh and blood hold back, and dread the cold grasp of death; but faith bids death come as soon as the Lord of life, who has the keys of death in His hand, shall see fit and good. Let us have more faith. It is faith in Christ which makes us think of death with peace of mind. We can feel that, in the midst of life we are in death, and the thought will not fill us with dread. We can joy in the Lord our strength, who is the God of our life.

'But the child of God can change the text, and say, "In the midst of death, we are in life." When he comes to die, he finds Christ with him. His strong arm is with him to lead him through the flood of death, bring him safe through, and land him on the shore of bliss. He can and does sing, "O death, thou hast lost thy sting!" May Christ be the door to our home—the road to our God—ours; and then death will be ours. Yes death will be ours—our friend—the path to the full joys which are at His right hand.'

## WORKS CONNECTED WITH SUNDAY SCHOOLS.

I. LITANIES FOR SUNDAY SCHOOLS; with additional Prayers for particular occasions. By J. E. DALTON, B. D., Fellow of Queen's College, Cambridge. 8vo. pp. iv. and 132. *Cambridge University Press*. 1843.

II. GUIDE TO DAILY WORSHIP, in Parochial, Sunday, and Infant Schools, containing a series of Morning and Evening Prayers, with suitable hymns and preparatory questions, calculated to draw the youthful mind to prayer. Carefully revised by A DIGNITARY OF THE ESTABLISHED CHURCH. 12mo. pp. viii. and 76. *Dublin, Robertson*. 1843.

III. SIMPLE PRAYERS FOR SUNDAY SCHOOLS. 16mo. pp. 175. *London, Seeleys*. 1843.

IV. HYMNS FOR SUNDAY SCHOOLS. 32mo. *Simpkin and Co. London*. 1843.

It is not without some hesitation that we notice publications of this description. We believe them to have been composed with the best intentions, though we much doubt whether the general use of them is either practicable or desirable. This remark applies chiefly to the two former works, and more particularly to that of Mr. Dalton. A *prima facie* objection to the use of the 'Litanies' is, that such a use of them would imply the possession of the book by a very considerable portion of the Scholars; and thus entail a heavy expense upon the conductors of the School, or the parents of the children. Besides, the book is not published in a form at all adapted for such general use. We are not acquainted with its price, but we feel certain, that a handsome octavo, issued from the University Press, is not the book for very general use in Sunday Schools; the funds of which, as far as our experience goes, are usually any thing but ample.

We are rather jealous also of drawing off the attention of the children in our Sunday Schools, from the use of the Common Prayer Book of our Church. We are far from wishing to enforce upon them the adoption of the *whole* of the Liturgical services, which practice we should think decidedly objectionable in several points of view; but the use of judiciously selected portions, seems very desirable. These may be accompanied with explanations, and form the groundwork of questions addressed to the children; and, so long as the matter is prevented from becoming wearisome to them, it will have a very beneficial tendency, enabling them to enter into, and take greater interest in the services at Church. It is needless to say, that such an effect is what is most earnestly to be desired, and, according to our view, one great object which Sunday Schools should constantly have in view.

The Prayers which compose the latter half of Mr. Dalton's volume seem very appropriate, and may afford many useful hints to Superintendants, Teachers and others concerned with the conduct of Sunday Schools. To such we think the book will be decidedly valuable, bringing various matters before their minds which they may very

profitably impress upon the minds of the children committed to their charge, and make the subjects of their prayers to Almighty God, both in the presence of the children, and, in private, on their behalf.

II. The 'Guide to Daily Worship,' though it contains much excellent matter is, we think, still less practicable for the purposes for which it is designed; except as regards its more appropriate form and price. The preface contains several valuable and judicious remarks. These turn chiefly upon the very inadequate manner in which the prayers at the commencement and conclusion of School hours are frequently conducted, even supposing them to be offered up at all. One portion of his remarks we think well worthy our serious regard. We have frequently noticed with pain, the deficiencies to which it refers, and that not only in Schools and among children, but among adults, both in the domestic and social circle, and in the conducting of business connected with the various benevolent institutions and religious Societies, which are the glory of our land.

'It has been observed, that School children are equally inattentive to the most judiciously selected forms of prayer, and to the best extemporaneous petitions: but why is this the case? We would say, probably because at the ringing of a bell, they are suddenly taken from occupations in which they have been deeply engaged, and are, without the slightest preparation, called on at once to lift up their hearts to God. Now, that some exercise of the mind on subjects of a serious nature is required before we can address ourselves in heart-felt prayer to the Almighty, is a truth felt and acknowledged by every experienced Christian; how then can we expect from thoughtless children that power which we feel to be unattainable in ourselves, without the aid of that Divine Spirit which is only promised to those who seek for it as for hid treasure.'

Having stated the method by which he proposes to remedy this defect, our Author proceeds—

'Should it be considered that the preparatory questions in this little work, are in some instances too simple, and in others too difficult, we must remember what experience teaches, that in childhood it is chiefly by means of attractive interrogations that attention can be arrested or kept alive: whilst endeavouring therefore to form the minds of children to habits of consideration before they presume to address the Divine Being, it would be advisable in every school-room to introduce their daily worship by a few familiar but solemn questions, addressed to *individual scholars*, on the subjects of the prayers in which they are to join, trusting that God himself will bless the effort, and make good His own most holy words, "I am the Lord thy God which teacheth thee to profit."

These remarks may, we think, be valuable to those connected with schools, suggesting to them some useful hints with regard to the most difficult of all matters—viz., the keeping up the attention of the children to what is going on. We are convinced that catechetical instruction is the only practicable method of doing this; and nothing, in our view, can be more absurd than lengthy addresses from the Superintendents or Teachers; which, though they may in some instances demonstrate skill and fluency in extempore speaking, (as it is frequently termed) generally assume the form of rather dry and heavy sermons, only occasionally enlivened by attempts at eloquence, which make them more unintelligible than ever to the restless or bewildered audience!

III. The 'Simple Prayers' seem to us more calculated for general use in Sunday Schools than either of the works already treated of. They consist, (as far as we can calculate, for there is not the smallest attempt at a table of contents or directory of any kind) of twenty-six prayers for the morning, and twenty-six for the evening; one for Good Friday, one for Easter Sunday, two for Christmas Day, and one for New Year's Day. There is a tone of Scriptural simplicity and spiritual piety pervading them, which much enhances their value in our estimation. Were we engaged in the conducting of Sunday Schools whether in the capacity of Superintendent or Teacher, we should have no hesitation in making use of them, and should indeed be thankful to avail ourselves of them. We may add that their convenient portable form and moderate price, are, in our eyes, great recommendations. Possibly they may be so to our readers likewise.

IV. The "Hymns for Sunday Schools" have, we understand, been compiled or composed to supply a deficiency lamented both by the Clergy and Sunday School Teachers:—viz. of a Hymn book fuller than Dr. Watts', and more adapted to the children of Churchmen than the one published by the Sunday School Union. We are inclined to think that the compiler has, to a considerable extent, succeeded in the object proposed, and we trust that the little volume may prove both acceptable and useful in furthering the all-important work of training up children in the way in which they should go.

It is few indeed that can hope to emulate Dr. Watts in his most admirable Divine and Moral Songs for children; which we should rejoice to see stored in the mind of every child in this favoured land. Next in estimation to these, we class the 'Hymns for Infant Minds,' and the 'Original Hymns for Sunday Schools,' both from the pens of Ann and Jane Taylor. It is perhaps difficult to estimate such publications too highly. But probably several of the 'Hymns for Infant Minds' are better adapted to the middle and higher classes of Society, than to the children of Sunday Schools in general. The 'Original Hymns' also are comparatively few in number, and not, for the most part, calculated to be sung by the whole School.

Without in any degree losing sight of or disparaging these collections, we think we may safely assert that there was ample room for the small volume before us, which contains selections from Jane Taylor as well as from Newton, Kelly, and other authors of note. Several of the hymns are, we believe, original, and composed expressly for this selection. We shall submit to the judgment of our readers what we consider a fair specimen of these, in order that they may form their own estimate of the work. To us it appears simple, scriptural and pleasing, though we are not certain that we altogether admire the choice of the metre or rhythm, as best adapted to the subject matter of the hymn. It is as follows, and forms the 116th hymn in the collection.

## JEREMIAH III. 4.

' Lord, wilt thou be our guide  
 Through life's uncertain way?  
 Wilt thou for every want provide,  
 And cheer each cloudy day?  
 Oh now, while health and peace  
 Thy gracious hand supplies,  
 Incline our hearts to own the grace  
 From whence these blessings rise.

Or should thy will ordain  
 A life of care and woe,  
 If bitter hours of grief and pain  
 These youthful hearts must know;  
 Help us to lean on Thee,  
 Help us to bless the rod;  
 And in these sorrows may we see  
 A Father and a God.

And if the hand of death  
 Shall early lay us low,  
 And thou shalt summon back the breath  
 Thy Spirit did bestow;  
 Oh guide us to that land  
 Where sin and pain are o'er,  
 And bid us join the ransomed band  
 On Canaan's happy shore.'

We are sorry to observe that the Compiler has occasionally indulged in that most unfortunate of propensities, which is so common among persons engaged in the publications of new collections of hymns: we mean the attempt at *mending*, which generally succeeds in *marring*, the productions of other authors. It is, however, but fair to add, that we have observed but few instances in which this has been done.

A comprehensive Index both of 'first lines' and 'subjects' precedes the hymns, and makes the book very convenient for reference. It is also neatly got up, and is very properly published at a moderate price, so as to place it within the reach of those for whom it is designed.

## Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

*From one of the Depositories of the Society in a large Town in the South of France.*

'Several New Testaments have been distributed among the Protestant patients in the Great Hospital, who received them with gratitude. Some poor Roman Catholic families in the town have also participated in your benevolent gifts. Several Roman Catholics, tired of the lifeless ceremonies of their Church, and anxious to fill up the void in their hearts, feel uneasy, and begin to make inquiry after the Truth: a number of these have been visited; and the word of God has, by the influence of the Holy Spirit, found access to their hearts. I can say, that the Lord works in secret, and especially by means of the reading of His all-powerful word. One day I received a visit from a rich Roman Catholic lady, a Spaniard, accompanied by her husband, who is a French gentleman. They asked me for a copy of the Holy Bible, the lady manifesting a decided anxiety to obtain a version different from that of De Sacy. On my complying with their wishes, the gentleman observed, 'It is to my wife that I am indebted for an acquaintance with the way of Truth.' Nor was this all. The lady begged that I would let her have another Bible for her father, who is a Roman Catholic; and after concluding their visit by the purchase of several Bibles in Spanish and French, they returned in high spirits to their carriage, where two ladies and a gentleman were waiting for them, who appeared anxious to obtain a sight of the purchases they had made.'

*From the Rev. T. S. Ellerby.*

'St. Petersburg, May 25, 1843.—I enclose you a letter from Archbishop Melartin, which has given great pleasure to myself and the other Members of the Agency. We feel persuaded that much good is being effected in Finland by the distribution of the Scriptures, and look upon that portion of this vast empire as a most interesting and encouraging field for continued operations. You will perceive that the Resolution of your Com-

OCTOBER, 1843.

mittee, "That 5000 copies of the last issue of the Finnish New Testament should be sold at reduced prices," has been carried into effect; and, also, that the demand has far exceeded the supply. This circumstance, in a poor country like Finland, is most gratifying. It is likewise peculiarly pleasing that the Archbishop, and with him the great body of the Finnish Clergy, so cordially and efficiently co-operate with your honoured Society in efforts to meet the spiritual necessities of the destitute Finlanders. The Archbishop's Letter will itself testify that his heart is thoroughly engaged in the good work. He has just returned from a Visitation journey through Finland, which has fully occupied him for nearly three months; and has thus had ample opportunities of becoming acquainted by personal observation, with the spiritual condition of the people. I sincerely trust, therefore, that your Committee may have it in their power to accede to the request he now makes for a fresh edition, on the specified terms that two-thirds of the expense be refunded.'

*From Archbishop Melartin to the Rev. T. S. Ellerby.*

'Abo, May 12, 1843.—Since my return from the long Visitation journey, I have been so burdened with business, that I could not before the present time communicate to you any information.

'In the first place, I am now enabled to send you the remaining specific, attested documents for the distribution of the Finnish New Testaments for 1841 in the Abo Diocese.

'From the Borgo Diocese I have been expecting them in vain, up to the present time; and shall therefore again remind them of it.

'It is with real pleasure that I inform you, that since we made it known in both dioceses, by means of Circulars, in the beginning of this year, that the London Bible Society had proposed 5000 Finnish New Testaments to be sold to the less able families at the reduced price of 23 copecks silver, the applications already amount to more than the number of

5000. The Bible Society of this place, in consequence, adopted this year the Resolution to let each congregation applying, have for the first, no more of these New Testaments than there are families shown under the head of *families whose means are very limited*, in the statement of 1839: for such an enthusiasm has arisen for providing themselves with the word of God, that many a congregation has applied for a much greater number of New Testaments than was stated in the list of 1839. Many a father of a family has wanted not only to have a copy for the family, but has wished to have one for every child in the house. In order to satisfy the lively demand thus awakened, I would propose to stop the gratuitous distribution of the New Testaments for the present: for of the 50,442 *entirely destitute Finnish families* in all Finland, as stated in the document of 1839, 40,000 are, or will be, provided for by the two gratuitous distributions. The remaining 10,442 poor families are comprised in the congregations situated more near to the sea-coast and the towns where, for thirty years, a larger number of Bibles and New Testaments has, upon the whole, been distributed. The want, in their case, is therefore evidently less urgent. On the other hand, I would propose that the London Society should generously order a new edition to be sold only at reduced prices. By this means, two-thirds of the expense would be refunded, and be less felt.

*From the Rev. J. G. Mühlhauser.*

*'Trinidad, San Fernando, May 15, 1843.*—I have the honour to inform you, that we had the pleasure of seeing Mr. M'Murray at our Anniversary, which we held on the 27th of March last. We were all much pleased with him; and I have no doubt that an annual visit from him will conduce much to the usefulness of the Society, and the advancement of the great truths of the Bible.

'Concerning the distribution of Holy Scriptures within the last year, or rather eleven months, I cannot say that I am satisfied; yet it shows a considerable increase. We sold and gave away 345 Bibles and Testaments; and have little doubt that the increase will be more considerable for the next year, and years to come, than it has been hitherto.

'I cannot help mentioning an anecdote which an old respectable Black inhabitant told at our Meeting. Speaking of the different state of things now, as compared with the bye-gone days, he stated, that he well remembered the time when a certain Commandant, whose name he would not mention, had occasion to administer an oath to some individual, and was unable to procure a Bible in this town; till at last he sent to his house, and obtained what he sought after—*his being the only Bible in the whole town!* I must further add, that it so happened that Mr. M'Murray and myself walked out on the following morning, when we met this our friend; and whilst we were speaking together, we were joined by another respectable inhabitant, who at once told us that he thought Mr. — had said almost too much last night: adding, in order to make the story better, that he himself remembered a certain Commandant, who, for want of a Bible, swore a person in this place, on a Novel!—Thank God, that these are bye-gone days!

*From the Rev. Barnabas Shaw.*

*'Bristol, June 7, 1843.*—I expect shortly to return to South Africa, where our several Societies and Schools greatly need the word of God. About ten years ago, the Committee of the Bible Society sent me a case of Bibles and Testaments to Cape Town, for free distribution, or for sale at a reduced price, according to circumstances. Many, who partook of your bounty, were exceedingly joyful on that occasion; and some are now safely landed in a better country. Others are still in the land of the living, daily perusing that Law which is perfect, converting the soul, meditating on the testimony of the Lord, which maketh wise the simple. The Children of the Desert desire this word more than gold, and find it sweeter to them than the honey from the clefts of the rocks. Almost twenty years ago, when the Sacred Scriptures were exceedingly scarce in the land, two little girls went from my station in Namaqualand to visit a tribe on the borders of the Bushmanland. They carried their Testaments with them, and read among the people. The natives were so interested with

what they heard, that they allowed the two children but little time for rest. Day and night they were under the necessity of reading out of the "Great Word," by which several persons of that tribe were brought under the sound of the gospel. Thus, "out of the mouth of babes and sucklings He has perfected praise."

"I should be exceedingly thankful, if spared to proceed to Africa, to take with me a similar supply. It would be to many as the joy of harvest; and they would rejoice as those who divide the spoil."

*From the Rev. C. Pitman.*

'*Rarotonga, Guatangiia, September 13, 1842.*—I had the pleasure of addressing you, per "Camden," *via* New South Wales, on 30th of March last; and then expressed our gratitude to your Society for the grant of 200 reams of paper to this Mission, for the purpose of printing the Old Testament in this dialect. Our hearts leaped for joy. We thanked God, and took courage. You will doubtless rejoice to hear that the Book of Psalms, and the two first Books of Moses, are in the hands of the people, and the third in the Press. By the time this reaches you, we hope the Five Books of Moses will be read by the inhabitants of this once heathen and cannibal race. It is truly gratifying and soul-cheering to perceive the ardent desire manifested by the people to possess the Psalms; which, with the New Testament, are daily read and highly prized by not a few. A few months ago, on my visits to the sick, I entered, unperceived, the house of a poor man who had been confined to his dwelling for more than two years. He was reading aloud a chapter in the Gospels. Soon as he saw me, almost forgetting his weakness, he attempted to rise from his mat, and

cried out, with such an expression of joy as I think I shall never forget, "O Teacher, I have found it! I have found it! Here it is, here it is! Come and see (turning over in haste the leaves of the sacred word, till he arrived at the precious portion) I have got it!" "Well," I said, "what is it that you have found, and which seems to fill you with so much delight?" "Here it is," showing me the second chapter of the Gospel by Luke—"the birth of the Saviour announced by Angels! Oh, I have read it again and again, and my soul is filled with joy." He had heard of it before. Frequently had it been read in public; but now his eyes saw it, and he read it in his own tongue, which produced such an ecstasy of joy. Ah, my dear Sir, had you been present to have witnessed such a scene, I think it would never have been erased from your memory. Nor would you think any labour too great, for the wider and wider spread of the invaluable treasure of God's word through all the nations of the earth. By the side of this poor but good man, on his mat, I sat down, and conversed with him and family on the glad tidings contained in that chapter. You will bless God through Christ Jesus our Lord, to hear that in about six months afterwards he recovered; has since joined the Church of Christ, with two of his sisters who are among the most intelligent of our Church members, and are walking consistently with the rules laid down in that precious volume he so much prized. Let the friends of the Bible rejoice at such instances of God's infinite condescension to the poor heathen, and to Him give glory yea, *all the glory*; and let it animate them to the most strenuous exertions, till all the naticus of the earth be blessed with this sacred treasure.'

#### ADDITIONAL CLERGY SOCIETY.

In the following extracts from a recent Letter from the Rev. J. H. Pratt, some gratifying intelligence will appear relative to this New Society and its proceedings. The fund opened for the maintenance of additional Clergymen is likely to be well supported. It has already two Clergymen under its care. Mr. Pratt, on the 6th of May, writes from Calcutta—

'This morning we have had a Meeting of our Additional Clergy Society. We have now 23,000 rupees, all giving five per cent; and Monthly Subscribers, amounting, on an average, to 300 or 400 rupees. This Meeting has been specially convened to draw up a Title for the first Clergyman to be supported by the Society—Mr. M'Cullum. He was



under my instruction for several months before leaving Calcutta in August. He came out to this country several years since, and has been engaged in education.

The rules of the Society were, that a Station, on applying for a Clergyman, should pay 150 rupees per month to the Society, and that the Society should add a like sum, making a salary of 300 rupees. The station was to guarantee his support for two years at least. Under these conditions, the Gentlemen at Bhagulpoor raised 3600 rupees, being 150 per month for two years, invested it, and made known their wishes to the Society. Mr. McCullum is about to be ordained to this Station.

‘Since we have accepted the offer from Bhagulpoor, the Society has changed its plan. We now require of the Station making application, to purchase or build a suitable residence for the Minister, and to transfer it to the Bishop and Archdeacon for the purposes of the Society. We require nothing else. The Society gives the Minister 250 rupees monthly. This change was made, partly because it was thought hopeless to get the smaller Stations, for the supply of which the Society is designed, to raise (at any rate for any length of time) so large a sum as 150 rupees monthly; whereas, in their desire for a Minister, they might make one great effort, and raise money enough to buy or build a good house. This would save the Society the expense of building.

‘We want to raise an *Indigenous* Ministry: by this I do not mean a *Native* Ministry: this we want too; —but I mean Europeans ordained in this country. The object of the Ad-

ditional Clergy Society is to support such Clergymen by funds and endowments raised in this country.’

Mr. Pratt adds, on the 25th of May—

‘Another Candidate comes under very interesting circumstances. Mr. Prochnow (as also Mr. Stolzenburg, now our Missionary at Benares) and others came out from Prussia with the Rev. Mr. Start, who seceded some time ago from the Church of England. Mr. Start intended opening, from his own resources, a Mission in this country, on his own plan. The Missionaries were to labour with their own hands, and to do what they could to support themselves: the rest he would supply, trusting to their conscientious economy. The design failed. The simple-minded and excellent Missionaries felt deeply the want of the order connected with a visible and external Church.

Mr. Prochnow offered himself just as I was looking out for a Clergyman for the Himalayan Church Missionary Society. The Parent Committee declined opening a Mission there at present, from the state of its funds. The Committee formed at Simlah are, therefore, going on their own plan. They have given a guarantee to support Mr. Prochnow, for five years at least. This is the Title. The Mission to be at Koteghur, four marches from Simlah in the interior. Already the Local Committee have got a good Schoolmaster in another of the Prussian Brethren.

‘To-day, therefore, (Ascension Day,) have been ordained the first Clergymen supported by two new, entirely new, Societies in this country. May the Lord bless these as channels of good!’

## THE COLONIAL BISHOPRICS.

THE next bishopric to be erected for the colonies is that of New Brunswick; and the committee have determined on recommending a clergyman to her Majesty's Government to be consecrated to the see, so soon as 30,000*l.*, the sum required for the endowment, shall have been raised. The sum of 20,000*l.*, has been contributed from the Colonial Bishoprics fund, and about 5,000*l.*

have been received from other quarters, and about 4,000*l.* are now required to secure the Establishment of a bishopric in New Brunswick, at present a portion of the large diocese of Nova Scotia. The income of the bishop will be 1,200*l.* per annum, but the appointment will be made when a clear revenue of 1,000*l.* a year shall have been secured.

## CHURCH MISSIONARY SOCIETY.

## TINNEVELLY.

THE following Reports have been received from the Mission.

## SATANKOOLLAM DISTRICT.

*Report for the Half-year ending June 30, 1842, by the Rev. John Deva-sagayam.*

*'Congregations.*—The number of souls in the congregations is, at present, 5333. The number at the end of December last having been 6140, there has been a decrease of 807 souls. This decrease is chiefly owing to backsliders, and to families excommunicated for intermarriages among the Heathen. Most of the backsliders were the unbaptised new-comers at the end of last year. The troubles and persecution which they had to sustain from the heathen at that time was one of the chief causes of their going back to idolatry. I am thankful to say, that most of our old people have been steady in the days of trial, and appear to have truly renounced Heathenism.'

'The number of Communicants whom I have admitted during the preceding half-year is 61, of whom several were confirmed when the Lord Bishop was here. They and the old Communicants, I am happy to say, have conducted themselves worthy of the privilege they enjoy. Although I have administered the Lord's Supper once a quarter at Kadatchapooram and Anugragapooram, yet many of the Communicants here and in the neighbouring villages come regularly to Satankoolam, where I administer the Sacrament once a month at the Catechist's Meeting. The number here has frequently been from fifty to eighty. The devoted behaviour of my Communicants has often increased my hopes of their tasting how good the Lord is, and my thankfulness to God that He is truly present with us and blesses us. Their good examples are also blessed to other people.

*'Schools.*—The present number of children, in 8 Schoolmasters' Schools, 7 Catechist's Schools, and 6 Girls's Schools, is 596; viz., 383 boys, and 213 girls—an increase of 81 boys and 41 girls upon the preceding return. Of these, 463 are Christians. The

progress of the children is very encouraging. Out of 596, 245 are Scripture readers. Of the Catechism and Scriptures, all the children have committed to memory a good portion. Some of the heathen children also shew a pleasing disposition: they refuse to daub themselves with ashes. One boy especially, at Satankoolam, was very severely treated by his superstitious mother, and was forced to daub himself with ashes, and to go to a heathen school. Although he did his best, by his silence, not to irritate his mother, he was determined not to comply with her sinful wishes, but came again to our school. I sent people to dissuade the mother from her cruel treatment, by friendly advice. She appears now rather tired with her son, and lets him have his way. His attention during the Service in the Church is very pleasing. Some of our Christian children take a delight in reading our books to other people when they go home from school.

'I have also very pleasing accounts to give of our Girls' Schools: they are more regular, and make more progress, than the boys in the Village Schools. Although the allowance of cotton for the girls is one great inducement to them, the pleasure which they take in study I observe to be the principal cause. The Schoolmistresses are seven in number; several of them are truly pious women, and shew a maternal love to the girls under their care. We had their Half-Yearly examination at Satankoolam on the 21st and 22d instant, giving them at the same time the half-yearly present of clothes, with a good dinner. We could hardly express how delighted we were when we saw that they possessed so rich a stock of Scriptural knowledge, and that their manners were so much improved by our Christian education. Most of the children value our Christian books. These schools have been the cause of my offering abundant praises to the Lord, and prayers to Him for the prosperity of their founder, Mrs. Blackman, and her family. Her labours have been richly blessed by the Lord: and how great will be her joy when she shall meet these girls and their children in heaven! In place of the Boarding

School at Satankoolam, which was discontinued when Mrs. Blackman left us, a Day School for the girls has been opened, in which, at present, fifteen regularly attend. Their diligence in learning, and their attachment to my wife, who has the immediate inspection of it, make us think that we are well paid for our little labour. Many of our girls will prove also valuable assistants to teach the Catechism to the females.

'The Weekly Meeting with the women at Satankoolam, on Lord's Days and Fridays, and the Monthly Meetings with the Schoolmistresses and Female Communicants, which Mrs. Blackman had held, are continued by my wife.'

#### MEIGNANAPOORAM DISTRICT.

The Rev. J. Thomas writes:—

'During the last half-year the number of Schools has been reduced; but they have been those which were established in Heathen towns and villages, and where the Schoolmasters were for the most part Heathen: so that it is not to me matter of so great regret, especially as I have abundant work of a more strictly Ministerial character, among 30 Catechists, and 3990 persons under Christian instruction; of whom 1312 are baptized, and 214 are regular communicants.

'As a pleasing testimony to the sincerity of the people, I may mention, that they contributed to the funds of the District Church-Building Society, during the year ending on the 1st of January last, upward of 100 rupees. On that day we held the Anniversary Meeting, at which many from the different congregations were present. The fact, that the Converts thus contribute toward the furtherance of the Gospel may serve to correct some erroneous notions which are abroad; such as, that the Christians, one and all, derive some pecuniary emolument from the Mission. The people themselves have a distinct Poor Fund—which is, I hope, very creditable to them; and every congregation contributes to its funds, out of which many poor Christians are clothed, and, in extreme cases, relieved with pecuniary assistance; but the Church Missionary Society gives not one farthing to this object. By means of our Church-Building Society, one Church, at a cost of 100

rupees, has been erected, and assistance has been rendered to enlarge or repair several others. The total receipts of the Society for the year were nearly 150 rupees—all, except 20 rupees from a friend, raised in this district.'

'I mentioned, in my last Report, that Mrs. Thomas had commenced a Native Boarding School; and I mentioned also our want of a school-room, with suitable apartments to render the school efficient: nothing, however, has been done, and that for the best of reasons—I have not had money to lay out for the purpose. I have the strongest conviction of the usefulness of this branch of Missionary labour; more especially in our Mission, where the girls who have been thus well educated are entirely Christians, and for the most part are the intended wives of Catechists, Schoolmasters, and respectable persons in the congregations; so that all the good resulting from their superior training is secured to the Christian Church, by the beneficial influence which they must necessarily exert over the Christian Females, wherever they may be located.'

#### COTTAYAM.

The Bishop of Madras visited this College; and in the Journal which his Lordship has since published, he thus speaks of his visit:—

'I feel most warmly interested in the prosperity of this Institution, looking upon it as a nucleus of Christian Education for the whole province. There is a neat Chapel, in which Divine Service is performed every morning and evening; in the morning in Malayalam, and in the evening in English. It is delightful to me to attend these Services, and almost throws me back upon the days of Oxford. This morning I confirmed fourteen of the Students.—In Mr. Chapman the Society has a most valuable co-adjutor; and I look forward with confidence to the time, when, under his faithful and judicious superintendence, this little Institution will assume a most important and influential character, as a training-place for a future Native Church-of-England Clergy.'

*Opening of Rev. B. Bailey's New Church.* In a Letter to the Rev. J. Tucker, dated July 19, 1842, Mr. Bailey thus writes:

' Having got my new Church into such a state of forwardness as to allow of our having Divine Service in it, I endeavoured to make arrangements for its being opened for Public Worship at our last Quarterly Clerical Meeting. Accordingly, on Wednesday, the 6th instant, the Church was opened for Divine Worship. The whole of the Services were in Malayalam, commencing at half-past 10 o'clock A.M. The morning Prayers were read by myself; and the Rev. J. Chapman then preached an excellent Sermon on John vi. 66—69, to an interesting congregation of about 800 persons. Afterward, the Rev. J. Peet, in the place of the Rev. H. Baker, who was not quite well, assisted me in administering the Lord's Supper; when 84 persons, including my Brethren and ourselves, partook of that sacred Ordinance.

' We had Divine Service again on Friday the 8th instant, on the occasion of giving food to as many of the people connected with us in our Mission as could attend, and to the work-people who had been employed in the building of the Church. On this occasion the Services were again in Malayalam, and all the Brethren were present. The Litany was read by the Rev. J. Johnson; and the Rev. J. Peet addressed the people assembled in Church. Food was then distributed to the persons above mentioned, and to many others, including a great many poor people, amounting in all to about 2000. These were both solemn and interesting occasions, and I trust the Divine Presence was with us. I feel truly thankful to the Lord for thus far prospering the work of our hands in the erection of a House to His Holy Name. Much still remains to be done before the building will be quite complete; and the sum already expended far, very far, exceeds the amount subscribed. The building is, in my opinion, and that of all who have seen it, a neat and commodious Place of Worship.'

The Church, which Mr. Bailey mentions with so much modesty, is thus spoken of by the Lord Bishop of Madras, in the Journal just quoted:—

' The first place I visited was Mr. Bailey's New Church, which he is building with admirable taste, after a design of his own. The style is pure Gothic; and when finished, it will be one of the finest Churches in India.'

Mr. Bailey continues:—

' I cannot refrain from just alluding to three important objects which the Lord has enabled me to accomplish, in the prosecution of my Missionary Labours. The first is, His graciously sparing me to complete the translation and printing of the whole of His Blessed and Holy Word in the Malayalam Language; the second is, the translation and printing, in the same language, of our incomparable and Scriptural Liturgy, which is now in use throughout our Malayalam Mission; and the third is, the erection of a neat and substantial Church to the honour of His Holy Name. I trust that my other Missionary Labours have not been wholly in vain. I am now the oldest Missionary engaged in the service of the Church Missionary Society, having first come out to India in 1816. Only two Englishmen had been ordained under the patronage of the Church Missionary Society before me: they are no more. Many who have since been engaged in the service of the same Society have also been removed from their sphere of labour by death, and many have been obliged to retire from the Missionary field on account of ill-health. How much longer I may be permitted to continue to labour in this field, I know not: I have frequent warnings that it will not be much longer. However short or long the remaining time may be, may the Lord give me grace to prove *faithful unto death*, and afterward give me a *crown of life*!'

### JERUSALEM.

THE following is an extract from a letter lately received by a gentleman at Reading from the Bishop of Jerusalem:—"The handsome gifts which you and your friends have sent to the poor Israelites here have arrived during the present month. We received in all nine bales; two contained 60 pairs of blankets, and seven 15 quilts each; the stockings (100

pairs) were packed up amongst them. The greatest part of these have already been distributed, and most thankfully received. I intend sending some to Safet, by the missionary, where the Jews are in great poverty, and some to Hebron, to which I know you will not object, as the Jews there are particularly poor. I paid them a visit at the beginning of the year,

and was most kindly received by them. I shall never forget that visit. I rejoice that the London Society have appointed a converted Israelite to be stationed as missionary there. It is, next to Jerusalem, the most interesting place in Palestine. There is the cave of Macpelah, in the hands alas, of the Turks, who have a mosque near it, and watch it so closely that no Jew or Christian is allowed to enter on pain of death. Near there, on the plain of Mamre, is the tree of Abraham, under which I had service together with those clergymen who were with me. This occasion will never be forgotten by us. Your gift arrived just at the time when the three rabbies (of whom you will have no doubt read in the Jewish Intelligence) came out, which created a great deal of opposition on the part of the Jewish authorities, and I thought it best, as the present was large, to make it publicly known, by writing to the chief rabbies of the Portuguese and German communities; and although it is said the latter prohibited his people from receiving any of the articles, yet numbers came; and I have no doubt this act of kindness will, under the divine blessing, greatly tend to soften their prejudices

and convince them of the love of Christians towards them. At all events, the kind friends who have thus thought of the children of Zion in their low estate, will not lose their reward. The progress and prosperity of our work here has roused the enmity of the roaring lion, but our services go on uninterruptedly on Mount Zion, under circumstances of much encouragement, and we have every reason to hope that, ere long, the building of the church will be resumed. The friends of Israel in Reading cannot fail to be remembered by us in prayer, almost every time we meet in our interesting little chapel on Mount Zion. The beautiful communion plate is used every time we administer the Lord's Supper. This will be the case, God willing, tomorrow, on the occasion of my ordaining Mr. Wimbolt for the station at Beyrout. On May 21st, I baptized four Israelites at our morning Hebrew service, for the first time in the Hebrew language. On that interesting occasion the elegant Hebrew prayer-book which you and your friends presented to Mrs. Alexander, was used by me for the first time, out of which I read the service."

### NUMBER OF THE CLERGY.

(From a return laid before the House of Commons.)

|                                       |          |
|---------------------------------------|----------|
| Number of benefices .....             | 10,987   |
| Resident incumbents .....             | 6,697    |
| Non-resident incumbents .....         | 3,736    |
| Vacancies & recent institutions ..... | 199      |
| Sequestrations .....                  | 37       |
| No returns .....                      | 318      |
|                                       | — 10,987 |

Of the non-resident incumbents, there are absent from their livings, 1,632 from residing on other benefices, 369 from infirmity or illness of the incumbent or his family, 421 from want or unfitness of parsonage-house, 965 absent without license or exemption (though some of these "perform the duties of their respective parishes,") and the remainder absent from miscellaneous causes.

The number of glebe houses is 7,589.

The number of curates serving benefices on which the incumbents are non-resident is 2,712. The number of curates assistant to resident incumbents is 2,032. Total number of curates, 4,743.

It is not possible to ascertain from this paper the total number of the clergy, because it is not stated how many of the incumbents hold more

than one living. At least 1,632 do so, because they are resident on other benefices; but others of the non-resident clergy are also pluralists. Perhaps the 3,736 benefices, where the incumbents are not resident, may have 1,736 clergymen belonging to them (2,000 being assumed to be held by pluralists). Then the number of clergy would be as follows:—

|                                  |        |
|----------------------------------|--------|
| Resident incumbents .....        | 6,699  |
| Non resident ditto (supposed) .. | 1,736  |
| Curates .....                    | 4,743  |
| Total number of clergy .....     | 13,178 |

It ought to be mentioned that a considerable number of the benefices where the incumbents are not resident are of small value: 476 of them are of the value of 100*l.* a year, or under, and 112 of them are of the value of 50*l.* or under. The curates receive small stipends.

#### CURATES' STIPENDS.

|                                            |       |
|--------------------------------------------|-------|
| Under 50 <i>l.</i> a year .....            | 312   |
| 50 <i>l.</i> and under 60 <i>l.</i> .....  | 573   |
| 60 <i>l.</i> and under 70 <i>l.</i> .....  | 326   |
| 70 <i>l.</i> and under 80 <i>l.</i> .....  | 482   |
| 80 <i>l.</i> and under 90 <i>l.</i> .....  | 642   |
| 90 <i>l.</i> and under 100 <i>l.</i> ..... | 184   |
| Total under 100 <i>l.</i> .....            | 2,521 |

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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NOVEMBER 1843.

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### ON THE JEALOUSY OF GOD.

“For I the Lord thy God am a jealous God.”

THE frequent repetition of certain important truths, and the familiarity which the mind thereby acquires with them, has a tendency if not to lessen them in our estimation, at least to prevent their making a suitable and permanent impression.

There are passages of deep and solemn import occurring in our liturgical service, to which these remarks are applicable, passages upon which, it would be profitable to dwell as separate and distinct subjects of meditation.

The subject placed at the head of this Article is of this nature, and the attention of our readers we think may be usefully engaged by an enquiry of what is meant by this startling declaration, that “the Lord our God is a jealous God.”

To partial and incorrect views of the attributes of the Supreme Being, may be attributed many of the errors into which good men have fallen, and many of the controversies which in all ages have agitated the Church of Christ. To this cause also infidels have been indebted for many of those arguments, which, in the abundance of their folly they have directed against God and His truth—even the representations which God has given of Himself in His word, are often made the subjects of their presumptuous ridicule; not duly considering that those very representations are made in condescension to the limited and imperfect capabilities of the human mind. Had God made a revelation of Himself, corresponding only and in strictness to the dignity of His nature, it would have been intelligible to His lofty conceptions alone; and his creatures could only under a right feeling of their incapacity exclaim, “Such knowledge is too wonderful for me; it is high I cannot attain unto it.”—It is therefore an act of infinite condescension in God to bring himself down to the

NOVEMBER, 1843.

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comprehension of man, by using figures and emblems with which he is familiar: thus he is represented as possessing the members and senses of the human frame, as having feet, hands, eyes, and ears, as being subject to the various emotions of grief, anger, jealousy, repentance, &c; but it is evident to all, we are not to attach to these expressions the same gross ideas which exist in man's intercourse with his fellow creatures. For instance, jealousy is a subject which has occupied a prominent place in the writings of poets and moralists, but it is presented by them with a very different aspect to what it bears when viewed as one of the attributes of Him who created and governs the world. Jealousy as a human passion is the outbreathing of injured love, and is described by Solomon as "cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame," but this description would by no means convey a correct idea of what is included in the awful declaration under our consideration, "I the Lord thy God am a jealous God." Jealousy in man has its origin in suspicion real or unfounded, and it invariably diminishes his happiness; but not so in God, suspicion implies imperfect knowledge, and that be far from Him; and His happiness like all His other attributes is perfect and independent of his creatures.

What then, may we ask, is to be understood by Jealousy in God? and we answer, He has declared what it is in that comprehensive passage, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images,"—that glory, which had been manifested in the creation and government of the world, in all the works His hands had made, which would be manifested further in the mysterious work of redemption; in all those institutions which he ordained to maintain his honor and worship upon earth, and in the affectionate obedience of his creatures. And these are the objects on which, on examination, we shall find His jealousy is exercised with constant and unceasing vigilance.

To preserve his people from idolatry to which they were at that period addicted, to guard them against bowing down to or serving other gods, this declaration of the divine jealousy was first made, and God adds his inflexible determination to visit upon them as a nation, the sins of the fathers upon their children unto the third and fourth generation. In an early period of the world, this divine jealousy was signally manifested: before the deluge, "the wickedness" of man was great upon the earth: "all flesh had corrupted his way," the earth was so full of violence, that God, jealous of His glory, destroyed the works of his own hand. When the descendants of Noah, forgetful of the awful lesson the deluge was designed to teach, entered into a conspiracy to make themselves independent of the Most High, their wickedness was detected and defeated by the confusion of tongues, and their dispersion upon the face of the earth. The Israelites were visited in the wilderness for their idolatry with sundry punishments, and because of their unbelief were not suffered to enter the land of Canaan. Korah, Dathan, and Abiram for their contempt of God's High Priest and conspiring against his authority, were swallowed up alive: ten spies brought up a bad report of the good land in contradiction of God's gracious promise, and they died; and in a later period in the world's history a heathen prince who had interfered

much in the affairs of the Church, while listening to the vile flattery of his people, who declared as he was speaking, "it is the voice of a God, not of a man," was smitten with death, and eaten of worms in the presence of the very multitude who had proclaimed his divinity.

The purity of the worship of God is essential to His glory, and in every age of the world and in each succeeding dispensation it has been identified also with the best interests of man. To pass over the vicissitudes in the history of the Jews in which this identity is strikingly visible, so that their prosperity and piety were contemporaneous, what now is the state of the seven churches of Asia, and other eastern churches in which the light of the Gospel shone, with unusual brightness, and God was worshipped in spirit and truth; their present darkness and weakness shows that God, jealous of his glory, has removed their candlestick out of its place, and visited the sins of the fathers upon the children for successive generations.

The maintenance of the pure worship of God has invariably a beneficial effect on the morals of a people, on their character, social improvement, happiness, and prosperity; but when the worship of God is neglected and his sanctuary is deserted, the morals of the people become proportionably depraved, their strength of character weakened, their prosperity checked if not annihilated, and the subsequent darkness, vice, ignorance, and wretchedness which prevail, show, how God has visited upon the children the sin of the fathers in departing from his worship.

When God sent his Son into the world, it was not to condemn the world, but that the world through him might be saved: the dispensation of the Gospel was eminently a dispensation of mercy, distinguished by forbearance, tenderness, and compassion to mankind; but, even under that dispensation, the jealousy of God for his glory was strikingly manifested. We may adduce as an instance the awful denunciation of the sin against the Holy Ghost. The miracles which our Saviour performed, even to be regarded as demonstrative of his divinity, he appealed to them as such, "If any other man do the works that I do, believe me not," "the works that I do, they bear witness of me;" he called them the works of his Father, the glory of the Father beamed forth in all his actions; when therefore those miracles were wickedly and blasphemously attributed to the influence of Satan, the jealousy of the Lord for his glory was aroused, and he declared that that sin should not be forgiven. One great purpose for which the Son of God was manifested, was, "to destroy the works of the devil," to annihilate his power, to overthrow his kingdom, and to cast him down as lightning from heaven; his ability to effect this purpose was demonstrated by his casting out devils and conferring the same power on his disciples, so that to have denied his power, would have been a heinous offence, but to ascribe it to diabolical influence, to assert that "he cast out devils through Beelzebub the prince of devils," was an insult to his Majesty; a transgression which he declared to be beyond the limits of his otherwise illimitable mercy.

Now was God less jealous of his glory in the work of the atonement. The great condemning sin of man is the rejection of the perfect sacrifice and righteousness of Christ, and wherever this is referred



to, it is in language which indicates the abhorrence with which such conduct is regarded by a jealous God.

Our Saviour himself, though so distinguished by mildness and tenderness, thus speaks of those who reject his salvation, "Ye fools, ye generation of vipers, how can ye escape the damnation of hell." "Verily, it shall be more tolerable in the judgment for Sodom and Gomorrah than for you :—he that rejecteth me and receiveth not my words, hath one that judgeth him."

The purity of God's word is another subject upon which his jealousy is exercised. When we consider the importance of preserving the word of God in its purity and integrity, to individuals, to the Church collectively, and to the world, we cease to wonder that it has occupied the unceasing vigilance of its author, that in every succeeding dispensation he has guarded it from corruption, at the same time that he has preserved it from destruction, and that finally he has closed the canon of scripture, with this awful warning, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Finally, God is jealous of the affections and services of his creatures. True religion has its seat in the heart, and is manifested in a devoted consistent life. "My son give me thy heart." "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength," is the firm inflexible demand of God himself, from which there is no appeal, and lest there should be any attempt to elude the force of the requirement our Saviour expressly says, "If any man love houses or land, brethren or sisters, more than me, he is not worthy of me; he cannot be my disciple."

But probably the most fearful proof yet remains of the jealousy of God, in the tremendous manner in which, according to his own declaration he will punish, at the same time that he will silence those who have obstinately denied his truth and rejected his mercy, "Because I have called and ye refused; I have stretched out my hand and no man regarded. But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fears cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me: For that they hated knowledge and did not choose the fear of the Lord. They would none of my counsel: they despised my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Truly the Lord our God is a jealous God.

## THE RITE OF CONFIRMATION IN THE NORWEGIAN CHURCH.

*(Abridged from Laing's Residence in Norway)*

It is a peculiar characteristic of the Norwegian Church, that there is no dissent from it,—no sectarians ; one cause of which is the great consideration in which the rite of Confirmation is held.

There is here a strict examination by the Bishop, or the probst, or rural dean, into the young person's knowledge of his moral and religious duties, acquirements, and character, and it is only after a long previous preparation by his parish minister, equal almost to a course of education, the confirmants being instructed singly as well as in classes, that the individual is presented for this examination. I was present lately at a confirmation of about twenty young persons in our parish church by the probst. The examination, in the presence of the congregation, occupied nearly two hours. It was not merely asking, and replying, by a string of short questions and answers from the church catechism. It resembled more the kind of examination used in teaching the reading classes in the Sessional School in Edinburgh. It was a sifting trial to know if each individual attached the real meaning to the words he was using, and actually did understand what he had been taught upon the subject of religion. It was evident that considerable pains had been taken with the instruction of each individual. To pass such a confirmation, implies that the young person is well grounded in the principles of his moral and religious duties, and is of good character and understanding. It is, in common life, equivalent to taking of a degree in the learned professions, being in fact a certificate of a capacity for discharging ordinary duties and trusts ; and amongst the lower classes the not being confirmed would be held equivalent to not having a character, either from want of conduct, or of ordinary capacity. Something similar prevailed formerly in Scotland, but not to the same extent. A young man of the labouring classes, usually took a certificate of his good character from the minister when he removed to a different parish. The confirmation in Norway certifies muchmore ; as, in the face of the congregation, the confirmant has shown that he can read and has the use of his mental faculties to an ordinary degree, according to his station, and has moral and religious principles to direct him. It is extraordinary that the Church of England has not, like this Lutheran Sister in the North, kept fast hold of a rite which connected her so closely with society, its education, and its business. This simple discharge of an unexceptionable duty shuts out dissent from the Norwegian Church.

## THOUGHTS ON THE SABBATH.

THE observance of this blessed institution, like the religion to which it belongs, has been associated with the formation of some of the most cherished attachments in life. It reminds the prodigal of the services that once welcomed its advent at the paternal family altar. Those morning and evening sacrifices were more sweet and devotional on that holy day. He may now be an abandoned outcast in the wide world, and his sinful career may have led him far from the dear domestic circle with whom he once worshipped ; but the Sabbath, as a faithful remembrancer, brings him to think of the scenes of more happy and innocent days, and of the loved forms with whom he once bowed. It tells him of the earnest prayers of a pious mother, which perhaps at that sacred hour are ascending for her absent son.

The pleasing remembrance of these hallowed days of rest has mingled even with our love of country. How dear was the Sabbath of our native land ! The stranger, far from the place of his birth, can never forget its charms ; its recollection comes freighted with the memory of joys departed. Perhaps he was once permitted to share in the calm delights of a happy home in which he was early trained to keep the holy day with religious strictness. Regularly as the Sabbath came he mingled in the quiet, neatly-clad throng who then assembled in the house of God. His dwelling may now be in some distant colony, and he may still worship in some rustic forest sanctuary, but the recollection of the ancient village church and its loved associations often comes like a dream of his youth. Though years may have passed away, and many new ties may have bound him to his adopted home, yet his thoughts still fondly linger amid the scenes of his early pilgrimage. Perhaps, after a lengthened absence, he is again permitted to visit the place of his birth. There is no time that then calls up so many pleasing reminiscences as the Lord's Day. He enters again the time-worn sanctuary where, in former years, he was wont to worship, and the very seats seem dear to him. There he was often blest. As he looks around, he finds that many venerable forms that once knelt beside him are not there. But their fervent prayers and their pious admonitions are still remembered by him. In the adjoining burial-place he reads their names. And though his eye may be dim with tears, as he listens to the affecting story of their death-bed sayings and their triumphant exit, yet it is soon brightened again by the sweet hope that when the earth and the sea shall give up their dead, and the ransomed shall be gathered from different climes, he shall meet those devoted ones in his Father's house above, to go no more out for ever.

The Sabbath is a beautiful type of Heaven. It is a precious earnest of a better inheritance. These days of sacred rest, in the midst of the weariness and afflictions of life, are like green spots in the desert, that remind us of the promised land to which we are journeying. There is something heavenly in the calm stillness of this hallowed season. As it comes undisturbed by the noise of the early husbandman, the busy artisan, or the more boisterous sounds of mirth

and revelry, it seems to remind us of the land where the wicked cease from troubling, and the weary are at rest. It is the most like Heaven of any thing below. Here, after being severed for years, we sometimes meet again with dearest friends in the assemblies of the day of the Lord: there, after a separation by death, we hope to dwell with them for ever. The Sabbath hymns of praise which ascend from the sanctuaries of earth are but preludes to the song of Moses and the Lamb. In mingling in its holy duties of prayer and thanksgiving with the saints of God here, we are trained for the loftier strains of the redeemed above. We are learning the exercise of heaven. This world is but a place of preparation for another, and its Sabbath seems like a harbinger of the repose of the blessed beyond the grave. So faithful is the resemblance, that the better world has been poetically termed the *Sabbath-land*.

But if Christians become so strangely forgetful and so coldly negligent as not to "keep holy" even this day, can they reasonably expect to share the more enduring rest into which none but the pure in heart shall enter? If they hail not the Sabbath as its welcome day-star now, they will scarcely be prepared to rejoice in the flood of light and glory that shall break upon the ransomed at the resurrection morn. When they can allow the things of the world so to engross their attention as to lead them to disobey a divine command—when its holy duties seem so irksome to them that they do not now consecrate this one day in seven entirely to God, can they expect to be fit to share in the holier raptures of the glorified beings above, through the countless ages of eternity? Those who have such a stain upon their wedding garments, it is to be feared, can never enter into the marriage supper of the Lamb. Their faltering feet will scarcely be permitted to tread the golden streets of the new Jerusalem, or their eyes feast upon its splendours.

There seems scarcely any being guilty of such flagrant ingratitude as the open, confirmed Sabbath-breaker. The breeze that fills his sails, the waters over which he glides, the gorgeous sky whose reflection is mirrored upon the waves, and the glorious sun whose effulgence dances upon their glassy surface, have been furnished him by that God who gave him existence, and whose command he is wantonly violating in a Sabbath excursion of pleasure. The health and vigour to pursue the timid game, as he revels in his untimely sports upon the Lord's Day, the beautiful green fields, and the cool, refreshing woods through which he rambles, and even the fragrant air which he breathes, have all been given by the same Almighty Being whose supreme benevolence he is so strangely repaying. And to enjoy these unholy pleasures he has coldly turned away from those Sabbath entertainments where he was freely offered the bread of life, where he might drink from living fountains, and sow seed that would be reaped in that better land, where the unsatisfying joys and vain amusements of this transitory world will be unknown.

Happy would the writer be, were it in his power to hit upon any inviting train of thought, any agreeable array of imagery, or any interesting method of illustration which could possibly arrest the attention of others, and place the importance and worth of this day in sufficiently bold relief. Could he be assured that the views and con-

duct of but a single individual would ever be changed by reading these sentences, though it might be when the hand that has traced them should be mouldering in the grave, it would even now be a satisfying consolation to him. The humble efforts of one who has stolen a few fragments of time, amidst pressing cares and anxieties, to pencil these thoughts, will not then have been entirely in vain.

Blessed, holy day ! 'Thou bringest rest to the weary—thou soothest our sorrows—thou givest birth to purest joys—thou preparest us for heaven !

May we resolve to love and honour this sacred institution more than ever, so that, after having devoutly kept these earthly rests, we may be permitted to enjoy an eternal Sabbath above with the spirits of the just made perfect and the holy angels, in the presence of Him who sitteth upon the throne for ever and ever !

J. W. C.

## A SABBATH EVENING IN SCOTLAND.

FROM 'THE SCOTTISH MISSIONARY.'

Go, man of pleasure, strike the lyre—  
Of broken Sabbaths sing the charms ;  
Ours be the prophet's car of fire,  
That bears us to a Father's arms.

J. W. CUNNINGHAM.

THERE is a natural tendency in the heart of man to regard with sentiments of endearment, places associated with the remembrance of hours spent in social enjoyment or intellectual pleasure. Time and distance may intervene, new objects may interest us, and new pursuits occupy our mind ; still some casual expression, or it may be a sentence met with in reading some ephemeral work of the day, may cause a well-spring of loved remembrances to rise up in the heart. Worldly cares may have bound up for a time our better feelings, and taught us, by sad experience, how brittle is the thread on which depend our earthly pleasures ; but they cannot check the entrance of old recollections—there is still a corner left for them—a nook to nestle in, until some familiar face, or, as we have already observed, some casual expression, brings them forth from their lurking place, and home and the family hearth at once crowd upon the mind, with all their peculiar endearments.

The fireside of home is a spot dear to all, but doubly so to him who associates with it hours of profitable, as well as of social enjoyment. It is of such a family hearth we would speak ; for there are many homes where the hallowing influence of religion is seldom or never felt. Of these we treat not—they can awaken no pleasurable emotions in the heart. But we will attempt to describe one of those family hearths, still happily so rife in our land, where the much-longed-for return of the first night of the week is hailed with pious delight, and the more public duties of the day terminate in an evening of profitable instruction.

Winter is the season when the family hearth can be fully enjoyed. Let us take, then, the close of a Sabbath-day at that ungenial season. The short-lived wintry sun has set; twilight has closed in, and night is once more abroad; but gathering clouds are fast obscuring the twinkling stars. The snow lies thick upon the ground, and abroad all is cold and comfortless; but the unpromising appearance without only heightens the enjoyment within doors.

“Happy the fireside student; happier still  
The social circle round the blazing hearth,—  
If, while these estimate aright the worth  
Of every blessing which their cup may fill,  
Their grateful hearts with sympathy can thrill  
For every form of wretchedness on earth.”

The hearth has been cleanly swept, and the fire emits a ruddy cheerful glow that is reflected from every corner of the room. The seats are placed around; the cushioned elbow chair at either side receives its loved burden—the venerable head of the household. Old familiar faces are around us—those with whom we have grown up from childhood’s hours—with whom all our pleasures, and what unites them still stronger to the heart, with whom, in common, all our sorrows have been shared. It may be that some much-loved face is wanting; for what human enjoyment has not its mixture of gall? The grave may have closed over the brother, sister, or the mother who taught our infant steps the path to heaven, and in that hour will their remembrance come back upon us with something like a mournful pleasure; for all around remind us of them, and we read in the glistening tear of the sister at our side, that of those who have gone before us, their piety and their worth are not forgotten. The Bible is opened, and one of the elder branches of the family reads aloud from its well used pages. Now is the heart aroused, and the attention rivetted, as we listen to the sayings of HIM who, to save a perishing world, left his Father’s house, and dwelt among us in the flesh—“who,” in the beautiful language of Scripture, “came to his own, and his own received him not.” A few chapters are read. The younger branches are then catechised; and, should they be well prepared, they are rewarded by having read to them the fine pastoral of Ruth, or the interesting history of Joseph and his brethren. Conversation suitable to the day succeeds for a short while; and then a sermon, from the works of some of our evangelical divines, is read. The evening closes with prayer.

Such is a short sketch of the manner in which the Sabbath evening is generally spent in well-regulated Scottish families. Would we could say such were the case in all! Did no higher object than the worldly prosperity of their children influence parents, they would all follow in the same good old path. But when we consider the higher benefits that must accrue from such early moral and religious training—the influence of good example, and the confirmed pious habits with which it sends our young men into the world—a far more momentous consideration fills the mind. “Train up a child in the way he should go, and when he is old he will not depart from it.” And if he should go astray, and temptation prove too strong for his weakness, still there is hope that the good seed, early sown, will yet spring up and choke the weeds, and that the heart in which the knowledge of God’s

truth was early planted will again be won back to God. Such exercises have powerful influence over, and take deep root in, the youthful mind; and though their fruits may not be observable for a time, yet, like bread thrown on the waters, they will be found after many days.

The great benefits arising from a right system of early religious training is best shown by its fruits. Through the kindness of a friend, we are enabled to illustrate our remarks with a letter, descriptive of the death-bed of one who, reared up in the bosom of an humble though pious family, early reaped the benefits of Sabbath evening training. Her parents were resident in Edinburgh; but circumstances compelled them to emigrate, and they left this country for America. The vessel in which they embarked was driven back upon the Irish coast, and had to put into Castleton for repairs. The daughter, whose death-bed is so graphically described in the following letter from her mourning parent, was in such a weekly state of health when she left Scotland, that but little hope was entertained of her surviving the voyage.

After treating of some family matters, the letter runs thus:—

“MY DEAR FRIEND,—In ——’s letter, you would read the mournful tidings of what has befallen us. Our beloved daughter, to whom our soul was closely knit, and in whose welfare you took a lively interest, has gone down to the grave; and you may imagine with what deep grief this bereavement has filled all our hearts, and what a void is made in our little family circle. After ——’s letter and in the present state of my mind, I feel inclined to write a short letter. I will say nothing of the strict integrity and quick discernment of mind of my beloved daughter; these good qualities she possessed in an eminent degree. We expected, when we reached this place, that poor Janet’s health would have improved. We took a small room for her on shore, and she seemed much pleased with it. We had been about seven days here, when I told her I was going to write my Edinburgh friends, and she expressed a wish to write a letter to you, and to——, Glasgow. It was next day, I think, when she commenced her letter; but ere she reached the bottom of the first page, strength failed her, and it was the last time she had the pen in her hand. We would have sent it to you, but it is so unlike what she used to write when in health, that you will excuse us keeping it at home. Three days before her death, she had been conversing with every one of the family; and while telling her mother and myself of her happy state of mind, she felt that to the younger branches she was giving advice on subjects of great importance. One afternoon she said, ‘Father, now is your mind quite satisfied with the evidence I have given that my soul is in a healthy state?’ I said ‘Yes,’ but not so promptly as she expected; and she added, ‘Do not doubt. I find my desire to depart, and be with Christ, growing stronger every hour; and as the desire increases, I feel myself growing more and more meet for the heavenly state!’ She said again, ‘Father, I would like you to pray,’ which I did; when I finished, she said, ‘How comfortable I feel!’ I was watching by her bed-side on the night she departed, but she gave me no trouble. She spoke now and then below her breath, but quite collected. At five o’clock she said, ‘Father, raise me up in the

bed a little.' I did so ; and after she had again laid her head on the pillow, she breathed her last, softly and without the slightest struggle. What changes are in this changeful world ! and how short-lived, indeed, are our comforts and most valuable enjoyments ! My dear friend, accept of our best wishes and warmest regards, for the kind and sympathizing letter you sent us. It was much needed at such a moment.

Let but the emigrants from our shores carry with them the fine pious feeling and unwavering faith of her whose career, as the above short narrative has shown, was so soon, but so happily closed ; and while they will prove a blessing to those among whom their lot may be cast, they will, at the same time, testify what Sunday exercises and the moral training of Scotland has done for her children.

In these days of ultra-liberalism in religious, as well as in political matters, it is incumbent on every one to bestir himself. Our fathers respected the Sabbath ; and throughout the length and breadth of our beloved land, the poorest man would have shrunk from the idea of breaking the sanctity of the day of rest by engaging in worldly pursuits ; and to their perseverance in such a good course we owe the high name which the religious training of their families, and their own high Christian bearing in every station of life, earned for our country. Let not their children forget this ; and, above all things, let them remember that these men had a reverence for the Sabbath such as that divine institution should awaken in every Christian heart. Let us be jealous, then, of any encroachment on the sanctity of that day ; and if we will not strive to be better men than those who have gone before us, above all things, let us not earn for ourselves the foul imputation of having turned from the good old paths, and brought a stain on the memory of our fathers, who read their Bible with profit, and who would have resisted to the death any encroachment on the momentous duties of the Sabbath, which their heavenly Father himself told them to " keep holy."

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## READER.

FROM BURN'S ECCLESIASTICAL LAW.—EIGHTH EDITION.

THE following paper was published a few years back in the Report of the General Society for promoting District Visiting. As it may be of great importance to the clergy in the present circumstances of the Church, when the harvest is indeed great, and the labourers few, to have such a document again brought before them, we have great pleasure in complying with the request of a respected correspondent, and giving it insertion.

The office of Reader is one of the five inferior orders in the Romish Church.\*

And in this kingdom, in churches or chapels where there is only a very small endowment, and no clergyman will take upon him the

\* The term " Reader " is made use of by canon law, but a Reader known to canon law is always put in opposition to a clergyman, per Lord Mansfield.—Cowp. 444.



charge or cure thereof, it hath been usual to admit Readers, to the end that divine service in such places might not altogether be neglected.

It is said that Readers were first appointed in the Church about the third century. In the Greek Church they were said to have been ordained by the imposition of hands: but whether this was the practice of all the Greek Churches hath been much questioned. In the Latin Church it was certainly otherwise.\* The council of Carthage speaks of no other ceremony, but the bishop's putting the Bible into his hands in the presence of the people, with these words—"Take this book, and be thou a Reader of the Word of God, which office if thou shalt faithfully and profitably perform, thou shalt have part with those that minister in the Word of God." And in Cyprian's time, they seemed not to have had so much of the ceremony as delivering the Bible to them, but were made Readers by the bishop's commission and deputation only to such a station in the Church.—Bing. Antiq. vol. ii. p. 31.

Upon the Reformation here, they were required to subscribe to the following injunctions:—

"*Imprimis*, I shall not preach or interpret, but only read that which is appointed by public authority.

"I shall not minister the sacraments or other public rites of the Church, but bury the dead, and purify women after their child-birth: "I shall keep the register book according to the injunctions:

"I shall use sobriety in apparel, and especially in the church at common prayer:

"I shall move men to quiet and concord, and not give them cause of offence:

"I shall bring in to my ordinary testimony of my behaviour from the honest of the parish where I dwell, within one half year next following:

"I shall give place upon convenient warning so thought by the ordinary, if any learned minister shall be placed there at the suit of the patron of the parish:

"I shall claim no more of the fruits sequestered of such cure, where I shall serve, but as it will be thought meet to the wisdom of the ordinary:

"I shall daily, at the least, read one chapter of the Old Testament, and one other of the New, with good advisement to the increase of my knowledge:

"I shall not appoint in my room by reason of my absence or sickness any other man, but shall leave it at the suit of the parish to the ordinary for assigning some other able man:

"I shall not read but in poorer parishes, destitute of incumbents, except in the time of sickness, or for other good consideration to be allowed by the ordinary:

"I shall not openly intermeddle with any artificer's occupations, as covetously to seek a gain, thereby having in ecclesiastical living the sum of twenty nobles, or above by the year."

This was resolved to be put to all Readers and Deacons by the

\* In Wales, in many parts of England, and in colleges, persons officiate as Readers who are not in orders. (Cowp. 349, 445.) But 57 G. 3, c. 99. s. 15. assumes certain Readers to be in orders.

respective Bishops, and is signed by both the Archbishops, together with the Bishops of London, Winchester, Ely, Sarum, Carlisle, Chester, Exeter, Bath and Wells, and Gloucester.—*Strype's Annals*, vol. i. p. 306.

By the foundation of divers Hospitals, there are to be Readers of prayers there, who are usually licensed by the Bishop.\*

\* By the 13 and 14 Car. 2, c. 4. s. 8, Readers in the Universities are required to sign the declaration contained in s. 9, which is still in force, so far as respects the Liturgy (not being repealed by 13 and 14 C. 2, c. 4. s. 12.) now expired, or 1 W. and M. c. 8. s. 11. now in force, and is as follows—"I, A. D. do declare that I will conform to the Liturgy of the Church of England, as it is now by law established."

## VANDERKEMP, THE MISSIONARY.

The Rev. Mr. Moffatt, in his missionary labours in South Africa, draws the following striking portrait of the missionary Vanderkemp:—

"Some time elapsed before the crafty monarch Gaika would give his consent that they should remain in his dominions; and when this was at length granted, and a suitable spot selected, he adds, in true Gospel simplicity, 'Brother Edmonds and I cut down long grass and rushes for thatching, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting place before the face of our enemies and Satan, praying that from under this roof the seed of the Gospel might spread northwards through all Africa.'

"After Mr. E's departure, the doctor in his cheerless abode was instant in season and out of season, eagerly embracing every opportunity of recommending the Gospel, and catching each little ray of light that beamed on his devious path. He was a man of exalted genius and learning. He had mingled with courtiers. He had been an inmate of the universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physic, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connexion with which he rose to be captain of horse and lieutenant of the dragoon guards. Yet this man, constrained by the 'love of Christ,' could cheerfully lay aside all his honours, mingle with savages, bear their sneers and contumely, condescend to serve the meanest of his troublesome guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose, and spend nights on his couch drenched with rain, the cold wind bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and travelling appurtenances, and even seizing the leg of beef at his tent-door, though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature—whisperings occasionally reaching his ears that murderous plans were in progress for his destruction—he calmly proceeded with his benevolent efforts, and, to secure his object, would stop with 'the meekness of wisdom' to please and propitiate the rude and wayward children of the desert whom he sought to bless."

## YOUNG MEN AND MISSIONS.

THE unity of the Divine Nature is forcibly illustrated by the harmony which pervades the economy both of nature and of grace. The intimate dependence of man upon man in the social system, and the identity of the true interests of an individual and of the community are examples of this. Still more perceptible is this harmony in the constitution and experience of the Church of Christ. The spiritual interests of one member clash not with those of the whole body, and again the body reflects back on its individual members with additional force, the light which it derives through them from the Spirit of God. In laboring for the spiritual good of others we help on our own advancement in the Divine life, for "He that watereth shall be watered also himself." In this point of view it is, that exertions in behalf of Foreign Missions, so far from detracting from Home efforts, are most efficiently conducive to their prosperity. This point is exemplified in the following letter respecting the operations of the Young Men's Church Missionary Society, in connection with the Protestant Episcopal Church of the State of New York. We are disposed to think that these Young Mens' Associations, as channels for the circulation of interesting Missionary information, and as a bond of union between Young Christians, may become most important auxiliaries to our District Visiting Societies, Sunday Schools and similar Institutions. We hope ere long to recur to this subject.

*' New York, September 19, 1843.*

*' MY DEAR SIR,*

*' Your very interesting letter of the 3rd July, should have received a much earlier reply, but that I delayed answering it, until I could lay it before the board of Managers of the Young Mens' Church Missionary Society, which was done last evening; and I have now the pleasure of conveying to you on behalf of that Society, their Christian sympathy and salutation in the name of our common Lord. The communication with which you have favored us was listened to with lively interest, and it will afford great pleasure to the members of our board to open a correspondence with the London and Westminster Young Men's Church Missionary Association: we hope that this may be conducive on both sides to an enlargement of our knowledge of Missionary work and duty, and that it may be the means of calling forth those Christian feelings and affections which ought not to be confined to any particular land, but to flow forth freely towards all who love our Lord Jesus Christ in sincerity and truth.*

*' As you are desirous of knowing our plan of operation, and the result of our past experience, I shall endeavour as briefly as possible to give you what information is in my power, and send you besides, some of our late Annual Reports, and a copy of our by-laws.*

*' And this I do with the less hesitation, since we have had the advantage of occupying the field longer than yourselves. In almost every other department of Christian benevolence we have been con-*

tented to receive the example of Great Britain, and to follow in her footsteps.—From her we have received our Church, and our Prayer Book, from her example we have established Bible Societies, Missionary and Tract Societies, and almost every other benevolent operation of the day ; but the association of Young Men for their own spiritual good, and for the helping on of Christ's cause is an organization which owes its origin to this country, and which we heartily rejoice in now beholding extending itself to England ; may it prove an efficient aid in promoting a Missionary spirit, and in spreading that early concern for immortal souls which it is so important to excite in our hearts.

“The Young Men's Auxiliary Education and Missionary Society,” (as its title originally was) was formed ten years ago for the purpose of enlisting the energies of our Young Men in acts of Christian benevolence, and to serve as an auxiliary to some of our older institutions having kindred objects in view.

“The rules and by-laws of the Society will give you the detail of its organization, my object shall be to inform you of its working and the advantages and defects which experience has pointed out.

“For several years after the formation of this Society, its labours were divided into two channels, Education and Missions. There is in this Diocese a “Missionary and Education Society,” and in reference to our Education branch, our sole duty and privilege consisted in paying certain funds to the Parent Society, and nominating the individuals who should be educated with these funds. Beyond this we had no office to perform ; the young men were not responsible to our Society ; we had no supervision of their conduct and studies ; and little knowledge of them beyond their name. The consequence was, that little or no interest was created amongst us by this department of labour ; rumours of an unfavourable nature sometimes reached our ears of our beneficiaries whilst attending distant colleges ; and a growing dissatisfaction became apparent amongst the members of our Society. The result was, that in the year 1842, it was resolved to give up this branch of the Society's plans, and to alter its name to the “Young Mens' Church Missionary Society,” confining its future operations to Missionary work.

“Regarding this department, from the beginning, I would say, that our Society, acting always as subsidiary to existing and authorised Societies of the Church, exercised the privilege of contributing its funds to whatever Missionary operations it saw fit. These have chiefly been expended on Missions in the Western part of the State of New York, the Indian Mission at Duck Creek near Greenbay, the Diocese of Tennessee, and the deeply interesting Mission at Cape Palmas in Africa. Our Society was the first which made a move towards that benighted land and pledged 500 dollars per annum towards the support of that Mission, which has been paid from that period.

“From that Mission we have received from time to time, very cheering accounts of the conversion of heathen minds from darkness to light, and from the power of Satan to the true God ; instances have been afforded of the most decided character where the life has been permanently changed, and where education has been blessed to the lifting up of some to a state of intelligence and well-grounded Chris-

tian hope, who had otherwise lived and died in savage heathen ignorance.

‘From what I have stated, you will perceive that the principal duties of our Society have consisted in raising funds and appropriating them, and that the management of the Missionary work has been in other hands. But I should not speak correctly if I said that these were our only or our principal objects. There is another, which, to my mind, is yet more important, and which will alone compensate for the whole labour and machinery of the Society, if it can be effectually obtained, and that is the spiritual good of the managers of the Society themselves. These consist of students of divinity in our Theological Seminary, whom of course it is highly important to imbue with a Missionary spirit before they go out to their Master’s work ; and of the Young Men of our city, who are engaged in the various active duties and avocations of life, and who, but for such an organization would have no proper channel of labour ; these perhaps, originally feeling little interest in the cause, may gradually have their hearts warmed in the cause of Christ, by coming in contact with others more advanced than themselves in the Christian life, whose zealous example may awaken new life in their hearts.

‘To this end therefore, a part of the time of the board’s meetings is devoted to hearing reports from Missionary Committees, to whom the four quarters of the world are assigned in order to report Missionary intelligence from every place in rotation.

‘I am happy to say, that these plans have not wholly failed of their effect. I am persuaded that through our Society many profitable Christian friendships have been formed, much zeal called forth, and that our Missionary reports have been the means of exciting and cherishing a Missionary spirit.

‘What then might not have been the blessed result if these plans had been always carried out in the most efficient manner, and in a right spirit ; but the misfortune has been (and it has doubtless operated as a great drawback) that too often we come together without being imbued with that heavenly and prayerful spirit, which is necessary to make such exercises profitable, and we have been so much absorbed in the harassing and worldly department of the finances, that no time was left, or perhaps, no reports were ready from the Missionary Committees. With all these drawbacks, however, I thank God that our Society has not been altogether without fruit in these respects.

‘Regarding the subject of funds it was our plan for many years to assume annually, certain responsibilities to the extent of our supposed ability. Owing to fluctuations in the times and other circumstances, it was often very difficult to fulfil these pledges, which led to spasmodic efforts overstraining many individuals beyond their strength, and often leaving the Society afterwards in a languid state.

‘Finding the evils of this system, it has latterly been laid aside ; but I am not sure whether we have not fallen into the opposite error of not spurring ourselves up sufficiently to do all in our power.

‘I would now give you an account of a new object before our Society, which has lately called forth a lively interest amongst us,

and I trust will yet result in great good. This is the Sailors' Mission. This important class of our community has been almost entirely neglected in this city, and by our Church altogether until lately, when our Society have had their feelings very deeply enlisted on their behalf, and the result has been, that they have resolved to devote their main energies to the support of a Sailors' Mission.

'I have thus endeavoured to inform you according to your request of what we have done, are doing and purpose to do. We shall be glad to be informed in like manner of your plans and prospects. So far as our own experience may be of service, I would strongly recommend your aiming at bringing together, and interesting in the cause as many young men as possible for the sake of their own good, and as a nursery for the spirit of Missions in the Church. To this end endeavour to make the meetings as interesting and spiritual as possible, and to divide the labor and duties of the Society, so that every one may have something to do, may feel his responsibility, and have his interest excited.

'You make some enquiry on the subject of Sunday Schools—Like yourselves, most of our members are engaged in Sunday Schools, so that we have found some difficulty in so dividing the work of visiting the sailors on Sunday, in order to draw them to Church, as may not break in too much on our ordinary duties. I know not what information to convey to you on this head, our Schools are very similar to those in England, although we receive all classes as scholars, more generally than is the case with you. The Bible and our Catechism form the foundation of our teaching, and it is very common for the superintendent to examine the children in the afternoon. We often endeavour to stir up a Missionary spirit amongst the children, and to this end either form an association in the school, or undertake the support of some particular object, as for instance,—the education of a child in Africa, to whom the school gives what name they choose, which has been found to add to the interest in the children's minds. And what shall I add by way of encouragement? Is not the thrice repeated command of the Saviour to Peter all-sufficient; "Feed my lambs." The work is indeed a laborious and self-denying one, and present fruit is seldom granted: but our calling is one of faith, we must be content to work without wages, to labor without results leaving all in the hands of our Heavenly Father, for we know that the Sunday Schools are an imperfect organization at best, yet they are the most efficient which man has been able to devise, and are never rightly carried into operation without yielding more or less fruit to the praise and glory of God.

'It will afford me much satisfaction, as well as the other members of our Society, if this communication proves of any service to you and your associated friends; if it only calls forth so instructive a reply as your late letter, it will not be without its benefits to us.

'Trusting that we shall not remain long without hearing from you.

'I remain,

'Your affectionate brother in Christ.

'G. T. Fox, Jun.'

'Mr. Edwin Hough.'

# LINES WRITTEN AFTER HEARING A SERMON,

ON THE WORDS, 'FOR I AM A STRANGER, AND A SOJOURNER HERE, AS ALL MY FATHERS WERE.'

THE Christian lifts his longing eyes  
 To heaven, where saints and angels dwell ;  
 By faith he soars, and mounts the skies,  
 Can eloquence his raptures tell ?  
 Ah ! no, for there he takes a view,  
 And brings the happy vision near ;  
 When he shall bid the world adieu  
 And be no more "*a stranger*" here.

Again, he looks o'er earth's wild waste,  
 Where sunny spots are small and few ;  
 Where discord's with'ring touch is trac'd,  
 Where envy dwells, and malice too ;  
 Where persecution's baneful tongue  
 Too often wrings the bitter tear  
 But still his hopes are not unstrung,  
 He is but "*a sojourner*" here.

Does death the tyrant of our race  
 Disturb the social circle where  
 Bright beauty dwells, with charming grace ;  
 And cull the ones most lov'd and fair ;  
 He feels the loss, and mourns their doom,  
 And drops for them affection's tear,  
 His hopes extend beyond the tomb,  
 He knows he is "*a stranger*" here.

Does sickness waste his flesh away,  
 And fever scorch his weary brain,  
 He "*lives by faith*" on Christ each day  
 And feels, for him, "*to die is gain ;*"  
 He knows that heaven will be his home,  
 That holy place exempt from fear ;  
 He longs to rest him in the tomb,  
 And be no more "*a stranger*" here.

'Tis there the soul will find a place,  
 A glorious home above the skies ;  
 And see the Saviour "*face to face,*"  
 Where fears and doubts no more arise ;  
 The splendid city of our God  
 Shall burst upon his vision bright ;  
 The path of faith so lately trod,  
 Shall now "*be swallowed up by sight.*"

## THE JERUSALEM SINNER SAVED.

BY JOHN BUNYAN.

"Beginning at Jerusalem."—Luke xxiv. 47.

THE whole verse runs thus :—" And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The words were spoken by Christ, after he rose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the Gospel, and is very distinctly inserted in the holy record, by Matthew and Mark. "Go, teach all nations," &c. "Go ye into all the world and preach the Gospel unto every creature." Matt. xxviii. 19; Mark xvi. 15. Only this clause is in special mentioned by Luke, who saith, That as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. "Preach it (saith Christ) in all nations : but begin at Jerusalem."

I must touch upon two things, namely,—

I. Show you what Jerusalem now was.

II. Show you what it was to preach the Gospel to them.

1. Jerusalem was the place and seat of God's worship, but now decayed, degenerated, and apostatized. The word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions; they had rejected also the most weighty ordinances, and put in the room thereof their own little things. Jerusalem was therefore now greatly backslidden, and become the place where truth and true religion were much defaced. It was also now become the very sink of sin, and seat of hypocrisy, and gulf where true religion was drowned. Here also now reigned presumption, and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy, vented themselves against the power of godliness, in all places where it was espied; as also against the promoters of it; yea, their Lord and Maker could not escape them. In a word, Jerusalem was now become the shambles, the very slaughter-shop for saints. This was the place wherein the prophets, Christ, and his people were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself by wish under the guilt and damning evil of it; saying, when she had murdered the Son of God, "His blood be upon us and our children."

This is the city and these are the people: this is their character, and these are their sins. Nor can there be produced their parallel in all this world. Nay, what world? what people? what nation for sin and transgression, could be compared to Jerusalem? Especially if you join to the matter of fact, the light they sinned against, and the



patience which they abused. Infinite was the wickedness upon this account which they committed.

2. I come now to show you what it was to preach the Gospel to them. It was, saith Luke, to preach to them "repentance and remission of sins in Christ's name;" or, as Mark has it, to bid them "repent and believe the Gospel," Mark i. 15. Not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put, to intimate that no pretended faith of the gospel is good, that is not accompanied with it. And this he doth on purpose, because he would not have them deceive themselves; for with what faith can he expect remission of sins in the name of Christ, that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the Gospel, that yet abides in his impenitency?—

And now we come to this clause, "Beginning at Jerusalem;" that is, that Christ would have Jerusalem have the first offer of the Gospel.

1. This cannot be so commanded, because they had now any more right of themselves thereto than had any of the nations of the world; for their sins had divested them of all self-deservings.

2. Nor yet because they stood upon the advance-ground with the worst of sinners of the nations. Nay, rather the sinners of the nations had the advance-ground of them.

3. It must therefore follow that this clause, "Begin at Jerusalem," was put into this commission of mere grace and compassion; even from the overflowing of the bowels of mercy. For indeed they were the worst, and so in the most deplorable condition of any people under the heavens.

From these words, therefore, thus explained, we gain this observation:—

That Jesus Christ would have mercy offered in the first place to the biggest sinner.

One would have thought, since the Jerusalem sinners were the worst and greatest sinners, and those that not only despised Christ's person, doctrine, and miracles, but that a little before had had their hands in his heart's blood, that he should rather have said, Go into all the world, and preach repentance and remission of sins among all nations; and, after that, offer the same to Jerusalem. Yea, it had infinite grace, if he had said so. But what grace is this? or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem,—in the first place to the worst of sinners?

Nor was this the first time that the grace which was in the heart of Christ thus showed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived, even among these Jerusalem sinners, which was the most vile amongst them, he still in his preaching did signify that he had a desire that the worst of these worst should in the first place come unto him. The which he sheweth where he saith to the better sort of them, "The publicans and harlots enter into the kingdom of God before you," Matt. xxi. 31. Also

when he compared Jerusalem with the sinners of the nations, then he commands that the Jerusalem sinners should have the Gospel at present confined to them. "Go not," saith he, "into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel," Matt. x. 5, 6 ; xxiii. 37. But go rather to them, for they were in the most fearful plight.

These, therefore, must have the cream of the Gospel, namely, the first offer thereof in his life-time ; yea, when he departed out of the world, he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind to privilege the worst of sinners with the first offer of mercy, and to take from among them a people to be the first-fruits unto God and unto the Lamb.

For after Peter and the rest of the apostles had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life, and after they had fallen under the guilt of their murder, saying, "Men and brethren what shall we do?" he replies by a universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptized for the remission of their sins in His name, they should receive the gift of the Holy Ghost, Acts ii. 37, 38.

This he said to them all. Yea, he said it without the least stick, or stop, or pause of spirit : "Repent," saith he, "and be baptized every one of you. I shut out never a-one of you. For I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation." But why speaks he so particularly? Oh ! there was reason for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness, could not perhaps be reached to a removal thereof, but by this particular application.

*Objection.* But I was one of them that plotted to take away his life : may I be saved by him?—*Peter.* Every one of you.—*Object.* But I was one of them that bare false witness against him : Is there grace for me?—*Peter.* For every one of you.—*Object.* But I was one of them that cried out, Crucify, crucify him ; and that desired that Barabbas the murderer might live rather than him : What will become of me, think you?—*Peter.* I am to preach repentance and remission of sins to every one of you.—*Object.* But I was one of them that did spit in his face when he stood before his accusers. I also was one that mocked him, when in anguish he hung bleeding on the tree : Is there room for me?—*Peter.* For every one of you.—*Object.* But I was one of them that, in his extremity said, Give him gall and vinegar to drink ; why may not I expect the same when anguish and guilt is upon me?—*Peter.* Repent of these your wickednesses, here is remission of sins for every one of you.—*Object.* But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others : Can there be hopes for me?—*Peter.* There is for every one of you. "Repent and be baptized every one

of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Oh! what a blessed *Every one of you* is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the Gospel, that they might be made monuments of the grace of God! Yea, what an amazing wonder it is to think, that above all the world, and above every body in it, these should have the first offer of mercy. "Beginning at Jerusalem."

But what a pitch of grace is this! Christ is minded to amaze the world, and to show that he acteth not like the children of men. This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. The biggest sinners must first be offered mercy. They must, I say, have the cream of the Gospel offered unto them.

But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again, to accept of grace and forgiveness, for their murder committed upon the Son of God. You have killed; yea, "You have denied the Holy One and the Just, and desire a murderer to be granted unto you: and killed the Prince of life." Mark, he again falls upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, Acts iii. 14, 15, as being loath that they should escape the mercy of forgiveness. And exhorts them again to repent, "that their sins might be blotted out," ver. 19, 20. Again, in the fourth chapter, he charges them afresh with this murder, ver. 10; but withal tells them, "Salvation is in no other." Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the Gospel, saying, "There is none other name under heaven given among men, whereby we must be saved," ver. 12. In the fifth chapter you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them, "That that very Jesus whom they had slain and hanged on a tree, him God had raised up, and exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins," ver. 29—31. Still insinuating, that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

It is true, after they began to kill again, and when nothing but killing would serve their turn; then they that were scattered abroad went every where preaching the word. Yet even some of them so hankered after the conversion of the Jews, that they preached the Gospel only to them. Also the apostles still made their abode at Jerusalem, in hopes that they might yet let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the Gospel, in the first place, to those of them that, for their wickedness, were scattered like vagabonds among the nations. Yea, and when they rendered rebellion and blasphemy, for their service and love; they replied, "It was necessary that the word of God should first have been spoken to them." Acts i. 8; xiii. 46, 47.

Nor was this their preaching unsuccessful among these people; but the Lord Jesus so wrought with the word thus spoken, that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first; and afterwards two thousand more: for now they were in number about five thousand, whereas before sermons were preached to these murderers, the number of the disciples "were not above a hundred and twenty." Acts i. 15; ii. 41; iv. 4. Also among these people that thus flocked to him for mercy, there was a "great company of the priests," vi. 7. Now the priests were they that were the *greatest* of these biggest sinners; they were the ringleaders, they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that was the cause why the uproar increased, until Pilate had given sentence upon him. "The chief priests and elders (says the text) persuaded (the people) the multitude, that they should ask Barabbas, and destroy Jesus," Matt. xxvii. 20. And yet behold the priests, yea, a great company of the priests, became obedient to the faith.

Oh the greatness of the grace of Christ! that he should be thus in love with the souls of Jerusalem sinners. That he should be thus delighted with the salvation of the Jerusalem sinners. That he should not only will that his Gospel should be offered to them, but that it should be offered unto them first and before other sinners were admitted to a hearing of it: "Begin at Jerusalem."

### INTERESTING FACT.

I REMEMBER distinctly, says the late Rev. J. Campbell, an interesting anecdote: referring to the late Sir D. Dalrymple (Lord Hailes,) a Scotch judge. I had it from the late Rev. W. Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since I heard it, I think I can almost relate it in Mr. B.'s words:—"I was dining with a literary party at old Mr. Abercrombie's (father of General Abercrombie, who was slain in Egypt at the head of the British Army,) and spending the evening there. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?' The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries. 'I remember it well,' said I, 'and I have thought of it often without being able to form any opinion or conjecture on the subject.'

‘Well,’ said Lord Hailes, ‘that question quite accorded with the turn of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.’ Pointing to a table covered with papers, he said, ‘Thus have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for himself. I have actually discovered the whole New Testament from these writings, except seven or eleven verses (I forget which,) which satisfies me I could discover them also. Now,’ said he, ‘here was a way in which God concealed the treasure of his Word, that Julian, the apostate emperor, and the other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.’”

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## AT THE EVENING TIME, IT SHALL BE LIGHT.

BY MRS. SIGOURNEY.

WALK with the Lord at morn,  
 When every scene is fair,  
 While opening buds and boughs adorn,  
 And fragrance fills the air;  
 Before the rosy dawn awake,  
 And in thy being's pride,  
 Thy first young blush of beauty, make  
 Omnipotence thy guide.

Walk with the Lord at noon,  
 When fervid suns are high,  
 And pleasure, with her treacherous boon,  
 Allureth Manhood's eye;  
 Then, with the diamond shield of prayer,  
 Thy soul's oppressors meet,  
 And crush the thorn of sin and care  
 That bind the Pilgrim's feet.

Walk with the Lord at eve,  
 When twilight dews descend;  
 And nature seems a shroud to weave,  
 As for some smitten friend;  
 While slow the lonely moments glide,  
 On mournful wing away,  
 Press closer, closer to His side,  
 For he shall be our stay.

Even shouldst thou linger still,  
 Till midnight spreads its pall,  
 And age laments, with bosom chill,  
 Its buried early all:  
 Thy wither'd eyes a signal bright  
 Beyond the grave shall see,  
 For He who maketh darkness light,  
 Thy God, shall walk with thee.

## Review of Books.

A CHARGE to the Clergy of the Diocese of Lincoln, by JOHN, LORD BISHOP OF LINCOLN, Delivered at the triennial visitation in 1843. 8vo. pp. 57. London. Rivingtons. 1843.

EVERYTHING from the pen of Dr. Kaye is distinguished by learning the most accurate and profound, without any of the parade of literature, and often indeed without that just confidence in its own decisions, which, from a mind so abundantly stored with all the treasures of ancient and modern learning, might be reasonably expected. We must say, that we should, in reading his works, sometimes wish that he held his conclusions, legitimately drawn, with a firmer grasp, and proposed them with a fuller assurance of their truth. Yet modesty is so rarely carried to a fault, in the present day, that we cannot but be gratified at finding so bright an example of it, in one who receives and deserves the unanimous testimony of public approbation.

The style too in which the Bishop clothes his thoughts, is transparently clear, simple and beautiful, so that it may be truly said; "Whatsoever he touches he adorns." Hence around subjects "intrinsically dry," he throws the charm of a quiet and persuasive eloquence which renders them interesting and attractive. This remark applies to the Charge recently delivered, and now published at the request of the Clergy.

The main object of the Charge is, to compare the doctrine of the Church of Rome with that of our own Church, on JUSTIFICATION.

Before he proceeds to the direct consideration of his subject; he gives, in his quiet, yet effective manner, a very steady home-thrust at the men of the Oxford movement.

'The causes (he observes) which induced me, three years ago, to draw your attention to the Romish controversy, operate with equal if not with increased force, at the present moment. It is true that, in the interval, the controversy has not been actively carried on through the medium of the press. Our opponents think perhaps, that others are labouring so effectually in their behalf, as to relieve them from the necessity of employing their pens in the propagation of their tenets. But it is most certain that their tenets are unceasingly and successfully propagated. Such, according to their representation, is the growing dissatisfaction among the members of our Church with its doctrines, its formularies, its discipline; and such the growing affection for those of the Church of Rome, that they confidently anticipate the return, at no distant period, of the people of this country, to their communion. We might disregard these sanguine expectations as the mere suggestion of their wishes, if they were not unhappily confirmed, to a certain extent at least, by the evidence of facts. We have to lament the actual defection of more than one minister of our Church; and the Author of the Tract, which has given rise to so much discussion, the Tract, No. 90, has informed us, that he wrote it for the purpose of reconciling to a longer continuance in our communion, certain persons who were in *danger of straggling in the direction of Rome.*'—p. 10.

A pretty gentle rap on the knuckles this, for Mr. Newman; especially as he had first taught these "certain persons" to straggle towards Rome, and did not put forth a hand to stop them, till he found nothing less could check them in their course, than that most accomplished piece of Jesuitism, Tract Ninety. But *has it really* checked them, or was it likely to do so? The result is too obvious and too

painful to be here dilated upon. But he who can read and acquiesce in Tract Ninety, would be much less dangerous to the Church as her avowed enemy, than as her insincere and doubtful adherent.

The Bishop proceeds in a strain of something like apology for the motives of the Writers of the Tract, which we should not have used :—

‘The course pursued by the learned writer, in the accomplishment of his object, is to show that the Articles of our Church will bear a Catholic interpretation; an interpretation in accordance with the opinions of catholic antiquity: that the framers of our articles themselves would not have objected to this interpretation; and that the persons whose scruples he is desirous to remove, may receive them in that sense, and subscribe, if not with perfect satisfaction of mind, yet without doing violence to their conscience. I can enter into, and appreciate the motives which induced the learned writer to put forth the Tract. It could not but be painful to *him*, a minister of our Church, to find that a number of persons, of whom some perhaps had looked up to him as their instructor and guide, had become so dissatisfied with its doctrines, and its services, as to doubt whether they could longer continue conscientiously in its communion—I am not surprised, that he should be most anxious to prevent their secession; though I must be allowed to express my regret that he did not resort to another mode of preventing it; that he did not employ his talents and learning in convincing them of that, of which he, as a Minister of our Church, must be convinced, that in the controversy between the churches, truth is on our side.’—p. 11.

This is a very courteous way of conveying a keen and merited rebuke. Doubtless “the weapons of our warfare” in the contest with Rome ought to be *truth*, not jesuitical explanation and evasion. Is *he* such an advocate for the Church as the times demand, who contents himself with the attempt to show that you may very well be a Romanist at heart and yet subscribe the thirty-nine articles? Away with such traitorous helpers and defenders. Whither would they ever lead us but into ruin? Of what avail are the greatest talents so fatally misapplied? Let us mind the Bishop’s rule, that the church is to be defended by truth; not by the shifts, evasions and dishonest practices of Newman and his brothers in mischief.

But does the Bishop really think, that Newman “must be convinced that in the controversy between the churches, truth is on our side?” The tree is known by its fruits. Had such been his conviction, could he possibly have chosen the tortuous path through which he leads his pupils, when a cut so much straighter and so much nearer lay before him? We reject the notion that any integrity of purpose dictated a single line of Tract Ninety. Even the Bishop with all his candour, is obliged to say;—

‘The impression left upon my own mind by the perusal of the Tract, is, that the Writer himself is dissatisfied with the Articles; that he considers them as a cross which must be borne, and which he exhorts those, to whose case his exposition was especially adapted, to bear, in the hope that the nation will at length embrace what he terms Catholic opinions; and that our standard of doctrine will be brought to a nearer conformity to that of the Church, ‘which’ to use his own language, ‘is alone in possession of that something deeper and truer than satisfied the last century, towards which the religious mind is now moving,’ the Church of Rome.’—p. 14.

How, we may ask could a man who talks in this way, ever have taken the higher ground of reasoning with Rome, that we have *truth on our side*?

Most justly does the Bishop reason, that if this mode of interpretation is to be adopted, then Cranmer, Ridley and Latimer ought to

be regarded no longer as martyrs in the cause of the true faith; but as schismatics, who rent the body of Christ on account of differences rather verbal than substantial.

To enable his hearers to form a judgment on this point, he proposes to compare the doctrine of the two Churches upon the point which Luther considered the most important in the whole controversy, *Justification*.

'The doctrine of man's justification pre-supposes that he is in a state of condemnation. The framers of our articles have, therefore, introduced their statement of the doctrine, by showing in the article on Original Sin, how it has come to pass that the natural condition of man is that of an offender in the sight of God: and by pointing out in the article on Free-will, the source from which he is to derive the means of release from that condition.'—p. 18.

After some appropriate remarks on Original Sin and Free-will, the Bishop says:—

'I proceed now to the article of the *Justification* of man: and the first observation which I have to offer is, that the framers understood the word in a judicial or forensic sense: as implying, not infused but imputed righteousness, otherwise they would have said, *we are made*, not *we are accounted*, righteous.

'My next observation is, that the merit of Christ is represented as the only cause of our *Justification*: as that, *on account* of which alone we are justified. We are not justified *on account* either of our faith or our works.

'The third observation is that faith is represented as the medium of our justification; that, through or by which we are justified. The framers of our articles have not defined faith. If I am asked to define it, I answer in the words of the learned Barrow, that "faith is an earnest persuasion of mind concerning the truth of some matter propounded." Under every divine dispensation, such a faith must be the medium of justification. The first step must be a belief that the dispensation is divine: a firm persuasion of the truth of that which is revealed to us. In the eleventh chapter of the epistle to the Hebrews, we find, not indeed a definition, but a description of faith by its effects. . . . If we examine the several examples of faith, enumerated in the chapter, we shall find that, in every case, the word means a firm and earnest persuasion. So with particular reference to the justification of man, faith is a firm persuasion of the truth of that which is revealed in Scripture concerning the merciful intentions of God towards mankind, and their fulfilment in that which Christ has done and suffered for us. But in this notion of faith is included, not merely a firm persuasion of the truth of that which is revealed, but also a firm persuasion, that we are ourselves deeply interested in it—that it is not a vague generality, but has a personal application to ourselves.'—p. 29.

Perhaps we might wish that a doctrine implied in this statement and in what follows, had been rendered somewhat more prominent; namely, that Christ is the great object of justifying faith, and that by the humble dependence of the soul on Him for acceptance with God, peace of conscience is produced, and hope, and love, and joy, follow in its train. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

The Bishop next speaks of the necessity of the preventing grace of God, in order to the "turning and preparation of the heart to faith and calling upon God." He then anticipates an objection.

'But it may be asked, whether this representation is not at variance with the declaration of the Article, or rather of St. Paul, that we are justified by faith only? Is not this preparation of the heart, this turning to faith, as necessary unto justification as faith itself? Why then is it to be excluded? I answer, that when we say that man is justified by faith only, we mean not that other dispositions do not co-exist with faith, but that they are not the medium of justification. . . . Faith, to use a well-known metaphor,—and on these subjects, our language must be metaphorical,—is the only hand



which puts on Christ unto justification, which applies the merits of Christ to the individual.'—p. 31.

The whole statement of the doctrine of the church, on this question, is summed up in the following words :—

'If therefore, we view the tenth, eleventh, and twelfth Articles in connexion, the doctrine of justification as set forth in them, appears to be, that the merits of Christ are the cause of man's justification, that is, of his being accounted righteous before God ; that faith, or a firm persuasion of the efficacy of Christ's merits, is the medium through which he applies them to himself, and that a turning or preparation of the will by the preventing grace of God is necessary to the production of this faith : that our own works are neither the cause of our justification, nor the medium through which we receive it, but the necessary fruits and evidences of a true and lively faith.'—p. 33.

We cannot follow his Lordship through the account he gives of the Decree of the Council of Trent, in contrast with the Articles of our Church on this question. Perhaps if we did, there are statements to which we must demur ; our limits, however, admonish us to be brief. The following remarks just glance at the subject.

'The historian of the Council of Trent (Father Paul) has remarked, when speaking of the discussion among the theologians, that the point on which the whole question respecting justification really turns, is this—Whether man is first justified, and then performs good works, or whether he is justified while performing them. Our Articles assert the former proposition, the Decree, the latter. . . . Justification according to the Decree, is not merely the remission of sin, but also sanctification and the renewal of the inner man : or, according to the late Mr. Alexander Knox, it is not merely external, having reference to that which Christ has done for us ; but also internal, having reference to that which Christ through the Holy Spirit, works in us.'—p. 46.

The Bishop seems disposed to think that if the difference proceeded no further than this, it might admit of explanation and of compromise. We rather maintain, that the root of the whole difference lies here ; and that if we were to concede this point, we could not, consistently refuse to concede still more, and in truth to sacrifice the ground of distinction which separates the sound from the unsound Church. For a complete answer to the vagaries of that amiable and clever man Alexander Knox, we refer our readers to Mr. Faber's excellent work on "the Primitive Doctrine of Justification." In the following remark of the Bishop we heartily concur.

'The Decree goes on to declare, that the infused righteousness of God, is also the righteousness of the justified man ; so that the good works which he performs through the grace of God, are meritorious ; they merit for him increase of grace and eternal life. Here then the Article and the Decree are directly opposed.—p. 47.

The result of the whole comparison between our Articles and the Decree of the Council of Trent, the Bishop gives in the emphatic words of the great Hooker, in the fifth section of his Discourse on Justification, to which we would seriously commend the attention of our readers. He then adds,

'Such, according to Hooker, is the amount of the disagreement between the churches ; and every part of the statement is borne out by the comparison which has now been instituted between the Articles and the Decree. It is a disagreement which no ingenuity—no subtlety—can explain away. If then the Churches are to be reconciled on the doctrine of justification, it can only be by the explicit confession of error, on one part or the other,—and we cannot be at a loss to know from which the confession must proceed,—Rome will not, indeed cannot, until its claim to infallibility is renounced, make concession.'—p. 52.

On the whole, we regard the charge as a step (and an important one) in the right direction. There has been far too much tampering with evil, far too much fear of dealing plainly with wily and insidious adversaries, whose great object was to gain time to work their subtle designs of unprotestantizing the Church. If the Oxford Divines are men of learning and of talent, is that any reason why they should be allowed with impunity to propound changes and to propagate errors which would long ago have exposed inferior persons to the utmost severity of ecclesiastical discipline? Bishops must begin at length to see the folly of attempting to tickle these men into good humour. A firm and vigorous stand is demanded by the necessity of the times, and such a stand, *if made in time*, will, we doubt not, save the Church, and with the Church, the country. But let there be no more half-measures; no more blended censure and praise in such proportions as to neutralize each other; no more awkward attempts—like that of the Bishop of Exeter—to “lament” over them with one eye, and to smile on them with the other; no more denunciations of their doctrines, succeeded by the patronage of their persons. For who can believe that Bishop to be sincere in his condemnation of their errors, who the next day appoints them to important cures, or sends them on important missions, or employs them to contaminate with their errors the remote provinces of the empire!

The whole country is becoming awake to the enormity of the spreading evil, and, unless we are mistaken, will soon speak in a voice which shall be heard and felt. If the heads of the Church take their stand nobly and vigorously, the Church will rise in public estimation higher than ever. If, on the other hand, a general supineness or a positive support of tractarianism should characterize our ecclesiastical superiors, the people will abandon the Church, and it will die by an act of *Felo-de-se*.

We are not however afraid of this result, because we believe God is now putting it into the heart of such men as the Bishop of Lincoln, with greater precision than before, to declare, that the Church of England is not to be UNPROTESTANTIZED.

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MUTUAL FORBEARANCE RECOMMENDED IN THINGS INDIFFERENT. A sermon by WALTER FARQUHAR HOOK, D.D. 12mo. London. 1843.

A VERY good subject for a sermon, if only the preacher really understood what were things indifferent and what not. But we are not going to inflict on our readers a lengthened review of this fresh attempt of the vicar of Leeds to palm his own crude notions on the public. It is but a repetition of the old dish with a little, and only a little, new garniture round the edge; and can mislead none but those who are willing implicitly to follow a bold, self-confident and unsound guide.

The dedication is the only part of the book which we deem worthy of a few remarks. Dr. Hook is truly the very Don Quixote of the Tractarians. Not indeed one of themselves, but differing from them “in matters of importance,” yet ever ready to wield a lance for them, or to hold a shield over them, on any occasion of more than

ordinary danger ! Windmills, or castles, or rivers, or mountains are nothing in his way. He can blow hot or cold as the occasion serves ; he can approve or disapprove, or do both together in a most marvellous manner, and never seems to think that any one can see through his apparently *deep*, but really *shallow* artifice. A remarkable illustration of this faculty of self-deception in his attempt to impose on others comes before us as we are writing, in a letter which is going the round of the daily press, and which we should have set down for a hoax, had it not too accurately tallied with plain and undeniable examples of the Author's mode of procedure.

It had been currently reported that Mr. Saunders, a demi-official agent of government, and Dr. Hook, were the suggestors and framers of the Education Bill which was lost in the last session of Parliament. We supposed this to be a calumny invented for the purpose of bringing odium on the measure ; but the letter to which we refer, would go far to show, that there is, at least, nothing very improbable in the allegation. The Dr. thus writes :—

'MY DEAR MR. SAUNDERS,

'I hope you are as much delighted as I am at the *Government Education plan*. It is admirable. In anything done by the *Church* I am *steadily opposed to any concession to Dissenters* ; it cannot be done without sacrifice of principle. In anything done by the *State*, I am most anxious to make the most liberal concessions, and most thankful for any authority conferred upon the parochial minister.'

We see then what store Dr. Hook sets by his *principles*. He cannot, for *consistency's* sake, sacrifice them himself, but he is quite in raptures to find others doing it for him ! The plan which the Doctor as a churchman could not approve, is *admirable* when carried into execution by the *STATE*. If he has to make a public speech, he must mourn at the sad want of church principle which pervades the scheme ; but in private and with a bosom friend he can chuckle and clap his hands in the prospect of its success ! Such principles may suit a Jesuit, a Tractarian, or a Dr. Hook ; but they will not be sanctioned, they will not be *borne* by the sound and healthy members of a Protestant Church.

The Dr. proceeds to censure the Church for supineness in this cause.

'The Church has failed. She has declared she will not educate the people. Had the Bishops been in earnest, they might have met in a body and said, we will tax ourselves fifty per cent, and we will persuade incumbents of more than £1,000 a year to tax themselves twenty per cent, and we will do more, if need shall be, for education. Then the Church might expect Government to consider her ; as it is, I consider, that glorious man Sir Robert, to have behaved very handsomely ; and I hope he will steadily refuse all applications for Church extension until the Church has pauperized herself for the purpose.'

Will the Bishops thank the Dr. for this kind of liberality in dispensing their incomes ? Will they recognize the justice of the principle that a state ought to do nothing for the Church, till the Church has pauperized itself for the education of the people ? Will his friends the Tractarians laud him for lauding " that glorious man Sir Robert," who would make himself much more glorious still, by putting a mitre on Dr. Hook's head ? Will the Church thank him, for this uncompromising sacrifice of the principle that it is the duty of the State to uphold the Church and to give free scope to her exertions ? Will it be deemed an act of justice, to say, though the po-

pulation has increased, and is increasing beyond all that the Church with her present provision, can do to meet its wants; yet not one sixpence will we give till you have pauperized yourselves to provide for this growing necessity? Where can the Vicar have learned to reason thus; except it be at the radical meetings of his own vestry? If such were his principles, we might next expect to see him for the sake of consistency, cheering on a mob against Church-rates, or even ascending the pulpit of some dissenting chapel in Leeds to declaim against the connexion between Church and State. But this is Dr. Hook's principle, only when he is not a Churchman; he puts on his surplice and all is right. The great principle under which he wrote this letter was, that it was to be a profound secret. Somehow it has crept forth to light and confronts the wary Doctor to his face.

The next clause, shows that, in the concocting of this measure, he was, at all events, behind the scene.

'But as I suppose you will be consulted, will you just hint to the parties concerned, that some regulation as to the selection of Church-wardens will be necessary where, as in this parish, there are more than two. It would never do for seven Chartist to be trustees.

'Remember me affectionately &c., and believe me to be,

'Your affectionate friend,

'W. F. Hook.'

If this awkward exposure—than which nothing could be more humiliating—should only serve to show Dr. Hook the extreme folly of double dealing, especially in religious matters; if it should teach him henceforth to understand the old proverb that "honesty is the best policy," or if it should deter others from following an example so pernicious, it will not have been made in vain. We will only say "save the Church from such friends, and she will easily defend herself from her enemies"!

The sermon before us is dedicated to Dr. Pusey in the following terms:—

'MY DEAR FRIEND,

'Notwithstanding an occasional difference of opinion on matters of importance, our friendship has lasted for more than a quarter of a century. I feel, therefore, that I am not taking too great a liberty, when, by dedicating this sermon to you, I avail myself of the opportunity, to record my respect for the profound learning, the unimpeachable orthodoxy, and the christian temper with which, in the midst of a faithless and pharisaical generation, you have maintained the cause of true religion and preached the pure and unadulterated word of God. By the publication of your truly evangelical sermon on the Eucharist, you have put to silence the ignorance of foolish men,' &c.

Here is Knight-errantry with a witness, gentle reader. What will not Dr. Hook do, or brave, or suffer for his friend Dr. Pusey, notwithstanding their differences? You know full well that Dr. Hook is a high Churchman, yea, a *very* high Churchman,—when ever it suits him, but not else. You must do nothing without your bishop, unless he wishes you do something you do not like! You must uphold no society which has not the sanction of the whole bench, unless the "glorious Sir Robert" devises some admirable plan! Least of all must you resist a bishop in his own diocese, unless he happen to be some evangelical bishop Ryder, or Longley, and then it is a sort of merit to defend the office itself from the men who bear and abuse it! You must not say a word

against a University or against Heads of Houses, unless they speak or act against your friend without your leave; and, if they do, away with respect to the men or to their office, away with all reasoning, all argument, all consideration of the true merits of the question, and break a lance with the highest authorities of one of the most learned bodies in the world, to show that your zeal is at least equal to your discretion. This Dr. Hook has most magnanimously done, once before for Newman, and now again for Pusey. The former case throws so much light upon the latter, that we will recall it to the reader's mind.

In a letter to the Bishop of Ripon he makes the following extraordinary announcement.

'On the publication of the 90th Tract for the Times, I determined to point out in a pamphlet what I considered to be its errors. But the moment I heard that the writer was to be silenced, not by argument, but by a usurped authority, that moment I determined to renounce my intention—that moment I determined to take my stand with him.'

Now the 90th Tract is known to be an attempt to make our Articles speak the language of the Council of Trent; and many, perhaps most of the Bishops, have more or less directly declared themselves against it. What Dr. Hook's objections to it were, he has not told us but they were enough to *determine* him to publish. He sets forth with his characteristic vehemence to tilt with the Leader of the Tractarian host; but before the meeting takes place, he hears that another and greater assailant is in the field; and what does he do? Does he say, I will be quiet and see the issue of the affair? No; he rushes still on, and with greater speed, not to fight *against* his antagonist but *for* him. 'I determined to take my stand with him.' This was very generous; but somehow it shows a flexibility of moral principle which is not easily to be accounted for; or if accounted for, not easily to be excused. He would have found fault with Tract *ninety*, if the University had not done so; but when they did (which was clearly much more their duty than his) he takes up the cudgels for his friend, and will stand by him, let the consequences be what they may! So then, it appears, that the vindication of truth, or the exposure of error formed so mean a part of the Doctor's duty, that he could turn round without a moment's delay, to abandon the one, and to take the other under his protection! Now, what was the motive for this vacillating conduct? He heard that the writer was to be silenced not by argument, but by usurped authority. Was this, in any sense true? Did the Hebdomadal board attempt to *silence* the writer? It pronounced, (as was its duty) a censure on the Tract, but put no restraint upon, and exercised no authority over its author. Both the *fact* therefore itself is mis-stated, and the conduct of the Board unjustly arraigned. He was not silenced, neither did the Board usurp any authority. It is well known that at the request of the *Bishop alone*, the Tracts were discontinued. And is the Bishop of Oxford a man to "*usurp* authority?"

The ill-success of this enterprise does not appear to have operated as a caution to the adventurous Vicar of Leeds; for no sooner is his friend Pusey in jeopardy than he hastens to the rescue. The Sermon of Pusey is throughout a tissue of false assumptions, of inconclusive reasoning, of absurd mysticism, and of covert, and scarcely covert,

popery. In the preaching it sounded so heterodox that the vice-chancellor sent for it, to submit it to the careful inspection of a duly constituted tribunal. Nothing was done hastily, nothing partially, the whole was examined with care, and pronounced erroneous. Dr. Pusey complained of being condemned *unheard*; but nothing could be more unjust than such a complaint. Was not the whole document before the judges? Did they need Dr. Pusey to help them to understand the obvious meaning of the words, and the tendency of the whole? Or were they to submit to have their minds mystified by the application of the principles of Tract Ninety in the interpretation of the Sermon? They were too wise to be caught in such a snare; and to their own credit, and that of the University, they decided on the evidence before them, according to their own sound and unbiassed judgment. Yet the man whose heterodoxy has been thus publicly stigmatised, in a way for which recent times afford no precedent, is by Dr. Hook applauded for his "unimpeachable orthodoxy." Surely not unimpeachable, for it was not only impeached but censured; not only censured, but punished. But he goes on to compliment the preacher with having maintained the cause of true religion, and preached the pure unadulterated word of God, in the midst of a faithless and pharisaical generation. This generation, of which the heads of houses in Oxford form the offending part, will perhaps think themselves as able to distinguish true religion from Puseyism and Popery, as their rash accuser is; and it may be found that in uttering these bold words, the Vicar of Leeds himself is 'calling evil good and good evil.' He also congratulates Dr. Pusey on the fact, that by the publication of his "truly evangelical sermon," "he has put to silence the ignorance of foolish men," that is of the University of Oxford. Dr. Hook has not learned that "discretion is the better part of valour;" or he would have thought once, and again, before he had hurled his bolt with so little ceremony against his *Alma Mater*. But he has made a bootless effort. He cannot save his friend's orthodoxy, and henceforth he will have some trouble to defend his own.

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THE TWO KINGDOMS. An Allegory. 18mo. pp. ii. and 120. *London, Seeleys.* 1843.

WE have had much pleasure, and we hope profit also, in the perusal of this little volume, which, though anonymous, is evidently composed by some true Christian of great decision and experience.

Of course we cannot expect often to meet with Allegorists like the justly celebrated John Bunyan; and his inimitable work naturally tends to give us a distaste for similar productions of an inferior order. But the small volume before us is so perfectly simple and unpretending in its style, and withal so truly scriptural and spiritually-minded in its views, that we do not think it will either disappoint or offend the most scrupulous of our readers.

After a brief preface setting forth the nature of his work in which he says,

'We learn from the Bible that there are two kingdoms on the earth—one called the World which belongs to Satan; the other called the Church, which belongs to Christ,'

NOVEMBER, 1843.

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—our Author proceeds with what is to form the main subject of his book, commencing with the following observations,

‘There is much in the life of every true Christian that is common to all, for as face answereth to face in a glass, so does the experience of one brother to another.

‘And this it is that occasions the interest we feel when perusing the history of those who are following the same course as ourselves, so that I am tempted to relate what has befallen myself as I have journeyed onwards, with the observations I have made; and I will throw my little narrative into the form of an allegory to render it more impressive.’

Of course we cannot pretend to follow our Author through his valuable little work; neither are we certain that we entirely accord with his views on some matters introduced into it, especially in his comparative estimate of a *contemplative* and an *active* life as bearing on the growth of vital religion in the heart. But we may misunderstand him, and we allow that his sentiments are expressed with the most inoffensive moderation where there is room for a difference of opinion among true Christians. We think also he has rather overstated the case (p. 76.) of ‘some persons who had been years within the walls listening contentedly to the well-known truth of the necessity for being brought into the kingdom,’ without seeming even to desire any advance beyond these ‘first principles of the oracles of God.’

But no trifling exceptions which we may make can militate against the general tendency of the work, which we consider to be most important. We believe it to be one of the most afflictive evils of the Church of Christ in the present day, that its members are so apt to content themselves with low attainments in religion, and to rest far short of what their duties and privileges alike prompt them to seek after. We are satisfied that this little volume is well calculated to excite us to “follow on to know the Lord” in a far higher measure than we are too generally apt to rest satisfied with.

In this point of view especially we gladly and confidently recommend it to our readers. We may observe also that, as far as our judgment goes, the doctrine of “reward according to works” is very correctly and scripturally illustrated in this publication, and shewn to be entirely consistent with the full and free justification of the sinner through the blood and righteousness of our Lord and Saviour Jesus Christ. This is the more important, inasmuch as the Tractarians have affected to believe, and attempted to persuade others, that they were the only ones who properly understood this doctrine, and set it forth in the light in which Scripture presents it. Their claims on this head are about as well-founded as those which they so confidently set up on almost every other subject on which they treat! Possibly they may not have marred this doctrine quite so effectually as they have done most of those contained in the sacred volume.

Large numbers of admirable texts of Scripture are inserted at the foot of the pages, as illustrative of the work. Perhaps they are not *all* correctly applied, but they constitute a brilliant galaxy of ‘day-stars’ shining on our path as we tread the road to the Zion above. We hope the book is published at a moderate price, as we should be glad to avail ourselves of it for distribution among our Christian friends, thinking it eminently suited for general usefulness.

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### WESTERN AFRICA.

THE following details are from the Journal of the Rev. J. W. Weeks, one of the Missionaries present at the Half-yearly Examination of the Students on the 6th of September.

'I attended the Half-yearly Examination of the Youths at the Fourah-Bay Institution. It is the first I have witnessed since I came to the Colony. Formerly, the Students were backward in general knowledge, and much fewer in number than they now are; both of which may be attributed to the great demand for Schoolmasters at the different Stations. Hence they were not continued so long in the Institution as was required for their further improvement; and it was difficult to have any thing like an Examination, although it was often spoken of as most desirable. I hope the present plan will henceforth be regularly acted upon; as the benefits to be derived from it, in calling forth the energies of the Youths, and from their being kept a much longer period under instruction than heretofore, are unquestionable.

'The Examination was preceded by a hymn and prayer. Eight of the boys were then called upon, in succession, to repeat what they had committed to memory: the subject was, "The Supreme Ruler of the World." With two or three exceptions, they recited it correctly. One lad was particularly clear and distinct in his articulation, and used the emphasis with propriety.

'The first class, of six Youths, was then examined in Geography (confined to Europe), which gave general satisfaction. They clearly proved that they had a thorough acquaintance with the principles of Geography. They gave, in answer to promiscuous questions, the relative positions of counties, cities, towns, rivers, seas, &c., with great readiness.

'The second class, of fourteen Youths, was next examined. Although their knowledge of Geography was far below that of the first class, yet it was quite evident that a good foundation had been laid, and that it only required time to prove that several,

at least, of this class would ere long, be equal to any now in the first class.

'The whole of the Students were then examined in Church History. The questions were given them on paper, to be answered in writing, and two hours allowed them for that purpose. Their answers, generally, were quite to the purpose, and proved that the Youths must have read and thought with great care and interest. I hope a few of the answers, as then written, will be forwarded to the Committee, who will then be better able to form a more correct opinion of the attainments of the Youths than by any lengthened remarks on the subject.

'They were next examined in Mental Arithmetic, and acquitted themselves well. The Africans have always shown a great partiality for this science.

'Then English Grammar. English Composition seems to be the most difficult part of their studies; yet several of the more-advanced Youths can write pretty correctly. Almost all have committed the Rules of the English Grammar to memory, and can parse tolerably well.

'Lastly, they were examined in the Holy Scriptures. Here they appeared quite at home; and showed an acquaintance with the Divine Records, which at once proved that special attention had been paid to this most important branch of their studies. The whole was concluded with a short Address, calculated to stimulate the Youths to renewed exertions, and especially to encourage them in the very difficult, but most important of all studies, that of the heart.

'The Lads appeared to take a lively interest in the business of the day, and conducted themselves satisfactorily. I have no hesitation in saying, that such Half-yearly Examinations will prove a great stimulant to closer application and renewed exertions in future.'

The communications before us contain some interesting details of the administration of Baptism to adult Africans.

'Feb. 19, 1843—This being the day appointed for the admission of seven-



ral adults into the Church of Christ by holy Baptism, our Church at Bathurst exhibited no common, but a peculiarly pleasing appearance this morning. An unusual number assembled in the House of the Lord. The Candidates for Baptism were fifteen, four men and eleven women; of which number there were three men with their wives: they were seated in front of the congregation, all neatly dressed in white, and very clean. Although this delightful appearance cheered my heart not a little, I was still more gratified by the assurance of their sincerity and humble reliance on Christ our Lord, of which I had had many an opportunity of ascertaining whilst preparing them for this sacred rite, and examining them individually. All of them had committed to memory the Lord's Prayer, the Ten Commandments, and the Creed. All had attended Sunday School—some for five, others for three or two years, i. e. as long as they had been under preparation for Baptism. They had learnt to read their Bibles, with the exception of four rather aged persons, who found it difficult to keep pace with the others. I baptized them, with two children, after the Second Lesson; when, and especially during the Sermon, there appeared a grateful rejoicing among them. May they be preserved from the world, and become a glory to the name of our Lord Christ!

*'Feb. 12: Lord's Day'*—This morning, after the Second Lesson, I baptized ten men and eighteen women. All came to church dressed in white; and were arranged around the communion-rail, their witnesses being behind them. It was truly an interesting occasion. Most of these persons have been four or five years under regular weekly instruction; and for some time past I have met them twice a-week. Scarcely ever was one absent, except through sickness. It may be interesting to know that the baptized persons are of eight different tribes. I humbly hope that they are the Children of God, and that they will prove their faith to be sincere by their holy and godly lives. These are fruits of our Missionary labours, which God graciously vouchsafes to us, the gathering-in of which occasions real and heartfelt joy.

The labours of the Missionaries, though often painful, continue to af-

ford evidence that *the Lord is with them of a truth.*

*'Dec. 1842: Bathurst'*—One thing cheering for me to communicate, and for you to know, is, that I have here a little flock who have heard the voice of the Good Shepherd, and follow him. Several of my predecessors have taken particular care of this people, and have endeavoured to bring Christ near to them, and they near to Christ; and I am thankful to say that it has not been in vain. They have a simple but sound knowledge of God and their own hearts: yea, I have been rejoiced when they have come to me, or when I have visited them, to hear their expressions of true faith in Christ. They all are now anxious to be baptized, which blessing I shall not long withhold from them; for who will *forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

*'Aug. 30'*—Examined ten candidates. Nearly all of them have attended a class for religious instruction weekly, for several years: yet, with the exception of three of them, they have made very little progress, even in the rudiments of the Gospel of Christ. It is extremely difficult, at times, to know what is best to be done with such dull scholars, many of whom are consistent in their outward conduct, and regular attendants on the means of grace. I often wish that I could convey my instructions to them through their own language; but the great obstacle in the way is, the very many different dialects; for it frequently happens that a class of twenty-five candidates is composed of persons of seven or eight different tribes. Perhaps the cultivation of one or more of those dialects at the Fourah-Bay Institution may, eventually, be of lasting moment to many in the Colony, and, afterward, to those beyond it.

The following passage records a cheering testimony to the blessing of God upon the late Rev. W. A. B. Johnson's labours in this Mission:—

*'Oct. 15: Freetown'*—The name of Johnson is particularly dear to the members of the Church who have come from Regent. He must have been eminently successful among the inhabitants of that town; for in this one congregation there are now thirty-two of our Communicants, who

from time to time have come from that place, and five backsliders who have within a few months been admitted on trial, all of whom trace their first religious impressions principally to his instrumentality; besides some who have departed, in the faith of Christ, to their eternal Rest. To God be all the praise !

The interest taken by the Liberated Africans in Sierra Leone in imparting the *Gospel of our salvation* to others, especially to their own benighted countrymen, is a pleasing evidence of the power of that Gospel on their own hearts.

'*March 16*—When meeting my Communicants at Kisseey last Tuesday evening, I endeavoured to turn their attention to the Anniversary Meeting of the Sierra Leone Auxiliary, to be held on the following Thursday, as affording to all those who felt they had been benefitted through the endeavours of the Church Missionary Society to send the Gospel into Heathen lands, an excellent opportunity of shewing their gratitude to God and to the Society. I pressed upon them the duty to do something; but exhorted them at the same time not to do any thing *grudgingly or of necessity*, because *God loveth a cheerful giver*. I proposed that they should give the sum of 10*l*. To this almost all of them appeared to be favourable: they wished, however, to take it into consideration. Last evening, the class-leaders, as the representatives of the congregation, came to inform me of the result of their deliberations, which they did in the most satisfactory manner; and this morning I had the pleasure of presenting, from them, 10*l*. to the Secretary of the Sierra-Leone Church Missionary Auxiliary.'

#### NEW ZEALAND.

Toward the close of the year 1841, and in the early part of the year 1842, Mr. W. Colenso, the Superintendent of the Society's Press in New Zealand, made a long journey through a considerable part of the Northern Island. The journey occupied three months. While he was proceeding through a very desolate and thinly populated part of the country, he passed one night in a hut occupied by two European Sailors, who, on the following day, took him in their boat some distance on his

journey. Having crossed Kaipara Harbour, the party pitched their tents for the night among some sand-hills, with which this part of the country abounds: and in the morning re-crossed the harbour, in the hope of finding a native village of which they were in search. Mr. Colenso writes:—

'*Feb. 11.*—Early this morning we recrossed the harbour to the eastern shore, a distance of about ten miles: where we hoped to find Otamatea, the village to which we had been repeatedly directed; although we had learned, from the people of Omokoiti, that William Stephenson, the Baptized Native Teacher to whom I had been referred for information and assistance, was absent. We rowed, however, up the creek or river, and sought for some time without finding any habitation. At last, having advanced about two miles, we saw a house on the right bank of the river. We pulled toward it, landed, looked about us, and shouted; but in vain, for no person appeared.

'The house, which was open, was very clean and tidy. On a shelf were plates, cups and saucers, seeds in bags, &c.; and beneath were a tea-kettle, frying-pan, buckets, &c., A mattress, bolster, and pillow, were rolled neatly together; a glazed and coloured print, representing the Crucifixion of Christ, hung against the wall; and beneath was a fowling-piece. In a corner, on a shelf, were, a hair-brush, a hat-box containing a hat, a New-Zealand Testament, and other things. On another shelf were paper and pens; while three large and locked chests, a good cane-bottom chair, and a table, completed the furniture of the room. Out of doors, in the garden, were raspberry-bushes and peach-trees, and maize, melons, gourds, onions, &c., in abundance. An out-house contained a fishing-net upon a platform; and in in another house on the hill, at about 200 yards' distance, we found wheat in bags and in the straw, oil in calabashes, pit-saws, and carpenters' tools. In front of the house, stakes had been driven to form an embankment against the sea, which came up very near it; while behind the house a way had been cut down the face of the hill, to conduct a small stream of water into the little garden. I was much pleased with the air of neatness that everywhere prevailed; and

had already formed a high opinion of the owner, whom we supposed to be some respectable European. I had, indeed, intimated to the Europeans with me, that it would be well if they were to copy from so good an example.

‘On returning, however, to the verandah of the house, and there sitting in the shade, considering what step I had better take, I perceived a slate which hung on the outside of the doorway. On perusing it, I found it to be a Letter from a Baptized Native to his Teacher, to the effect, that he came to that house to look for him, but found him absent; and desiring him not to believe the reports which were in circulation against his character, &c. It was addressed to William Stephenson. On this, I again looked inside, more minutely than at first, and found the Testament to bear his name, and the papers to contain many evidences that they belonged to him. So that the neat little dwelling and grounds, which we had been led so much to admire, in reality belonged to a Native!—Without doubt, this was the highest step in civilization which I had seen among the New Zealanders during more than seven years’ residence among them.’

The following account of the celebration of the Lord’s day at Paihia occurs in the Rev. C. L. Reay’s Journal:—

‘June 26, *Lord’s Day*.—A day replete with interest—my first Lord’s day in this land of Promise. Here it seems to be a *delight, the holy of the Lord, and honourable*. I joined in worship with a large body of Native Christians: the Church was more than filled. There is great devotion and decorum in their manner: they enter thoroughly into the spirit of our Liturgy; they were as if actuated by one spirit, and ended with one voice. The Bishop took part in

the Communion Service, and preached in the Native language; he is an astonishment to the Natives. Almost the entire congregation stopped to communicate.’

In a letter dated June 6, 1842, Mr. W. G. Puckey gives the following remarkable account:—

‘A few evenings ago I was conversing with a young man respecting my native land; and quoted a short passage or two from Rowland Hill’s *Life*, remarking on the effect which his preaching had on thousands—how many sinners had been converted through it. I then said, “When had the preaching of the Word a similar effect here?” “Stop,” said he, “I will tell you something that took place in my own heart about twelve months ago, during the funeral sermon for Robert. The preacher was speaking about the effect of the Holy Spirit upon the believer’s heart, and asked his hearers, ‘Who would not be filled with the Spirit, and who would not enjoy the Divine presence?’ I said, ‘O Lord! I would be filled with thy Spirit; I wish to enjoy thy Divine presence.’ I then felt that I was personally in the presence of God; and continued so full of joy all the rest of the day, that I did not think of my food.”

‘This young man lost his wife and only child a short time since, and lives and acts as a Christian ought. I have seen the struggle between nature and grace, when he has been oppressed by severe outward difficulties, the anxiety depicted on his countenance, and have heard the words of resignation which have dropped from his lips. I could, with all my heart, enter into his feelings; for his only child, a babe of six months, was dying; his wife died three months before; and now he was to be left alone in the world;—yet not alone, for his Heavenly Father still cared for him.’

### JEWISH INTELLIGENCE.

LETTER FROM THE REV. F. C. EWALD.

MR. EWALD writes in his letter of August 3:—

‘I am thankful to state at the close of another month that I have been enabled to carry on the work of my mission during the same without being interrupted by bodily infirmities. The two candidates for baptism,

whom I mentioned in my last, are going on satisfactorily; they have been instructed daily during the past month, and I shall (v. v.) continue the same until they are considered fit to receive that holy sacrament. In the college I have given lessons in Hebrew daily.

‘My intercourse with the Jews, I am happy to say, has not been inter-

rupted. I have visited them daily, and have made many new acquaintances among the Spanish Jews; many Jews have also called at my house. The truth is gaining ground daily, although the chief rabbies put all their army in battle array against our work, to frighten the timid inquirers away. We have the sure word of God, however, that finally the truth shall prevail.

I mentioned on a former occasion that a young rabbi, whose acquaintance I had made on the coast of Africa, and who is now here, was secretly inquiring into the truth as it is in Jesus. On Saturday last he called again and said, "I must now open my heart to you. At the time you spoke to me in Africa, I began diligently to search the Scriptures, and my faith in Rabbinism was shaken when I found that the system of the rabbies overthrows the Word of God. From Africa I went to Europe; but I never lost sight of inquiring into the truth of Christianity. Still many doubts remained on my mind, which you have removed since my arrival here. I am a Christian in heart, and now come to ask your advice as to what I shall do under these circumstances, with regard to my wife and children." I spoke seriously and affectionately to him, and gave him the best advice I could, at the same time inwardly praising God that he had been pleased to make me instrumental in bringing this lost sheep of the house of Israel to the saving knowledge of Christ Jesus. I well remember how the proud and high-minded young rabbi behaved when, for the first time, I addressed him at the sea-side in Susa; he then said, "You wish to convert us to Christianity; you will never succeed in Israel! I am endeavouring to convert Christians to Judaism." I met him a second time at Sfax, and again pointed out to him the way of salvation. For eight years the seed thus sown laid as it were dormant, but the Spirit of God seems now to have watered it. May it bring forth fruit to eternal life!

LETTER FROM THE REV. J.  
NICOLAYSON.

We extract the following from Mr. Nicolayson's letter of July 31, 1843 :—

'Scarcely a day, certainly never a week, passes without my having some

calls from Jews. The immediate object of these calls is often of a secular nature, but it is not therefore lost to our higher object. Often, however, the direct object is to obtain Hebrew Scriptures, either gratuitously for the poor, or for schools, not only here but throughout the country, and even the distant East, as far as Bagdad : or by purchase, for reselling them, by which means they are circulated on a yet larger scale, in greater numbers, to a greater extent, in part as far as Yemen, India, and China. In both these ways I have this year disposed of several hundred copies of the Hebrew Scriptures, chiefly by sale. This very day I have thus disposed of 100 Hebrew Bibles in 8vo., 190, 12mo., and 200 Psalters; and this at an advance upon the price we lately obtained for them.'

*Insult offered to Dr. Macgowan.*—Our readers will be concerned to hear that Dr. Macgowan has been exposed to much inconvenience and suffering, owing to the insubordination which has prevailed in the Holy City. Great kindness has in various instances been shown by the Turkish authorities to those connected with the Mission at Jerusalem; and we earnestly join in the anticipation expressed by Dr. Macgowan, that although in this instance some of the lower orders have behaved very violently, our friends will not meet with further molestation.

'On the 14th instant, I was riding through the bazaar, preceded, as is the custom, by my groom, for the purpose of proceeding to Bethlehem, to visit Mrs. Whiting, the wife of a respectable American missionary, who was suffering from a severe attack of fever and dysentery. On my way I stopped before a shop in order to purchase a melon; many Turkish soldiers were standing around, who began to beat my horse on the head and from behind. I took no notice of this for some time, until my horse becoming very restive, I gave a switch with my whip behind to get rid of the annoyance. The soldiers immediately rushed upon me, dragged me from my horse, threw me on the ground, where they began beating me with their hands and sticks. Most providentially I was enabled to regain my feet, or I should most certainly have been murdered on the spot. But I was in the midst of a dense crowd, from which it was im-

possible to extricate myself, and which continued to shower blows upon me from all sides.

'Among them I noticed several Jews who were struggling with the soldiers, and striving to get me out of their hands. I shall never forget the courageous assistance they afforded me on that occasion, to which, in all probability, my preservation, humanly speaking, is owing.

'At this moment the Turkish guard from the neighbouring station made their appearance and took me into custody. I then considered myself safe under their protection from further violence; but I was mistaken, for the guard joined the other soldiers. I made no resistance whatever, nor returned a single blow in exchange for those which were dealt me. I was then dragged to the guard station which was close by and thrust into a dark filthy room, the soldiers of the guard continuing to strike me. One of them struck me with the butt-end of his musket on the breast, as I was standing, with all his force; this was done under the eyes of his commanding officer, who not only did not check the violence of his men, but encouraged and joined in it. Not being able to speak to these men in Turkish, all I could do was to tell them in Arabic that I was an Englishman, to which they paid no attention. In a few minutes they prepared to take me to the seraglio, upon which I showed them that I was without my hat, which had been

lost in the scuffle, and signified my wish to provide myself with another at my house, which was close at hand. This was rudely refused, and I was forthwith led through the streets of Jerusalem, without a hat and in my disordered dress just as I was, to the seraglio, which is the residence of the Pasha of Jerusalem, and is considered to be the government house of Pontius Pilate. It is situated in the Via Dolorosa. I had oftentimes passed along that memorable street, which so forcibly recalls to the mind the ignominious sufferings of our blessed Lord: but it was with indescribable emotions that I ascended the steps of the seraglio which led to the Pasha's audience chamber. He happened to be absent at the Meh-kameh, or court of justice, and an interval of about a quarter of an hour elapsed, during which I was thrust into a dark and filthy guard-room, on the floor of which three soldiers were lying, apparently condemned as a punishment to this prison. As I quietly stood awaiting the result in this dismal place, the soldiers on guard passed in and out of the prison, insulting me to the utmost of their power. In about ten minutes Simeon made his appearance at the door. He had heard of the outrage offered to me, and had come to offer me his assistance; but he was not suffered to remain, and was soon dragged out of the room by the soldiers and, I understand, mal-treated by them afterwards.'

### MASSACRE OF NESTORIAN CHRISTIANS.

THE expedition of the Pasha of Mosul against the Mountain Nestorians has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries, the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, and they themselves hunted down like wild beasts and exterminated. Neither sex nor age met with favour or mercy; the mother, brothers, and sisters of the patriarch were the objects of peculiar barbarity, the former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have pe-

rished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mus-sulman hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries, and the interest of scientific and learned men been awakened with respect to them, than this terrible visitation befel them, and the public is called upon to sympathise with them in their destruction, before, perhaps, it had become generally aware of their existence.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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DECEMBER 1843.

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### THE IMPORTANCE OF CAUTION IN THE USE OF CERTAIN FAMILIAR WORDS.\*

ALTAR—PRIEST—SACRIFICE—CHURCH.

NOT doubting that we who are assembled together this day, as Ministers of the Church, feel our obligation to speak and act in conformity with its principles, I shall be permitted, I trust, to offer a few observations as to the care which on this ground it behoves us to exercise.

And here I must take but a limited part of a very wide field, confining myself chiefly to the mention of one or two terms often used in a way very likely to be misunderstood, and to lead to consequences by no means felicitous. "There is," says Dr. Barrow, "a strange enchantment in words, which being (although with no great colour of reason) assumed, do work on the fancies of men, especially of the weaker sort." And again, "Words, innocently or carelessly used, are by interpretation extended to signify great matters, or what you please."

In pursuance of my plan, I would, in the first place, notice the word ALTAR, as intended to designate the Lord's table.

This application of the word is not modern. In speaking of the Altar, the Altar Book, the Altar Service, &c. we talk only as others have talked before us: and we use a term, which although not found in the New Testament as denoting the Lord's table, may easily be borrowed in a figurative sense from the ancient Scriptures; but it is a term which has not the sanction of the Church.

In proof of this assertion we appeal to its own authentic documents; its Liturgy, Articles, Homilies, and Canons. But our chief attention may now be best directed to the Book of Common Prayer.

\* Extracted from the Charge of the Rev. W. Dealtry, D.D. F.R.S., Chancellor of Winchester, delivered in August last.

The first Prayer Book of King Edward VI., in the year 1549, may be considered, according to the observation of the present Bishop of Sodor and Man, as a connecting link between the Missal and the Prayer Book—the Prayer Book which we now have. It was to be expected that it should exhibit some traces of the Missal, and accordingly the word *altar* occurs in its Communion Service at least three times: but in the Service of 1552, the second Prayer Book of Edward VI., it is in every instance struck out; and if another expression is used in the place of it, that expression is the Lord's table. This circumstance is the more worthy of remark, because wherever in the older of these books the phrase GOD'S BOARD was adopted as descriptive of the Lord's table, it was allowed to remain.

Now let me use here an argument of analogy.

In the book of 1549 is a prayer commencing thus, "Let us pray for the whole state of Christ's church;" including, in the term "Christ's church," the dead as well as the living. The corresponding prayer of 1552 says, "Let us pray for the whole state of Christ's church militant here *on earth*," thus excluding all allusion to the dead. Further, whereas the former prayer recommended to the mercy of God those "which are departed hence from us with the sign of faith, and now do rest in the sleep of peace," this was wholly omitted in the second book. Precisely, therefore, as we argue from this twofold alteration that the Church intended to withhold its sanction of prayers for the dead, so likewise do we conclude, that the omission or change of the word *altar* was meant to guard against the perversions and superstitions to which the use of it might again conduct us.

But on this point we are not left either to probabilities or to analogy.

In the interval between 1549 and 1552 the marked attention both of the King and of the Reformers had been drawn to the subject; and in the injunctions of Bishop Ridley, at his visitation of 1550, and in the letter afterwards sent to that good Bishop from the King in Council, in order to enforce the injunctions, we have, perhaps, all the information which on this head can be desired.

We know, as an historical fact, that with the declining influence of Popery, altars began to disappear. To this circumstance allusion is made in the Bishop's injunctions: the following short extract is taken from Strype's summary of them: "Whereas some used the Lord's board after the form of a table, and some of an altar, therefore wishing a godly unity to be in all the diocese, and considering that the form of a table might more move the hearts of the simple from the old superstitious opinion of the Popish mass, and to the right use of the Lord's Supper, the Curates and Churchwardens were exhorted to erect and set up the Lord's board after the fashion of an honest table, decently covered, in such place of the choir or chancel as should be thought most meet by their discretion," &c. When this was urged against Ridley by the Commissioners, a little before he suffered at the stake, he replied, "It was done upon this consideration among others, for that altars seemed to come nigh the Jews' usage;" meaning, I suppose, that they implied a sacrifice.

The King's letter to Bishop Ridley, after some preliminary obser-

vations concerning the removal, "on good and godly considerations," of the altars within most part of the churches in the realm, and concerning the importance of putting an end to divisions in this matter, adds, "We have thought good, by the advice of our Council, to require you, and nevertheless specially to charge and command you, for the avoiding of all matters of further contention and strife about the standing or taking away of the said altars, to give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel (as well in places exempted as not exempted), within your said diocese, be taken down, and instead thereof a table be set up in some convenient part of the chancel, within every such church or chapel, to serve for the ministration of the blessed Communion."

Similar orders having been sent to all the other Bishops in November 1550, "altars were generally every where taken away."

The Diocese of Chichester was an exception. For particulars, reference may be had to Strype and other writers. But the mention of it here is not irrelevant, because both the reason alleged by the Bishop for his disobedience to the Royal command, and his deprivation on account of that disobedience, prove that the matter was deemed on both sides to be of high importance. The Bishop did not object, it seems, either as to the form of the altar, or the materials of it: but he felt that the commandment to take down the altars was an "abolishment both of the name and the thing, in the use of the Holy Communion;" and this he could not bring himself to execute. In May 1551, another order was issued, of a most stringent and peremptory nature, for putting down forthwith all altars within this diocese, and setting up tables in their stead. So clear is it that these changes in the Prayer Book as to the term *altar* were the result of serious and deliberate judgment on the part of the Reformers. It was to be expected that in Queen Mary's days, when Popery was again in the ascendant, the altars should be restored; and such was the fact. They were finally removed after the accession of Elizabeth.

In accordance with what was done as to this expurgation of the Prayer Book is the 82nd Canon, requiring a Communion *table* in every Church.

But if our Church, in abolishing the altar meant to abolish "both the name and the thing," it would scarcely stop here: on the same principle it would change or omit whatever other expressions tended to uphold the doctrine of the mass. Such alterations it accordingly made: carrying its caution almost to an extreme of scrupulosity. But it was felt then, as the necessity has arisen for our feeling now, that phrases harmless in themselves, may, by conventional use, lead to disunion, and even to false views of Scriptural truth.

In pointing out some of these alterations, I shall be led to notice certain kindred terms, which, like the word altar, are liable to misconception; I advert especially to the word *sacrifice*, and the word *priest*.

For the illustration of the subject, a few references may suffice.

In the first Prayer Book of Edward VI. are these words:

"When he (the Priest) delivereth the Sacrament of the body of Christ, he shall say to every one these words: 'The body of our



Lord Jesus Christ preserve thy body and soul unto everlasting life.'

"And the Minister delivering the sacrament of the blood, and giving every one to drink once, and no more, shall say, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

For these addresses were substituted in the second Book the following words :

"When he (i. e. the *Minister*) delivereth the bread, he shall say, 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.'

"And the Minister that delivereth the cup shall say, 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful.'"

Further, a following Rubric in the first Book, after directing that the portions of bread prepared for the Communion be divided into two pieces at the least, or more, by the discretion of the Minister, and so distributed, adds, "And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesus Christ." This is entirely omitted in the second Book.

I will adduce but one more illustration. The Prayer Book of 1549, although it forbade, after the consecration of the elements, any elevation or shewing the Sacrament to the people, furnishes an address to Almighty God, which has sometimes been thought—although surely on very slight grounds—to offer up the consecrated elements in the way of sacrifice.

This was left out in the Book of 1552, and a part of it was appointed to be read *after* the Communion. But after the Communion there could be no offering of a sacrifice; this must have been immediately *after* the consecration, and *before* the Communion, or not at all.

If the compilers of our Prayer Book really thought that some lingering notion of a propitiatory sacrifice was likely to be connected with the address as it originally stood, they could scarcely have taken a more effectual mode to get rid of it.

I have said that our Reformers seem to have gone in these matters to the extreme of scrupulosity. This appears especially by the forms adopted in the second Book, on the delivery of the bread and wine.

Of these it has been said, that if the forms in the first Book were thought to savour too much of the real presence, in the corporal sense of the word, those of the second Book, on the contrary, seemed to reduce the Sacrament to a bare eating and drinking in remembrance of the death and passion of our Lord. Hence, "They were in a little time," says Wheatley, "as much disliked as the former : and therefore, upon Queen Elizabeth's accession to the throne (whose design and endeavour was to unite the nation as much as she could in one doctrine and faith), both these forms were enjoined to be used (as we have them still), to satisfy both parties." It is scarcely necessary to add, that while these forms were thus combined with a view to both parties, they accord with the principles of the Reformation.

The immediate inference from all this is, that the Church of Eng-

land does not consider the body and blood of Christ as, in any literal sense, incorporated with the bread and wine; but, on the contrary, as Hooker expresses it, that "the real presence of Christ's most blessed body and blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament."

Let us, however, turn to the statements of the Church itself on the subject.

With the following sentences we are all familiar. "What is the outward part or sign of the Lord's Supper? "Bread and wine, which the Lord hath commanded to be received." "What is the inward part or thing signified?" "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper." What is meant in this sentence by the words "the faithful," may be learned from the 29th Article: "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith), the Sacrament of the body and blood of Christ, yet in nowise are they partakers of Christ; but rather to their condemnation do they eat and drink the sign or Sacrament of so great a thing."

The cautionary Rubric, at the end of the communion Service, shews much anxiety on the part of the Church not to be misunderstood as to this subject. In reference to the order that the communicants shall receive the Lord's Supper kneeling, "It is hereby declared," says the Rubric, "that thereby no adoration is intended, or ought to be done, either unto the Sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the Sacramental bread and wine remain still in their natural substances, and therefore may not be adored (for that were idolatry to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here."

To the same purport is the 28th Article. "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

"The body of Christ is given, taken, and eaten, in the Supper only after an heavenly and spiritual manner: and the mean whereby the body of Christ is received and eaten in the Supper is faith." There is therefore a spiritual presence, but not a bodily presence. Such a notion, in every sense, our Church rejects.

It admits, therefore, in the Sacrament of the Lord's Supper, no propitiatory sacrifice. It acknowledges no other sacrifice but "that full, perfect, and sufficient sacrifice, oblation, and satisfaction," which our blessed Lord, "by his one oblation of himself once offered," made upon the cross "for the sins of the whole world." With this language of the Communion Service corresponds the 31st Article, "Of the one oblation of Christ finished upon the cross."

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in which it was

commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

The Homily, on this subject, is to the same general purport: bidding us especially beware, lest, "of the memory," the Lord's Supper "be made a sacrifice."

That there are senses in which the word *sacrifice* may be properly applied to the Lord's Supper is not denied. We find the term in our own service; but the way in which it is introduced strengthens the argument. We entreat God "to accept this our sacrifice." What sacrifice? "Our sacrifice of praise and thanksgiving." We offer a second sacrifice; and of what nature? "We present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto" God. The word is also used in the same prayer in reference to "our bounden duty and service." These are the only instances in which it occurs in that service, so as to bear upon the point before us; and it is here obviously used in a figurative sense.

It is further admitted, that both the ancient Fathers and some of our own great Divines speak of the Lord's Supper under the name of a sacrifice, and *that* not in express terms, as a sacrifice of ourselves, or of praise and thanksgiving, but with apparently greater latitude; and even in a way, if partially quoted, which might seem to give some colour to the Popish doctrine.

In reference to this matter I would repeat an observation already made, and say.

Firstly. That a practice, under some circumstances harmless, may, under different circumstances, be very injurious. At particular periods, familiarity with the language of Rome may greatly predispose the mind for an admission of Romish principles.

Secondly. That as a Minister of the Church of England, I acknowledge the *authority* of no private individual, ancient or modern, in a question of doctrine. With true respect for all who are entitled to it, and with a just acknowledgment of the valuable instruction to be derived from their works, yet, be they of what age or of what country they may, ante-Nicene or post-Nicene, Popish or Protestant, they are not to stand with me, as a Christian, in place of the Holy Scripture, or, as a Christian Minister, in place of my own church.

Thirdly. In looking to *ancient* as well as *other* writers, we must carefully examine when a word is used by them in different senses—as for instance, the word *sacrifice*—what is the sense which they intended in the passage adduced? If we place in juxta-position various passages from various writers, merely because the same term is found there, and then reason as if this term had in all cases the very same meaning, no great dependence surely is to be placed in our conclusions.

Fourthly. As to the ancient Fathers, we have, in the Preface of Archbishop Usher's Reply to a Jesuit, the following conclusive statement; and I cite it in the belief that few men were ever more conversant with their works, or more competent to give an opinion.

"The doctrine," says Usher, "that here I take upon me to de-

fend, is that which, by public authority is professed in the Church of England, and comprised in the Book of Articles, agreed upon in the Synod held at London in 1562; concerning which I dare be bold to challenge our challenger and all his accomplices, that they shall never be able to prove that there is either any one article of religion disallowed therein, *which the Saints and Fathers of the primitive Church did generally hold to be true*, or any one point of doctrine allowed, which, by these Saints and Fathers, was generally held to be untrue." I scarcely need to add, that among the subjects in debate is that of the Lord's Supper; and that Usher's view of the doctrine of our Church on this subject is that which we generally adopt. Thus much as to the Fathers of the Primitive Church.

With respect to the great Divines of the Church of England, I may be allowed to make a single citation; it is from Bishop Jewel; and I select him the rather because he takes up the language of one of the most eminent of the ancient Fathers, and gives us his own explanation of it.

"Chrysostom," saith the Bishop, "sheweth in what sense other ancient Fathers used this word, sacrifice: for, as he saith, we offer up the same sacrifice that Christ offered, so in most plain, wise, and by sundry words, he removeth all doubt, and declareth in what sort and meaning we offer it. He saith not, 'we offer up the Son of God unto his Father,' and that 'verily and indeed;' but contrariwise, thus he saith, 'we offer indeed, but in remembrance of his death. This sacrifice is an example of *that* sacrifice; this that *we* do is in remembrance of *that* that was done. We offer up the same that Christ offered, or rather, we work the remembrance of that sacrifice.' Thus," adds Jewel, "we offer up Christ; that is to say, an example, a commemoration, a remembrance of the death of Christ."

"Seeing then," as Hooker has justly said, "sacrifice is now no part of the Church ministry," there can be no sacrificing *priest*, none to make oblation in that character, no earthly mediator between the Almighty and his people. This is abundantly established in the Epistle to the Hebrews, and by a train of reasoning bearing upon the subject; and it is evident, on considering that Epistle, that such sacrificers and mediators would "plainly seem," according to the words of Bishop Hall, "to put Christ out of his office." St. Peter also represents every Christian community as a temple raised to God, and every individual Christian as a priest in that temple. "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

But our more immediate enquiry is, "What says the Church of England?" And our first reference will naturally be to the Ordination Service. In the description there given of the Priest's office—a description full of weighty instruction—there is not the slightest allusion to it, as the office of a sacrificer or mediator for the Church of God. Does not the Church by this silence speak loudly?

And what do we read in the Homily concerning the Lord's Supper? While requiring of the communicant to acknowledge no other mediator and advocate but Christ only, "Herein," it adds, "thou needest no other man's help, no other sacrifice or oblation, no sacrificing Priest, no mass, no means established by man's invention."

If, in speaking thus, we appear to lower the dignity of the priesthood, we take from it nothing to which it is of right entitled. The Christian Priest has a high and holy calling, but it is not to offer sacrifice; he is, among other duties, "to be a messenger, watchman, and steward of the Lord; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, that they may be saved through Christ for ever."

Permit me to go one step farther, and to suggest the consideration, Is it not desirable to abstain from all such modes of expression, whether derived from the Church of Rome or not, as tend to throw around the Lord's table a sort of mysterious and fearful obscurity unknown to our liturgical service? It were easy to cite strong epithets on this as on some other subjects, from our Homilies; but none of us, as already stated, considers himself bound to the use of every ardent word which occurs in them, or to defend it as necessarily the happiest and most judicious. Our authorized and best exemplar is the Communion Service; and it is as admirable for sobriety, as it is for the spirit of devotion. The reverence here exhibited is indeed full of awe; but there is no false humility, no overstrained or hyperbolical language, no darkening of the Divine counsels by an earthly veil: all is as clear as it is elevated; all suited to a reasonable service; adapted to the understanding and the feelings of the poorest and simplest of Christ's flock as of the most eminent of its appointed shepherds: the Divine ordinance holding forth alike to both classes the evidence of that love which passeth knowledge, and imparting to both, by the same Spirit, the benefits which it was intended to convey.

And in the same manner it behoves us to be careful, lest by any unauthorized innovations upon the accredited usages of our Church, we turn men from the simplicity of the truth, and incline them to the corrupt principles from which the Reformation set us free.

The Church of Rome, in maintaining the notion of a real altar, and the corporal presence of Christ in the sacrament of the Lord's Supper, and a material sacrifice, and a sacrificing Priest, very naturally fell into practices and ceremonies in accordance with such errors. The Church of England, in abjuring the principle, has cast off the corresponding usage. Were we now to set up "the Lord's board" in form of an altar, or to elevate and show the sacrament to the people, however innocent might be our intention, and however faithfully we might in our own minds adhere to our Protestant Church, Rome must eventually reap the benefit.

And a similar remark may be applied to the words *sacramental*, *sacramentally*, *sacramental ordinances*, and such like, when vaguely and improperly used; words to which no blame can attach if properly applied, but of very mischievous tendency if allowed in common parlance to stand for those ordinances which the Church of Rome has wrongly numbered among her sacraments. It might not be difficult to plead for such terms the usage of former days; but if I mistake not, the probable mischief of such language in times like the present is far greater than in times which are past.

The last leading point to which I turn, is the use of the word "church," and of certain terms connected with it.

"There is no one term that I know," says Bishop Hall, "in all use of speech, so various." And the result is, much "*vagueness* in the use of it."

The 19th Article, entitled "Of the Church," runs thus, "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all things that of necessity are requisite to the same."

The word "congregation" may probably have been borrowed from the Old Testament, which applies this term to the ancient church; and although we have authority in the New Testament to speak of every congregation which has the requisite characteristics, as a church, a particular church; yet, "in reference to the one Head they are governed by, and the one faith they agree in, they are all but one church:" they form one universal church. And it is this one universal visible church which the article describes; what the Communion Service calls "the blessed company of all faithful people," and the Canon mentions as "the whole congregation of Christian people dispersed throughout the world."

It is obvious that the definition in the Article leaves some points undecided. It is not stated, for instance, what are the things requisite for the due ministration of the sacraments; nor, although every branch of the visible universal church must be governed by some laws, what those laws are to be, or what is to be the constitution of it. The definition is as general as possible. Our Reformers, while adopting that form of church government which was bequeathed to us by apostolical authority from early ages, and adhering to it inflexibly, have, nevertheless, not introduced the subject in the Article: mentioning only, as essential to a visible church, purity of doctrine and a due administration of the sacraments.

In speaking of the *visible* church of Christ, we are naturally reminded of its opposite, the church *invisible*.

This phrase, in its most obvious meaning, seems to point to those who have already departed this life in the faith of Christ; but it has also been applied by many writers to faithful Christians now living: whose persons, indeed, are visible, but whose real character, in the sight of God, is known to him only who searcheth the heart.

For the visible church is clearly composed of persons who differ widely from each other both in principles and in conduct; some of them merely making a profession of religion, and others serving God "in the hidden man of the heart." "The visible church is like to a floor, in which are both wheat and chaff: it is like to a field, wherein there are both tares and wheat: it is like a net, which gathers of every kind, fishes good and bad: it is like Noah's ark, wherein were all sorts of beasts, clean and unclean." Between these respective classes in the church we cannot with any certainty distinguish; and the Article therefore, in the spirit of charity, supposes all to be faithful men, who having been admitted into the church by baptism, make a visible profession of Christianity. Hence, in applying to the church the epithet *holy*, "The word," says Beveridge, "is so to be understood, as that there are none of the visible church but only such as *profess* holiness and faith, though they be not really faithful and

holy. For it is this outward profession of faith in Christ that entitles us to church-membership here on earth, though it is only the inward possession of Christ by faith that entitles us to communion with the church in heaven." We see in these remarks the principle on which our services are throughout constructed : and a service meant to be general cannot be constructed in any other way.

After what has been said, it will not be needful to dwell at much length on the expression in our creeds and canons, "the *catholic* church." The meaning obviously is, the *universal* church ; a phrase which we have in the Litany and in the prayer for the church militant. For the word *catholic* itself, in this application of it, there is no authority in the New Testament : it was originally thus used by early Christian writers of the Greek Church, and was from them adopted by the Latins.

One inference to be drawn from the above considerations is this, whenever the word "church" occurs, either in writing or conversation, we shall do well to ask what is the meaning of it. Were this rule carefully observed, we should not call the *Clergy* the church, however valuable their ministrations ; we should not apply that term even to the *Bishops*, however high their station, and important their office ; still less should we ever fall into the grievous error of ascribing to the church powers and functions which belong only to God.

Further, when we hear of authoritative commands advanced in the name of the church, or of startling claims put forth on its behalf, it would be well to inquire where are they to be found ? Not that there can be any reasonable objection to such expressions as "church doctrines," "church authority," "the judgment of the church," &c., when not used in a vague and indefinite manner ; but it is necessary to have a clear understanding as to the right use of such terms : they can otherwise render little service to the cause of truth.

That glorious things have in the Holy Scriptures been spoken of the church, must be known to every man who is conversant with the Bible ; and while "all God's promises to the church," as Jackson observes, "principally belong to the principal members of it, who are distinctly and individually known to himself only, and not to us," yet must we look upon the visible church itself, in its corporate capacity, as signally under the Divine protection. It was the exclamation of a reluctant prophet, when looking upon the ancient church while encamped in the plains of Moab—although with many of the people God was not pleased—"The Lord his God is with him, and the shout of a king is among them." "Blessed is he that blesseth thee, and cursed is he that curseth thee." To the visible church of Christ is promised perpetual duration : the favour and blessing of the Almighty rest upon it from age to age ; and the presence of Him who redeemed it by his blood will be with it to the end of the world. To belong to it is an inestimable privilege ; and its prospects in the latter days are described in the most glowing words which language can supply. But according to an observation already made, all who profess to worship God, do not worship *in spirit and in truth* : and it is one great design of the institution of the church to train up its children for heaven. In speaking of that branch of it which is planted among

ourselves, we are doubtless authorized to apply to it, in some measure, the titles and description which the Scriptures assign generally to the church of God; but so far is it from proclaiming itself as the depository of gifts and powers which shall, without individual piety, secure the salvation of those whom it has received in baptism—as if they were to inherit eternal life in virtue of such reception, or by partaking of its ordinances—that no pains are spared to inculcate the necessity of faith in Christ, and of a conversation according to godliness. This lesson is impressed upon sponsors on behalf of the infant at its baptism; the child is even personally addressed, and it is assumed that he shall hereafter fight manfully under the banners of Christ. Among the first lessons which he learns when he becomes capable of instruction, are those in the Catechism; and what is the summary which he is here taught to give of the Creed? “First, I learn to believe in God the Father, who made *me* and all the world; secondly, in God the Son, who redeemed *me* and all mankind; thirdly, in God the Holy Ghost, who sanctifieth *me* and all the elect people of God.” The same principle is pursued at confirmation; the questions and answers bearing directly upon personal religion. A similar course is followed at the Lord’s Supper; the Minister exhorting each respective communicant to feed on Christ in his heart by faith with thanksgiving.

To a like purport is the language of the Homilies: “Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins and reconciliation with God the Father, but also that he hath made upon the cross a full and sufficient sacrifice for *thee*; a perfect cleansing of *thy* sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the apostle, that he loved thee, and gave himself for thee: for this is to stick fast by Christ’s promise made in his institution, to make Christ thine own, and to apply his merits unto thyself.”

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## ON REVIVALS.\*

IT is of great importance to form a clear and definite idea of what is meant by a revival of religion: it properly consists in these two things,—a general impartation of new life, and vigour, and power, to those who are already of the number of God’s people; and a remarkable awakening and conversion of souls who have hitherto been careless and unbelieving; in other words, it consists in new spiritual life imparted to the dead, and in new spiritual health imparted to the living.

A revival properly consists in one or both of these two things—a

\* Extracted from “The Office and Work of the Holy Spirit.” By the Rev. James Buchanan, one of the Ministers of the High Church, Edinburgh. 1842.



revived state of religion among members of the Church, and the increase of their number by the addition of souls converted to God. Can it be doubted by any professing Christian, either that such a revival is possible, or that it is desirable? Why, what is the end of the Gospel ministry? What the great design of our Sabbaths and our sanctuaries? What the purport of all Gospel promises in reference to the kingdom of grace? Is it not, that such souls as have heretofore "been dead in trespasses and sins," may be quickened into spiritual life? and that such souls as have already been quickened into life may grow in spiritual health and vigour, and be revived and restored when they have fallen into declension and decay? Do we not all pray for these things? And is it not our privilege to expect, that for these things our prayers will be heard and answered?

The simultaneous conversion of many souls, and the increasing power of true religion in the hearts of God's people, are the constituent elements of a religious revival; and these two effects of the Spirit's grace, while they may be wrought separately, are nevertheless found, when they are wrought together, to exert a powerful reciprocal influence on each other. Sometimes, under a Gospel ministry, the faith, and love, and zeal of a Christian Church are revived and strengthened, without being immediately accompanied with any remarkable awakening of careless sinners: at other times, many successive conversions are wrought one after another, while the general tone of Christian piety is not observably raised or strengthened: but when at one and the same time, believers are invigorated with new strength, and many careless sinners are converted, there is a powerful reciprocal influence exerted on each by the experience of the other. Decaying and backsliding Christians are aroused and reclaimed, when they see God's power exerted in the conversion of sinners; they feel that there is a reality and a vital energy in God's truth,—that Christ lives and reigns,—that the Spirit is still present with the Church; and they are excited to greater earnestness in prayer, to greater devotedness of heart, to greater holiness of life; while their awakened zeal, and their fervent prayers, fit them for exerting a holier influence over others, and may be the means of adding many to the church of such as shall be saved. Thus it was on the day of Pentecost; on that remarkable occasion, it is recorded, "That fear came upon every soul," and the result was, that "the Lord added to the Church daily such as should be saved."

It is of great practical importance to observe, that the work of the Spirit on the soul of *every individual convert*, is substantially the same with that which takes place—but only on a more extended scale—in a general revival of religion. When *many* are suddenly arrested and convinced—when conversions take place in large numbers, and are attended with remarkable circumstances, the work of the Spirit attracts more of public attention, and produces a larger measure of excitement; but, substantially, it is the self-same work, which has often been carried on, in silence, in the secret chamber, in the retired recesses of the heart,—when one poor sinner in a congregation has been singled out from a multitude of careless professors, and made the subject of a saving change. It matters not whether a man passes from death unto life in solitude or in society,—whether he

ventures alone to the mercy-seat, or is accompanied thither by a multitude of earnest suppliants,—whether the light of heaven shines in upon his soul, leaving others in darkness, or shines, at the same time, into the hearts of thousands more. The same change which was wrought on the three thousand converts of Pentecost, was also wrought on the spirit of Lydia, when she worshipped with a few other women by the river side; and on the spirit of the Philippian gaoler, when he stood alone with the apostles. One may be converted at a time, or many; but the work of conversion is the same in all. Every soul, in a general revival, must be enlightened by divine truth, and awakened to concern about its salvation—and melted into godly sorrow for sin—and stirred up to lay hold on Christ and his free salvation—and imbued with new views, new affections, new desires, new tastes, new hopes, new habits; in a word, every such soul as passes from death unto life, in a season of general awakening, must pass through the same general experience, which, on other occasions, is realized by the solitary inquirer, when, in his secret chamber, he thinks, and repents, and believes, and prays, and enters into peace with God. No one, therefore, who has experienced that great change in his own soul—who has known what it is to be awakened to concern about his own salvation—who has wept and prayed in secret, and earnestly read his Bible, and has drunk in the precious truths of the Gospel—ought to feel any jealousy concerning a general revival of true religion; on the contrary, he should regard it with such feelings as befit the occasion,—the feelings of hope and expectation, that some great good will be accomplished,—the feelings of gratitude and joy, that new manifestations and proofs of the Saviour's power are vouchsafed,—and the feeling of solemn awe, arising from the thought, that God is interposing—that immortal souls are being born again,—and that these souls are now undergoing all that solemn conviction, and feeling all those anxious fears, and impressed with all those awful views of God, and judgment, and eternity, which he himself had experienced, when he first repented, and wept, and prayed, and wrestled for his own salvation.

The Holy Spirit is not limited to any one mode of operation in the execution of his glorious work; and his sovereignty ought ever to be remembered when we are considering a subject of this nature. It has, unfortunately, been too much overlooked, when, on the one hand, some have insisted, as we think, with undue partiality and confidence, on a general and remarkable revival, as being in itself the best manifestation of the Spirit's grace, and as being, in all cases, a matter of promise to believing prayer; and when, on the other hand, not a few have looked to the quiet and gradual success of the Gospel ministry, to the exclusion, or at least disparagement, of any more sudden and remarkable work of grace. The former have given a too exclusive preference to what is extraordinary and striking; while the latter have fallen into the opposite error, of preferring what is more usual and quiet. We think it were better to admit of both methods of conversion, and to leave the choice to the sovereign wisdom and grace of the Spirit. It is equally possible for him to convert souls successively or simultaneously; and in adopting either course, doubtless he has wise ends in view. We have no sympathy

with those who, overlooking the steady progress of the great work of conversion under a stated ministry, make no account of the multitudes who are added, one by one, to the Church of the living God, merely because their conversion has not been attended with the outward manifestations of a great religious revival; nor can we agree with them in thinking, that the Church has any sure warrant to expect that the Spirit will be bestowed, in every instance, in that particular way. But as little have we any sympathy with those who, rejecting all revivals as unscriptural delusions, profess to look exclusively to the gradual progress of divine truth, and the slow advance of individual conversion under a stated ministry. Both methods—the simultaneous, and successive conversion of souls—are equally within the power of the Spirit; and there may exist wise reasons why, in certain cases, the first should be chosen, while, in other cases, the second is preferred.

Several important purposes may be promoted by the sudden and simultaneous conversion of many souls, and the concurrent revival of Christian congregations, which either could not be attained at all, or not to the same extent, by the more ordinary and gradual progress of the Gospel. A season of general awakening affords, both to believers and unbelievers, a new and very impressive proof of the reality and power of the Spirit's grace,—it strengthens the faith, and enlarges the hopes of God's people,—it awakens those nominal professors who are at ease in Zion, and it alarms and arouses the consciences of the irreligious multitude. For when many are suddenly arrested by the power of the Spirit, and turned from the error of their ways, and made to break off their sins by repentance, and are seen flying to Christ like doves to their windows, the mind of every spectator must be impressed with a sense of the reality and importance of religion, and the most ungodly for a time will tremble.

Such a season of revival may be designed to manifest, in an extraordinary way, the continued presence, and the active agency of the Holy Spirit,—to demonstrate the faithfulness of God in fulfilling the promises of his Word,—to evince the efficacy of believing prayer,—to teach the Church the weakness of human instruments, and the true source of all spiritual power,—to quicken her faith and hope, when, through manifold trials and increasing difficulties, she might be ready to faint and be discouraged, as if the task of regenerating the world were left to be accomplished by inadequate resources,—to stir her up to greater efforts, in a spirit of lively faith and humble dependence, and to afford new evidence to succeeding generations, that Christ is the exalted Head of the Church, and that all power is still given to him in heaven and on earth. These are some of the important practical lessons which may be taught by such seasons of revival in the Church,—lessons which might be deduced from the more ordinary operations of the Spirit under a regular ministry of the Word, but which are more prominently presented, and more impressively enforced, when, in the exercise of his adorable sovereignty, the Spirit of God, instead of descending like "*dew on the grass*," comes like "*showers which water the earth*," or like "*floods on the dry ground*." And if these or similar ends may be promoted by such means, who will say that they may not be employed by Him

who is "wise in counsel, and excellent in working," and of whom it is written, "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."—"All these worketh that one and the self-same Spirit, dividing to every man severally as he will."

That such seasons of general religious revival as occurred at the feast of Pentecost were to be expected in subsequent times, appears from those promises of scripture which relate to "times of refreshing from the presence of the Lord," which insure the continued presence of Christ and his Spirit with the Church in all ages, and which declare, that "when the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him." And that such seasons of revival *have* occurred at intervals along the whole line of the Church's history, is a fact which is amply confirmed by historical evidence, and sufficient to obviate any prejudice arising from the idea that such an event is novel or unprecedented.

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## THE DIVINE BLESSING ON SUNDAY SCHOOL TEACHING.

THE following facts are stated by a Clergyman, to whom all the circumstances are personally known:—

A young lady, whom he did not doubt was a true Christian, had taken charge of a bible class of fourteen young ladies. She had been engaged many years in this interesting service, but entirely without success; no visible good resulted from her efforts.

In progress of time it pleased God to remove from her, in a very sudden and distressing manner, a particular and intimate friend. In consequence of this event she visited the relation, at whose house her friend died, and stayed for some weeks to comfort her in her sorrow. During all this time the bereaving providence of God was exciting her Christian graces, and drawing her thoughts and affections away from the world, and fixing them more intently and exclusively on heavenly and divine things. At length she felt impelled to return to her Bible class. Her spirituality of mind had been greatly increased; and, with a love for souls to which the Spirit of grace alone gives birth; and with desires of glorifying God, such as she had never felt before, she entered anew upon the duties of a teacher. At the giving out of the hymn, at her first meeting with the class, such was the strong feeling and deep solemnity of her countenance and her manner, that it produced a powerful impression, and one member of the class was led, in that selfsame hour, to ask what she should do to be saved. Her conviction resulted in conversion to God during the next week.

The subject of the lesson for the following Sabbath was the freeness of the gospel offer of salvation, and they were required to search

the Bible to find evidences and illustrations of it. When they assembled for the exercise, the feelings of every heart were too powerful for an attendance upon it; the whole class bowed before the signal presence of the Spirit of grace, and the power of the most high God was wondrously displayed. Eleven of the fourteen pupils submitted themselves to God, and became exemplary followers of the Lord Jesus Christ; and thus the labor of a single Sabbath or two, expended under the influence of a deeply spiritual feeling, received a blessing from God, which had been withheld from years of heartless service.—*From a small publication called the "Out-of-door Duties of Sunday School Teachers."*

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## RISE AND FALL OF THE RUSSIAN BIBLE SOCIETY.

THE same year that Napoleon the Emperor was at Moscow, (1812,) that noble institution, the Bible Society, was established in Russia. The late Emperor Alexander was about this period brought, by divine grace, through the instrumentality of Madam Krüdner, to take a deep interest in the spiritual welfare of his subjects. Dr. Paterson who was then in Sweden as an Agent of the British and Foreign Bible Society, arrived at St. Petersburg, and had soon after an interview with the late Count Kouchoubey, the President of the Council; and, on the return of the Emperor from Paris, a Bible Society, by imperial *ukase*, was formed. Prince Alexander Galitzen, then Minister of Ecclesiastical Affairs, was appointed President, and a Committee formed, numbering all the Prelates and highest functionaries of the empire, the Czar giving the Society his cordial support and countenance.

A large mansion, the size of our Whitehall, was appropriated for the Society's use. Printing-presses, printers, bookbinders, &c., were imported from England. Dr. Pinkerton and Dr. Henderson joined Dr. Paterson; they undertaking the translation of the Scriptures into the various languages and dialects spoken in that vast empire. A large grant of money and paper was made by the London Bible Society; and the nobility strove who should outvie in their princely donations and subscriptions,—the Emperor and Imperial Family leading the way.

That truly excellent man, Dr. Paterson, accompanied by Dr. Henderson, visited Moscow, and organized a Bible Society in that city. From thence they went through the length and breadth of the land, establishing Branch Societies; welcomed, wherever they went, by the nobility and Clergy. These were glorious days for Russia; but, alas! the bright vision did not last longer than ten years. On the return of the army from Paris, political Societies were formed among the officers, dangerous to the state. These Societies continued to increase in numbers and influence till the year 1824, when a conspiracy

was formed to murder the Emperor and Imperial Family, and establish a republic in Russia.

A Captain Sherwin, an Englishman, a Captain in the Russian army, gave privately to the Emperor Alexander the first information of such a conspiracy existing among his nobility, with a list of the names of the conspirators. In that list was the name of a Colonel Glinka, with some names of persons formerly members of the St. Petersburg Bible Society. This man was indebted to the Emperor for all he possessed.

The good, benevolent, and kind-hearted Monarch was cut to the heart. He abandoned the reins of government to an insinuating Jesuit, Count Arakhyeff, a man devoid of honour and principle, who was not slow to poison his master's mind against the great and good Prince Alexander Galitzen and Mr. Papoff. In truth, he denounced all the active members of the Bible Society, and other religious Societies which sprung up under the Emperor's fostering care, as *Carbonaries*. The Prince Galitzen was removed from the ministry of Ecclesiastical Affairs, and the presidency of the Bible Society. No meetings of the Committee were held, the true friends of religion were discountenanced, the butterflies of the day soon left the Society, and many of them became its bitterest enemies.

Things continued in this state till the poor broken-hearted Alexander died at Taganrog, in November, 1825; exclaiming, a few days before his decease, *Les ingrâts, les ingrâts*.

The revolt broke out on the accession of His present Majesty: it was quelled; and among the conspirators not one was found who was a member of the Russian Bible Society. The Bible Committee met a few months after the accession of the Emperor Nicholas to the throne. Seraphim, the Metropolitan of St. Petersburg and Novogorod, was in the chair. He opened the Meeting by saying, that to the hierarchy alone belonged the printing, publishing, and circulation of God's holy word; and he instanced, in support of his dictum, the history of the Ethiopian eunuch and "Thomas." A gentleman present, a member of the Committee, said, "Your Eminence, no doubt, means Philip." The Metropolitan, in great wrath, replied, "What salary do you receive from this Society?" to which he received the following reply: "I never have or intend to receive one *copeck* from this Society, or any other: on the contrary, (though I say it of myself,) I am a large contributor to it." Here Prince Lieven (the eldest brother of the late Ambassador to the court of St. James's) rose, and said, "I am sixty years of age, and have lived all my life here, and associated with the highest dignitaries of the Church. It is for the first time I hear that the Russian Greek Church, by your Eminence, as her spiritual head, denies to the laity the free use of the holy Scriptures. Let me call to your Eminence's recollection the time when you, under the shadow of our late pious and benevolent Alexander, were foremost in fostering this Society in distributing the holy Scriptures."

At this Meeting the Society's doom was sealed. Dr. Paterson was informed that the Society would be placed under the Synod. He naturally could not act under such a presidency, and left Russia. The house, the printing machines, &c., were delivered to their Emi-

nences; and, since the year 1825, not a Bible or Testament has been printed in the Russian language. Happily the society was not idle during its ten years' existence; for besides circulating many thousands of Testaments and Psalters, a large supply was left ready bound; and the shop is still open for the sale of Testaments and Psalters in the Russian language.

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### THE POPISH INQUISITION AT MADRID.

THE following report of the destruction of the Inquisition at Madrid, is by Colonel Lemanouski, who was for many years an officer under Napoleon, and is now a highly-esteemed minister of the Lutheran Church in the United States.

In the year 1809, being then at Madrid, my attention was directed to the Inquisition in the neighbourhood of that city. Napoleon had previously issued a decree for the suppression of this Institution, wherever his victorious troops should extend their arms. I reminded Marshal Soult, then Governor of Madrid, of this decree, who directed me to proceed to destroy it. I informed him that my regiment, the 9th of the Polish Lancers, were insufficient for such a service, but that if he would give me two additional regiments, I would undertake the work. He accordingly gave me the two required regiments, one of which, the 117th, was under the command of Colonel de Lile, who is now, like myself, a minister of the Gospel. He is pastor of one of the Evangelical churches in Marseilles. With these troops I proceeded forthwith to the Inquisition, which was situated about five miles from the city. The Inquisition was surrounded with a wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy fathers to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was a signal for attack, and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office: there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, and brought on the ground to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from

the walls. Presently the walls began to tremble, and under the well-directed and persevering application of the ram, a breach was made, and the Imperial troops rushed into the Inquisition. Here we met with an incident which nothing but Jesuitical effrontry is equal to. The Inquisitor-General, followed by the father confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition, and, with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had but just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: "Why do you fight our friends, the French?"

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping if they could produce in our minds a belief that they were friendly, they should have a better opportunity in the confusion and plunder of the Inquisition to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine the prison-house of hell. We passed through room after room, found altars and crucifixes and wax candles in abundance, but could discover no evidences of iniquity being practised there—nothing of those peculiar features which we expected to find in an Inquisition. Here was beauty and splendour, and the most perfect order on which my eyes had ever rested. The architecture—the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied—that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Colonel de Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say so it must be, but if you will be advised by me, let this marble floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and raise up the slab. Others with the butts of their muskets striking the slab with all their might to break it, whilst the priests remonstrated against our desecrating their holy



and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale, and as Belshazzar, when the hand appeared writing on the wall, so did these men of Belial shake and quake in every bone, joint and sinew. We looked beneath the marble slab, now partly up, and we saw a staircase. I stepped to the table and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand; it is holy." "Well, well," I said, "I want something that is holy to see if it will not shed light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. I now discovered why the water revealed to us this passage. Under the floor was a tight ceiling, except at the trap-door, which could not be rendered close; hence the success of Colonel de Lile's experiment. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to this seat. On one side of the room was an elevated seat, called the throne of judgment. This the Inquisitor-General occupied, and on either side were seats less elevated for the holy fathers, when engaged in the solemn business of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here, what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odour from those decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing appeared but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age, and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives from their chains, stripped themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of the danger, I insisted on their wants being supplied, and being brought gradually to the light as they could bear it.

When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room on the

left. Here we found the instruments of torture of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every inquisitor, monk, and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the Inquisition could with safety be brought out of their prisons to the light of day (news having been spread far and near, that numbers had been rescued from the Inquisition), all who had been deprived of friends by the holy office, came to inquire if theirs were among the number.

Oh, what a meeting was there ! About a hundred who had been buried alive for many years, were now restored to the active world ; and many of them found here a son and there a daughter—here a sister and there a brother—and some alas ! could recognize no friends. The scene was such that no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gunpowder, which I placed underneath the edifice, and in its vaults ; and as we applied the slow match, there was a joyful sight to thousands of admiring eyes. Oh ! it would have done your heart good to see it : the walls and massive turrets of that proud edifice were raised towards the heavens, and the Inquisition of Madrid was no more.

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## KNOWLEDGE FROM EXPERIENCE.\*

PSALM XXXIV. 8.

To one who from a polar home  
Should tread a summer plain,  
The sweetness of the honeycomb  
Might be *described* in vain.

What likeness could the' eternal snows  
And icy regions yield  
To that which where the floweret blows  
The bee delights to build ?

But let him *taste* the honeycomb,  
And he will quickly know,  
Such sweetness in his polar home  
Were sought in vain, I trow.

Mortal ! wouldst thou discern what bliss  
In piety can be ?  
There is no other way but this,—  
Its sweetness taste and see.

\* From "Songs from the Parsonage."

## AN ADDRESS TO THE BISHOP OF CHESTER.

(FROM THE LAITY OF HIS DIOCESE.)

THE following address has been presented to the Lord Bishop of Chester by a number of the lay members of the Church of England in Bolton-le-Moors :—

“ TO THE RIGHT REV. THE LORD BISHOP OF CHESTER.

“ We, the undersigned, members of St. George’s congregation, and other inhabitants of Bolton and its neighbourhood, reasonably and firmly attached to the government, doctrine, and discipline of the Church of England, deeply deplore the attempts made, during several past years, by clerical and lay members of our communion, to raise agitation and to engender prejudice against the Reformation, and the scriptural truth, which, under God’s blessing, then again began to spread its holy and life-giving power amongst the nations of Europe, enslaved by Romish superstitions, and blinded and deceived by Papal doctrines.

“ As the present movement is only the revival of the evil spirit and false doctrines that, at former periods, agitated our Church, and then sunk to rest leaving her foundations still strong and unshaken, so we are sustained by the hope that God being gracious to us, our beloved Church shall also pass, unharmed and unweakened, through her present fiery trial. Our adversaries reproach us with our distractions, but an apostle has assured us that there must be heresies amongst us, that they which are approved may be made manifest.

“ Yet we cannot but mourn over those who, imbibing these revived opinions, have been bewitched into apostacy to Rome; and we cannot but feel alarmed lest the formalists and the inexperienced, the unlearned and the unstable, captivated by the plausible sounds of Catholicism and antiquity, and deceived by rigid adherence to lifeless forms, by ill-understood sacramental dogmas, and by the doctrines and traditions of men, should also be entangled in the net of the Roman fisherman.

“ It affords us, therefore, the highest satisfaction, and gives us occasion to abound with many thanksgivings to the God and Father of our Lord and Saviour Jesus Christ, that your Lordship, in the exercise of your Episcopal functions, regardless of the reproach of men, and strong in the testimony of a godly conscience, has shown to your clergy a noble example of devoted attachment to scriptural truth, and to the laity has given a renewed pledge and assurance of your watchful care and spiritual affection, by warning and exhorting against the pernicious opinions of Oxford Tractarianism.

“ We do not thus address your Lordship as if you needed our praise, or required our encouragement: but when we see a member of our Church elevated to the conspicuous and responsible place occupied by your Lordship, and from thence, in the midst of trying times, contending earnestly for the faith once delivered to the saints, we feel compelled to come forward and thus publicly to rally round

the battlements of our Zion, lest we should seem indifferent spectators to your Lordship's arduous struggle, wandering sheep of your numerous flock, or careless hearers of the word of God, and of his Christ.

"Invoking the blessing of the holy and undivided Trinity upon your high and holy calling, and upon your Lordship personally, and trusting that, through the merits of our Lord and Saviour Jesus Christ, we shall meet in that glorious kingdom wherein agitation and contention, and that which maketh a lie, can never enter, we beg to subscribe our names hereto most dutifully and affectionately."

## ASTONISHING ACCURACY OF THE BIBLE.

AN astonishing feature of the Word of God is, that, notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes—in their philosophy, and even in the finest pages of the fathers of the Church—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the Western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy. It is a book

whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epochs of the future, and the glorious scenes of the last day. Well: search among its fifty authors, search among its sixty-six books, its 1189 chapters, and its 31,713 verses, search for only one of those thousand errors which the ancients and the moderns committed when they speak of the heavens or of the earth—of their revolutions, of their elements; search—but you will find none.—*From the German of Gausсен.*

## THE KINDLY OFFICES OF CHRIST TO THE POOR.

(FROM CHRIST OUR EXAMPLE.\*)

BEHOLD, then, our blessed Lord standing in the synagogue at Nazareth, with the book of the Law in his hands, and the eyes of the gazing multitude fastened upon him, and telling them that in Him they saw the fulfilment of that prophecy of Isaiah, which described the future offices of him, who should be the glory of the latter days and the salvation of all the ends of the earth. Hearken, then, you hear him say, for what gracious purposes the Spirit of God now rests upon him, and wherefore he is now anointed with this holy unction.—First, “I am come to preach the gospel to the poor;” I tell you not what I *was*, nay, what I *am*; because that would offend you:” I tell you not of the glory which I had with the Father before all worlds were made; of earth’s submission, and heaven’s tribute, and the deep obeisance of the burning seraphim; but I tell you *why* I am now become lower than them all! I am come to let the poor know that there is mercy for them; to tell them that we, the Eternal Three in One, have looked upon their misery and lost estate; have seen how much they require to be comforted in their sorrows, and to have the assurance that, whether they awake the sympathies of their fellow men or not, they have awakened the compassion of the skies, and that God hath prepared a full redemption for his people. Moreover, I have not left it to angels or ministering spirits to announce this gracious purpose of Jehovah. The poor and friendless, the weak and the dejected, those who can boast but few friends on earth, and are tremblingly afraid that they have not yet made one in heaven, are the first, the nearest, the tenderest objects of my regard; and therefore I must bring them the glad tidings myself. I must tell

\* A Sermon by the Rev. Daniel Moore, on behalf of the Widow’s Friend Society.

them how the "High and Mighty One that inhabiteth eternity" treasures up all their tears; and that the pillars which sustain the universe would give way before one of those precious drops would perish. Come, then, ye who are poor in purse, but rich in faith, ye who are bankrupts in spirit, but have a mine of hope and promise laid up in heaven, hear why "the Spirit of the Lord is upon me," and whereunto I am anointed. I am come to tell you that you are highly favoured of the Lord; that if you are less exalted than some around you, yet you have not so far to fall: you need not envy those who feed on the highest mountains, I can tell you from experience, that the valley of humiliation affords the richest pasturage; that it is full and plenteous, and satisfies all the desires of the soul; the oil of gladness abounds in it; rivers of pardon flow through it; joy, and hope, and confidence, those trees of the Lord's planting, grow by its still and peaceful waters: and should you be carried even to the very lowest depths of this valley, you will find the foot-prints of your Saviour there.

'But much as I love the poor, I love "the broken-hearted" too; and "the Spirit of the Lord is upon me," that I may come and heal them. Too well I know how sorrow found an entrance into the human heart: it is the first-born of sin; and no sooner had the foul fiend effected an entrance for himself, than he dragged his wretched offspring after him; and there it has been ever since, neither age nor sex can escape its tyranny; the slumbers of infancy are broken by it; the hopes of youth are blasted by it; it writes care on the brow of manhood; and makes the hoar hairs of age turn grey before their time. And often do I drop the big tear of pity, when among my worshipping people I count so many broken hearts; when I hear one mourning in all the anguish of his soul over a rebellious child, and saying, "Would to God I had died for thee my son:" when I see another refusing to be comforted, because all that gave life a charm was gone, and desiring that henceforth he may be called Marah, because the Lord had "written bitter things against him;" when I see another writing bitter things against himself, thinking that God will despise the offering of his heart, because he can only bring it to him broken on the wheel of contrition, broken by the crush of overwhelming guilt, as if he had forgotten that these were the very hearts in which God would most love to dwell. However the Spirit of the Lord is upon me now, and I come to bind up these broken hearts. I am well qualified for my office; for sorrow has been my companion, and grief my nearest acquaintance for these thirty years; and know now for your comfort, that my power to relieve your troubles, is equal to my tenderness in feeling for them. Saw you, when the angry sea, rolling its huge waves against our little ship, made all my disciples tremble, how, the moment I raised my voice, all was hushed and calm and still? I have the same power over "a sea of troubles;" and the moment you find the dark billows of affliction tossing you from side to side, only come you to me as my disciples did, and I will lay my hand on your bleeding heart and say—"Peace, be still;" for even hereunto am I sent "to heal the broken-hearted."

'Furthermore it is a part of the office I have undertaken, "to

preach deliverance to the captives"—many of you think you are not captives; you say, "we be Abraham's seed, and never were in bondage to any man;" but I would have you to know that "to whom you yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness." Neither is this slavery the better but rather the worse because you cannot see your fetters. It has long been the artifice of Satan, to light up the prison-house of sin with such gay and glittering lamps, that you almost thought you were enjoying the pure air and liberty of the children of light. But fetters are fetters still, although they be made of gold; and whenever you attempt any spiritual service you will find them so. They will clog the spirit, whenever it would soar upward to the home of saints; they will pull you back, when you think of making one more effort to push open the straight gate of life; they will make you weary and faint, the moment you think of kneeling; and how will you feel their weight, when the soul has to force its way through the swellings of Jordan, and land on the shores of immortality? However, I am come for the express purpose of striking off these chains; but remember you must "choose you this day whom you will serve." On one side is your task-master, on the other is your deliverer; if you choose to cast in your lot with us, you shall find the blessing of God resting on all you have and do; if you continue in your present services, you shall find that sin has only one thing more bitter than itself, and that is, its recompense. Let me, then, break down the gates of brass, and "cut the bars of iron in sunder;" let me lead you forth from your spiritual captivity, into the glorious liberty of God's children. The moment you will make up your mind to leave all and follow me, Satan cannot detain you an instant, you are mine; I bought you; hell has no price to offer like that I paid for you. The cords of some old sin may draw you, and the fetters of some worldly habit may press upon you, but whenever I say, "Let my people go that they may serve me," (and this I will say directly they will try to go themselves), all your chains shall be like tow touched by the consuming spark, and like the green withs of Delilah shall lie broken and unbound at your feet. Turn unto me, then, all ye "prisoners of hope," for "the Spirit of the Lord is upon me," that I may "preach deliverance to the captives."

But, perhaps, you will say, if Satan thus artfully conceals his chains, so that I cannot tell whether I am a prisoner or no, I shall never know when to avail myself of this promised deliverance. No you would not if I had been a deliverer only; but I am not so; I have come to show you your fetters, as well as to strike them off, which was what Isaiah meant, when he told you that I was to "preach the receiving of sight to the blind." Your badges of slavery were plain enough; but you had not eyes to see them. The god of this world had blinded you, and that with the worst form of blindness, the blindness of complacency, and pride, telling you that you could see as well as any one else. Now on all them who are blind, and who feel that they are so, and who are asking me to open their eyes, that "wondrous things out of my law" may be shewn to them—I have pity, and before long they shall recover their sight. I have appointed some friendly Ananias among my people, to speak to them, so that

the scales may fall from their eyes, and their enraptured sight be delighted with a view of what I have done for their souls. But if men will love their darkness, and tell me they know enough, and that the lamp of unsanctified reason is all they want to guide them to eternal life, they have no part in me. I came to "preach the receiving of sight to the blind," but they tell me, they are not blind, how then can I recover that which was never lost? If they were really blind, they "should have no sin, but now they say, we see; therefore, their sin remaineth."

"Another purpose, however, for which "the spirit of the Lord is upon me," is that I may "set at liberty them that are bruised." It often happens, that when I have anointed my people's eyes with eye-salve so that their sight is recovered, and have put the mark of the renewed mind upon them, to show that they are delivered from captivity; that their souls are buffeted and bruised and tried with many and sore temptations. Their prayers are too cold to be heard; their sins are too great to be forgiven; wicked thoughts too often come into their hearts, for Christ ever to make his habitation there; so that even though I have assured them, that their ransomed souls are safe in my Father's keeping, they are plagued with groundless fears lest some one should pluck them out of my father's hands. These I must set at liberty, I cannot allow them either "through fear of death," or of that which should follow death, to be "all their life time subject unto bondage." No: I am sorry for their want of faith, to think that I should ever leave them or forsake them; but this is "temptation's hour" and darkness' short lived reign, but the "even-tide" is coming, and then, "there shall be light" again; and there by its later beams shall they read the everlasting promise, "Fear not, O Israel, for I have redeemed thee, I have called thee by my name; and thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Turn then unto me, ye bruised and tempted souls. I must not prevent Satan from distressing you; but I will prevent him from destroying you. Ye are in "heaviness now through manifold temptations," but there is a needs-be for all this. The trial of your faith is precious, and your soul has to pass through this purifying furnace in order that it may shine the more brightly on the Redeemer's diadem at the great day of his appearing.

Once more, the Saviour says to us, "the spirit of the Lord is upon me, to preach the acceptable year of the Lord." It is a solemn thought, that to each man is given his day of grace, his year of acceptance, his appointed period, during which alone he has the power to embrace the gracious offer of salvation. But he knows not how long his day of visitation lasts; and this ignorance becomes an excuse for his wasting it. Oh, how often, have I had to weep over the ruins of a perishing soul, just as I wept by anticipation over the prostrate ruins of Jerusalem! I have looked upon some spell-bound and procrastinating spirit, I have seen the precious moments of his spiritual visitation gliding swiftly by, the last remonstrance of my spirit slighted, the last appeal of an expiring conscience drowned, and as I drew near to that lost soul, I have wept over it, saying, "Oh that thou hadst



known, in this thy day, the things that belong unto thy peace; but now they are hidden from thine eyes," and shall I have to weep over you,' I think I hear the Saviour saying, 'is it in vain that I proclaim unto you, that to you "the acceptable year of the Lord" is *now*—now whilst mercy warns, and a Saviour pleads, and gravestones speak, and each knell that tolls says, "Another of thy friends is gone!"—O work then "while it is called to-day;" while the sun is yet in the heavens; and the gray twilight has not passed over the brightness of your evening sky; for then my anointing will be of no use to you, and though "the Spirit of the Lord be upon me" I can "preach no acceptable year" to you. My voice will reach the tomb to be sure; but it will not be to preach; it will be to awake, to summon, to command you to appear before "the great white throne" and answer why, when I preached the "acceptable year of the Lord" it was not acceptable to you?

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### THE INFANT IN HEAVEN.

"THIS affords, we think, something more than a dubious glimpse into the question that is often put by a distracted mother when her babe is taken away from her—when all the converse it ever had with the world amounted to the gaze upon it of a few months, or a few opening smiles which marked the dawn of felt enjoyment; and, ere it reached perhaps the lisp of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length to be overcome by it. Oh! it little knew what an interest it had created in that home where it was so passing a visitant—nor, when carried to its early grave, what a tide of emotion it would raise among the few acquaintances it left behind it! on it, too, baptism was impressed as a seal, and as a sign it was never falsified. There was no positive unbelief in its bosom—no resistance yet put forth to the truth—no love at all for the darkness rather than the light—nor had it yet fallen into that great condemnation which will attach itself to all that perish because of unbelief, that their deeds are evil. It is interesting to know that God instituted circumcision for the infant children of Jews, and at least suffered baptism for the infant children of those who profess Christianity. Should the child die in infancy, the use of baptism as a sign has never been thwarted by it; and may we not be permitted to indulge a hope so pleasing, as that the use of baptism, as a seal, remains in all its entirety—that He who sanctioned the affixing of it to a babe, will fulfil upon it the whole expression of this ordinance? And when we couple with this the known disposition of our great Forerunner—the love that he manifested to children on earth—how he suffered them to approach his person—and, lavishing endearment and kindness upon them in the streets of Jerusalem, told his disciples that the presence and company of such as these in heaven formed one ingredient of the joy that was set before him—tell us if christianity does not throw a pleasing radi-

ance around an infant's tomb? And should any parent, who hears us, feel softened by the touching remembrance of a light that twinkled a few short months under his roof, and at the end of its little period expired, we cannot think that we venture too far, when we say that he has only to persevere in the faith and in the following of the gospel, and that very light will again shine upon him in heaven. The blossom which withered here upon its stalk has been transplanted there to a place of endurance; and there it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded; and, in the name of Him who, if on earth would have wept along with them, do we bid all believers present to sorrow not even as others which have no hope, but to take comfort in the thought of that country where there is no sorrow and no separation.

DR. CHALMERS.

## THE RIGHTS OF THE POOR.

(FROM SADLER'S IRELAND.)

THE poor have a *sacred* claim to relief, founded on divine revelation.

In the institutions of the Jewish legislator, which, as MONTESQUIEU somewhere observes, were to the Israelites positive laws, though we read them only as precepts, the legal provision for the poor holds a conspicuous place, and has, probably, been the foundation of all similar institutions throughout Christendom. The tithe of every third year, stored for the purpose; the remnant of the crops of every year (fixed at one sixtieth part); the share of the entire produce of every seventh year; independently of sundry other benevolent ordinances, of much importance, made in their behalf,—formed a provision for the poor of ISRAEL which has, as yet, never been equalled in any country of the world. On the lowest possible computation, were that institution transferred to England, it would treble the amount now raised amongst us. And this ample provision was carried into effect and penally enforced. Besides all this, it ought to be remembered that the fundamental institutions of the Theocracy, such as the minute division of property, and its restoration to the original owners, or their descendants, every fiftieth year, preserved, perhaps, a vaster mass of the population in equal and easy circumstances than was ever the case with any other people. The learned SELDEN has written on the provision for the poor of Israel, and to him I must refer for further information on this interesting subject. I shall not however, omit confronting by this divine institution a modern objection to our own Poor Laws, and certainly the most absurd, notwithstanding its prevalence, of any that has hitherto been advanced. It is now said that a public provision for the poor is totally subversive of the very principle of nature and of charity. Such might as well affirm that the voluntary fulfilment of those other duties of social or public life, which happens to be recognized and enjoined by law,

(and they are many,) likewise loses all its value. But to the point. Is not voluntary charity connected with this public provision for the poor, in these sacred records? Let those who doubt it turn to the laws and exhortations of MOSES and the prophets, and they will soon be satisfied on this head. Notwithstanding the legal relief prescribed, still the duty of personal charity, the liberality with which it should be dispensed, and the generous feelings with which its exercise was to be accompanied, are solemnly dictated :—"Thou shalt surely give him ; and thy heart shall not be grieved when thou givest unto him : because that for this thing the LORD thy GOD shall bless thee in all thy works, and in all that thou puttest thine hand unto.—For the poor shall never cease out of the land.—Therefore, I command thee, saying ; Thou shalt open thine hand wide, to thy brother, to thy poor, and thy needy in the land." (Deut. xv. 10, 11.)

I shall not refrain from going further into the subject, as it respects the institutions of MOSES. We have seen that the RIGHT of the poor, and their 'business to be where they were,' are there fully recognized : even the term itself is sanctioned in holy writ. And only suppose that the DEITY has the same merciful consideration for an Irishman as for an Israelite, and then some of the passages may, perhaps, be found striking. GOD is represented there as the bestower of this RIGHT :—"Behold, GOD is mighty, and despiseth not any ; He is mighty in strength and wisdom : He giveth RIGHT to the poor," (Job xxxvi. 5, 6.) As the upholder of it :—"The LORD will maintain the cause of the afflicted, and the RIGHT of the poor," (Ps. cxl. 12.) As its awful vindicator :—"Woe unto them that take away the RIGHT of the poor," (Isa. x. 2.) The ground of this RIGHT is likewise revealed to us ; and an awful and unalienable one it is !—"The land is MINE, and ye are the strangers and sojourners with Me !" (Lev. xxv. 23.) It is founded on the sufficiency of Divine Providence :—"Thou, O God, hast prepared of Thy bounty for the poor !" (Psa. lxxviii. 10.) On the feelings of human kindred :—"Thy poor brother !" (Deut. xv. 7.) On respect for human misery :—"Thou shalt not vex him ; thou shalt surely give him !" Deut. xv.) On the vicissitudes of human life :—"Love ye therefore the strangers, for ye were strangers !" (Deut. x. 19.) On the grateful remembrance of past mercies :—"It shall be for the stranger, for the fatherless and the widow : and thou shalt remember that thou wert a bondman in the land of Egypt," (Deut. xxiv. 21, 22.) On the certain prospect of human suffering :—"Blessed be the man that considereth the poor and needy : the LORD will deliver *him* in his time of trouble ; will preserve ; will comfort ; will strengthen *him*, when he lieth sick upon his bed," (Psa. xli. 1—3.) It is guaranteed by the promises of GOD :—"For this thing the LORD thy GOD will bless thee," (Deut. xv. 10.) By his denunciations :—"If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry ; and My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless !" (Exod. xxii. 23, 24.) It is further represented as a RIGHT, for the neglect of which the observance of no other duties, however sacred, will atone :—"Incense is an abomination to Me !—Relieve the oppressed ; judge the fatherless ; plead for the widow !" (Isa. i. 13, 17.) 'Is not this the fast that I have chosen ?—to deal

thy bread to the hungry ! and that thou bring the poor that are cast out to thy house ! when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh !' (Isa. lviii. 6 7.) And lastly, and above all, the Deity has connected this RIGHT of the poor with the highest and most distinguished attributes of His nature, and placed His pity for them amongst His brightest perfections and sublimest titles :—Sing unto GOD, sing praises to His name, extol Him that rideth upon the heaven, by His name JAH, and rejoice before Him.—A father to the fatherless, a judge of the widows, is GOD, in His holy habitation,' (Ps. lxviii. 4, 5.) Hear Moses' last sublime description of him :—' The Lord your GOD is GOD of gods, and LORD of lords, a great GOD, a mighty and a terrible !—He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment ! Love ye therefore the strangers !'

Institutions like these, and so guaranteed, had doubtless a wonderful effect on the people on whom they were imposed. We are told, now, that this care and preservation of the poor would increase population ; this, however, was regarded by the divine philosopher and legislator of ISRAEL as a signal mark of the divine complacency and experience proved it such. Hence he exultingly adds to the passage last quoted.—' Thy fathers went down into Egypt with threescore and ten persons, and now the LORD thy GOD hath made thee as the stars of heaven for multitude !'

And can a question be started whether the Christian religion lessened the claims and RIGHTS of the poor, and relaxed the duty of attending to them ? or placed them upon a yet broader foundation, and fenced them round by the deepest motives that time or eternity could inspire ? It would be an insult upon the spirit and letter of that religion to pursue such an inquiry. Even BOLINGBROKE saw clearly enough that ' general benevolence and universal charity are the distinguishing badges of Christianity.' A regular provision for the poor was amongst the first of the apostolic institutions, was established wherever Christianity was spread, and will never cease until its spirit shall be utterly extinguished.

In closing these observations upon the *sacred* RIGHT of the poor to relief, as further confirmed by divine revelation, I must remark, that this title does not rest upon the foundation of individual worthiness, nor, indeed, does personal demerit abrogate it, though such circumstances may, properly enough, be taken into due consideration in its ministration. It is placed upon a very different basis—upon *human suffering, and the pleasure of GOD that it should be relieved*. Indeed, if there be one point more pre-eminently clear in our religion than another, it is, that we are totally prohibited from making merit the sole passport to our mercy ; the foundation of the modern code. Every precept touching this divine virtue instructs us to the contrary, and I do defy those who hold the opposite notion to produce one in their favour. A feeling that has to be excited by some delicate sentimental touches, some Shandean scene, and is to be under the guardianship of worldly policy, may be the virtue of political economy : but this fancy-charity has nothing in common with that disinterested, devoted, unbounded benevolence, which, as TERTULIAN says, is the

mark and brand of Christianity. Nor must I omit to add that, agreeably to this religion, THE FEELINGS OF THE POOR ARE NO MORE TO BE INSULTED IN RELIEVING THEM, THAN ARE THEIR WANTS TO BE NEGLECTED. MR. MALTHUS may, indeed, say, that 'dependent poverty ought to be held disgraceful;' but to save it from that disgrace, GOD has taken poverty under his peculiar protection, and it remains so connected, in every form of religion, throughout the earth. 'JESUS CHRIST,' I quote from TILLOTSON, 'chose to be a beggar, that we, for His sake, might not despise the poor;' or, to use the language of another distinguished prelate, 'He seems studiously to have bent His whole endeavours to vindicate the honour of depressed humanity, to support its weakness, to countenance its wants, to ennoble its misery, and to dignify its disgrace.'

Perhaps so much allusion to our religion and its sacred records may appear very strange in a pamphlet of the present day, and demand an excuse; I will therefore give one, in the terms of the reverend expounders of our common law: 'Christianity is part and parcel of the law of the land.' It became more particularly so as our immortal legislator, ALFRED, left it, who embodied into his institution the entire spirit, and much of the letter of those passages to which I have been appealing, and with whom that enlarged and systematic charity for which England has, happily, been long distinguished, first commenced. By his laws, 'it was ordained that the poor should be sustained by parsons and rectors of churches, and also by the parishioners;' in other words, by the property of the parish as at present, 'so that none should die for want of sustenance.' A national provision for the poor was, however, of a still earlier date, and as DR. BURN remarks, was even anterior to the monastic foundations of the country; it was doubtless coeval with the introduction of Christianity. Far more ancient and even more important than Trial by Jury, IT IS PART OF THE COMMON LAW OF THE LAND, which has survived every change of government, and been sanctioned by every form of legislation, AND WILL REMAIN WHILE ANY SHALL EXIST.

Lastly, then, I remark that the poor have a *legal* RIGHT to relief, and one that has been confirmed by innumerable Acts of Parliament, and enjoyed by them for a succession of ages, and which, when granted, was only a substitute for a far more ancient and ample provision, of which they had been deprived. MR MALTHUS says that they have 'no claim as of right;' the Constitution of the country says, (and here I express myself in the words of PALEY,) that 'the poor have the same *right* to that proportion of a man's property that the laws assign them, THAT THE MAN HIMSELF HAS TO THE REMAINDER.'





J. SMITH SC

POZZUOLI.

## THE BAY OF POZZUOLI.

“ THE SOUTH-WIND BLEW, AND WE CAME TO PUTEOLI.”

ACTS XXVIII. 13.

FAIR sea ! whose lines of rolling wave  
Flash back the gladsome day,  
And seem, as the broad beach they lave,  
In murmurs soft to say,  
‘ Is there a wand’rer on my breast ?—  
I’ll bear him gently to his rest,  
And soothe his cares away ;  
Here, where sweet flowers of thousand hues,  
The welcome of their balm diffuse.’

Not thus,—not thus time accents broke  
On Paul’s awaken’d ear,  
When hoarse thy boiling waters spoke,  
And mock’d the seaman’s fear !  
Thrice rose the sun, yet flung his light  
Idly upon that triple night,  
Wrought by the wrestlings drear ;  
Whilst on thy fickle breast of foam,  
Man found nor refuge nor a home !

Rude sea ! hadst thou no sealed charge,  
That fearful crew to spare,  
To mark, when sank the fragile barge,  
Thy Lord’s beloved there ?  
Yea, tho’ thou foam above, below,  
Thy bounds are set—thus far may’st go,  
Farther thou may’st not dare : \*  
In vain thy billows course their way—  
Saved are the souls ! Disgorge thy prey !

And yet, methinks, when Paul once more  
Sought thy rude waves to greet,  
The rippling waters coursed the shore,  
To kiss his sainted feet—  
But he nor trusted thee, nor feared ;  
Not at thy pleasure safe he steered,  
Or ‘gainst thy scowlings beat :  
He knew Jehovah ruled, as slaves,  
Thy myriad host of wanton waves.

He *blamed* thee not—when from thy breast  
Thou heavedst him on the sand ;  
Bound to obey his Lord’s behest,  
He kissed his Master’s hand :

\* Job xxxviii. 11.



He *blessed* thee not—when soft thy smile  
 Beam'd bright on Malta's rock-girt isle,  
 And wooed him from her strand,  
 With murmur soft, and calm blue eye,  
 Once more thy heaving gulphs to try.

He *blessed* thee not, when swift the prow  
 Shot hither like a dart,  
 When now stretched Rhegium, and now  
 Puteoli's ocean-mart—  
 He knew the gentle hand that led  
 And smoothed thee like a mother's bed—  
 Unstable as thou art,—  
 And placed the sands to bound the tide,  
 A curb upon thy crested pride ! \*

The hand that scoop'd thy waste of waves,  
 Had stilled their angry roar,  
 And, day by day, o'er yawning graves,  
 Guided his ocean-car :  
 And the same hand would shield him still,  
 From every snare, from every ill ;  
 Till, led by Bethlehem's star,  
 He gained, with an expanded sail,  
 Where wrecking storms no more prevail.

O for a faith ! the faith of Paul,—  
 To rise above things seen ;  
 To cease to feel and mourn that all  
 Are not as might have been :  
 That ocean, air, the land, the fire,  
 Might aye celestial thoughts inspire,  
 And from earth's pleasures wean—  
 Then all I think, or hear, or see,  
 Were token from my God to me.

And thou, fair sea !—for be thy form,  
 As spread before my sight,  
 Or heaved and frothed abroad by storm,  
 Or gemmed with twinklings bright—  
 I love thee for thy Master's sake,  
 And hail the thoughts thy waves awake,  
 Thoughts clothed in mystic might,  
 That He, who rules in heaven above,  
 Loves me, his child,—for He is Love.

One hour upon this lonely shore,  
 Where Paul before me trod,  
 Hath lent me wings in hope to soar,  
 And commune with my God :

\* Jer. v. 22.

Oh would this fresh'ning southern breeze,  
That murmurs gently thro' the trees,  
And spreads their scents abroad,  
Bear hither, as my longings rise,  
The loaded gales of Paradise !

What is Life's course, by day and night,  
But an unstable sea,  
Now wrestling in malicious might,  
Now frothed in sportive glee—  
Why should I heed its restless wiles,  
Its heaving wrath, or twinkling smiles,  
Its frowns or revelry—  
I heed nor blame—it has its hour—  
The tool of an Almighty power !

O give me grace, my gracious King,  
To take, as from thine hand,  
The woes its boisterous tempests bring,  
The comforts of its strand—  
Then every breeze shall echo, 'Come,'  
And every billow waft me home,  
To Canaan's blissful land,  
Where rolling thunders cease to roar,  
And the tossed soul rests evermore !

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### SHORT METHOD WITH ARIANS.

DR. Clarke, the Arian, met with a powerful opponent in Dr. Hawarden, a Romish priest. By desire of Queen Caroline, the consort of George I., a conference was held by them in the presence of her Majesty, the celebrated Dr. Courayer, and others. When they met, Dr. Clarke, at some length, in very guarded terms, and with apparent perspicuity, explained his system. After he had finished, a pause of some length ensued. Dr. Hawarden then said 'that he had listened with the greatest attention to what had been advanced by Dr. Clarke : that he believed he apprehended rightly the whole of his system ; and that the only reply he should make to it was asking a single question ; that if the question should be thought to contain any ambiguity, he wished it to be cleared of the ambiguity before any answer to it was given ; but desired that when the answer was given, it should be expressed by the affirmative or negative monosyllable.'—To this proposition Dr. Clarke assented. 'Then,' said Dr. Hawarden, I ask, can God the Father annihilate the Son and the Holy Ghost? Answer me yes, or no.' Dr. Clarke continued for some time in deep thought, and then said, 'It was a question which he had never considered.' This certainly was a searching question ; and the reader will readily perceive its bearings. If Dr. Clarke answered, yes, he admitted the Son and the Holy Ghost to be mere creatures : if he answered, no, he admitted them to be, what they really are, absolutely God.

## LOSS OF THE BRISTOL STEAMER, THE "QUEEN."

THIS unfortunate vessel was the property of the Bristol General Steam Navigation Company, of about five hundred tons burden, and of one hundred and eighty horse power; had only been built a few years; and has made but one voyage since she was completely refitted, at an expense of £3,000. She left Bristol on the forenoon of Friday, September 1st, on her passage to Dublin; but was lost on the north-east part of the island of Shokam, off Milford-Haven, the same evening. We give insertion to the following account of that melancholy disaster, which has been communicated to the public by the Rev. Samuel D. Waddy, Wesleyan Minister, of Bath, who was one of the passengers on board.

We went on board the "Queen" steam-packet at Bristol, on Friday morning, September 1st; and left the Cumberland Basin exactly at half-past ten o'clock, with every prospect of a safe and rapid passage to Dublin. The vessel was large, and in complete repair. She was beautifully fitted up; and this was only her second voyage since she left the dock, in which considerable improvements had been made in her machinery and fittings. The day was fine, and the night was particularly clear until we were passing between the islands of Shomer and Shokam, near Milford-Haven, when we were suddenly enveloped by a dense fog, which at once obscured the land previously in sight. As soon as this occurred, the Captain checked the speed of the vessel, and turned round, in hope of discovering the Milford lights. In this attempt the vessel struck upon a rock close to the island of Shokam. The shock was by no means severe: the engines were reversed, and she immediately got off. Considerable alarm was excited at the moment; but, from the very slow rate at which we were going when she struck, the apparently slight nature of the shock, and the facility with which she was got off, we were easily persuaded to believe that the vessel was not seriously injured, and that we were not in very imminent danger. Under this impression, many of the female passengers did not at once proceed to dress themselves, and some were not even awakened by the shock. A very few minutes, however, served to dispel any favourable opinion which had been formed of our position. The vessel was evidently filling very fast, and there was no prospect of her continuing long above water. Just at this moment the scene was truly awful: alarm and consternation seized both passengers and crew; the steam-whistle was screaming; some persons were praying; one man frantic with fear, was blaspheming horribly. We had run at least a mile from the rock on which we struck, in the vain hope of being able to reach Milford-Harbour; and, now that the engines were stopped, the vessel was rapidly drifting in the tide, and we were in deep water, and must all inevitably have perished, but for the special and almost miraculous interposition of the providence of God.

A little sloop, laden with limestone, had that morning left Milford, worked by two men, David Jenkins and another. They had heard the noise of our vessel; and, fearing we should run them down

in the fog, they put up a light for their own security, which led to the preservation of our lives. As soon as we discovered it, we hailed them. They were just preparing to cast anchor, for fear of drifting on the rocks; but, when made acquainted with our danger, they promptly brought their sloop alongside. This little vessel, as we afterwards discovered, was called the "Hope;" and, to persons in our circumstances, even this trivial incident was important and encouraging.

The packet was now fast sinking, and we immediately began to get into the "Hope." The women (of whom there were about ten or twelve on board) were first embarked. One man stood in the shrouds of the "Hope," to whom the women were handed out of the packet, and he transferred them to another man on the deck. Several of them were in their night-clothes, and without shoes. There was no time for them to dress, after they had been informed of their danger. They were hurried off, without time even to secure their watches and money; and, with all this haste, we did but just escape; for, in less than half an hour after the packet struck, she was at the bottom of the sea, in thirty or forty fathoms of water.

After the women were put on board the sloop, the rest of the passengers followed, and we endeavoured to push off from the packet, leaving the crew in the two ships' boats. By this time, however, the "Queen" had so far sunk, that the bottom of her paddle-box was pressing on our cat-head; and it was with some difficulty we disengaged ourselves, and thus escaped being drawn down along with her. We did, however, push away; and then discovered that, although we had escaped one imminent peril, we were nevertheless, still in great jeopardy. The "Hope" is a very small sloop, (or, perhaps, more properly, a smack,) registered only fourteen tons burden. She was rather overladen before she took one of us on board; and we were now sixty-four persons in her, besides her cargo. Our additional weight had brought her down almost to the water's edge: a single gust of wind would have upset her, and we should all have been lost. Under these circumstances, the greatest caution was necessary: all were made to sit down, excepting four or five crammed into the little cabin, and a few others to work the sloop. We moved away from the packet, far enough to be out of the reach of her suction when she should go down, and then immediately cast anchor, and proceeded to lighten the "Hope," by throwing about two-thirds of her cargo overboard. The "Queen" was drifting farther away from us every minute. The crew took to the two boats, and abandoned her in search of us. They soon came up to us, as they were guided by our shouts and the light of candles we kept burning on the sloop.

When the two boats came up with us, and we were all together, an inquiry was instituted, whether every one of the passengers and crew had left the "Queen." It was almost immediately ascertained that one man was missing. The poor fellow's name was Lary: he was an Irish pig-jobber, a lame man, about fifty years old. It appears that he had gone down into the hold of the vessel, and fallen asleep upon the goods: the noise had not awakened him; and, as he was in this unlikely place, he was not discovered when the

crew ran round the vessel, to see that no person was left in her. As soon as it was ascertained that Lary was on board the "Queen," the Captain went back to fetch him off; but she had gone down, and poor Lary had slept the sleep of death. The Captain continued to row about for some time, hoping he might fall in with the vessel; but no trace of her was to be found.

We now became anxious about the Captain and crew. They had been away above an hour, and our lights were not discernible at any considerable distance, on account of the fog; we therefore commenced firing a musket at intervals, for the double purpose of directing them to us, and attracting the attention of any other vessel which might be within hearing.

The Captain eventually came back, the "Queen's" boats were moored to our sloop, and we anxiously waited for the day. We put out all our candles but one, lest we should not have enough to last; and maintained perfect silence, that we might hear any sound of approaching deliverance. It was about half-past eleven o'clock on Friday night when we got on board the "Hope," where we remained until half-past three o'clock on Saturday afternoon. It is impossible to give an idea of the length and weariness of those sixteen hours during which our little vessel rolled on the broad waves from the Atlantic, with that peculiar heaving motion which the waters give in a calm. The long silence was only interrupted by the whisper of condolence or exhortation addressed to one's immediate neighbour, the retching of sea-sickness, the few subdued orders about the vessel, and the melancholy booming of our signals of distress.

When the morning came, the fog still continued; and, although we could distinctly hear the breakers, we could not discern the land. About eight o'clock the Captain set off in one of the ship's boats, to row as near in shore as he could, and creep round the coast into Milford Harbour, to endeavour to obtain assistance. He reached Milford in about four hours, and found the Trinity-House steamer undergoing repairs; so that she could not be put to sea. He then communicated our situation to the Commander of the "Skylark," revenue cutter, who immediately came off to our assistance.

But, in the mean time, our anxiety was increasing. Shortly after the Captain left us, we weighed anchor, and endeavoured to get a little nearer Milford; but the fog still continued; and we feared to remove far from the place, lest we should not be found by the steamer, which we were every minute expecting to come to our help. The tide had also turned, and we were making little if any progress; so we again cast anchor, and waited till the next tide. It was about two o'clock in the afternoon before the tide turned; and just then a gleam of sunshine, which lasted about twenty minutes, enabled us to discern Milford-Head, and take a tolerably correct observation of our real position. We weighed anchor, and put the "Queen's" boat a-head to tow us, while all on board worked the large oars, and did what they could with small ones. We were already near the mouth of the Harbour, and were rounding Milford-Head, when a boat from Lloyd's came out to us, and was soon followed by another; and almost immediately afterwards we were boarded by an officer from the "Skylark," who took off the women to the cutter,

and then returned for the other passengers. We were in very great danger of going ashore against Milford-Head, before the "Skylark's" boat came up to us: our escape at this moment was scarcely less remarkable than our escape from the packet.

The Commander of the cutter (whose name, I believe, was John-son) treated us with the greatest kindness. The sudden sense of security, and the heartiness with which he offered us any thing in his vessel, overcame the feelings of many who, up to this time, had remained apparently unmoved; and both men and women wept.

Most of us had been without food for four-and-twenty hours. Our stock of provisions consisted of two loaves of bread, some raw bacon, and a little butter. Some bread-and-butter had been given to the women and children, and the rest of the bread and the raw bacon, (which we had no means of cooking) was divided among the men who had worked the hardest; so that the hospitality of the officer was most gratefully received. When we thanked him for his kindness, he said, "You are heartily welcome to any thing I can do for you: it may be my turn next." I pray God, that if the gallant old man be ever in such circumstances, he may meet with help as timely and as hearty as that he rendered us.

When we landed at Milford, our difficulties were not at an end. Some were without hats, some without shoes, and some almost without clothing of any kind but their night-dresses, and almost all without money: several (among whom was a Clergyman of respectability) were passed on to Waterford, under a Magistrate's order, as totally destitute. We all, with perhaps one single exception, lost every thing but the clothes we happened to have on. The Captain, Mate, and most of the crew had thrown off their coats before the "Hope" came in sight, when there appeared no chance for us but swimming. I was coming up with my Mackintosh in my hand, when a gentleman advised me not to encumber myself with it; and I laid it down, expecting in a few minutes to be in the water. There were some cases of loss truly heart-rending. One man lost £2,000, in sovereigns, the entire savings of twenty years. He had written to his father, to purchase him a small farm in the North of Ireland. He was going over with this money to pay for it, and with his wife and child to settle on his native spot for the rest of his life. Many others were left equally destitute, although their losses were much less in amount.

The greatest praise is due to Jenkins and his companion, for the promptitude with which they rendered their help, even at the risk of their own lives; and it is also due to the Captain to say, that he manifested throughout the greatest solicitude for the welfare of his passengers, and exemplary coolness and courage in adopting the means necessary for their safety. He was the last man to leave the sinking vessel, and he went back to rescue Lary at the risk of his own life. There appeared no want of skill or attention in working his ship, and some of us very willingly signed a testimonial to that effect before we left the cutter. The great error in this case was in sailing so near the shore; but in this he appears only to have followed the track which is taken by all steam-packets in fine weather; and there never was a finer or clearer sky than that under which he entered the fatal passage; and it would be unjust, as well as useless, to blame him

for doing what all others are not only authorized, but expected to do, in similar circumstances.

It is far more to the purpose to call the attention of the public, and especially of the proprietors of these large transit boats, to the folly and sin of risking property and life for the mere accommodation of shortening a long voyage by to or three hours. The facility of taking short cuts, by going nearer shore than a sailing vessel would ever venture, has already made steam navigation more perilous than the old method. Several of the packets, as the "Pegasus," for example, have been lost, like ours, in calm seas. The very fineness of the weather constitutes the temptation to try the short, though dangerous, tracks: and the Captain is often urged to take the nearest possible route by the continued and childish inquiries of the passengers: "How long will it be before we get there?" The Scotch Company have already announced their resolution, that their Captains shall not, under any circumstances, go within the Fern Islands; and as the "Queen" is, I believe, the fourth packet lost in five years, in a somewhat similar manner, it is to be hoped that the Bristol Companies will at once give to the public some guarantee that their boats shall not, on any consideration, go within the islands of the Welsh coast.

The following additional suitable reflections are from the same pen.

The whole of this event is providential; some circumstances connected with it were remarkably so. The two men belonging to the "Hope" had experienced great difficulty that morning in getting out from Milford; and yet were impelled, by an influence they could not understand, to persevere in the attempt. There was no urgent necessity about the delivery of their cargo: it was not perishable, like a cargo of fish, for instance. Their sails were of no use to them; they had to row with the large oars, or sweeps; and struck with the folly of being so determined to get out, even with so much labour, they frequently said one to another, "We had better turn back," and yet they kept rowing onward, they knew not why, *until their hands were sore*. When they got out, the folly of their perseverance appeared more and more evident; for the fog suddenly invested them, and they durst not go further. They then prepared to cast anchor, and wait all night, when they were suddenly alarmed lest they should be run down by our vessel. They were brought to this very spot by an irresistible, and to them unaccountable, impulse, and compelled to stay there till we came up. Ten minutes later in the time, or a few hundred yards distance from that spot, would have rendered them useless to us; and most, if not all, of us would have been left to perish. As a minister of religion, the people on whom, for about twenty years, I have been endeavouring to enforce the adoption of certain views of scriptural truth, may be anxious to know the feelings of my own mind on those subjects at the time when I expected, in a few minutes, to give account of my stewardship. I heartily thank God that I have been favoured with this opportunity of bringing my religious principles to the test of death. I withdrew from the crowd: for the distinction between cabin and deck passengers was then disregarded, and all were gathered instinctively together

I hastily reviewed my private and ministerial life ; but I found nothing there on which I could rest my hopes of acceptance. I set myself immediately to the process which I have a thousand times urged from the pulpit, and by the side of the dying bed,—a simple confession of sin, and a humble but confident reliance on the atonement of Christ. I felt that I was adopted into the family of God. My views of my own unworthiness were not diminished ; but I knew that I was accepted through the Beloved. I had peace with God, and a humble, yet delightful, assurance that, should he call me hence, I should be for ever with him. The great doctrine of justification by faith is dearer to me than ever ; it does not give way under us in the time of difficulty and danger ; but sustains when all other hopes are fled. The only impressions on my mind are the following ; and I pray to God to deepen them every day :—the absolute necessity of living in the constant exercise of saving faith ; of cultivating that jealous watchfulness which will prevent us from grieving the Holy, the witnessing, Spirit, and preserve his testimony constantly clear and unclouded ; and of preaching far and wide the sinner's only hope,—that “ whosoever believeth on” Jesus Christ “ shall not perish, but have everlasting life.”

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## SANCTIFICATION THROUGH THE TRUTH.

THAT man may be sanctified through the Truth, it must be received with *reverence*, for it is the Truth and word of God : with *faith*, for, if it is not unreservedly credited as divinely oracular, it will not have any efficacious and abiding influence : with *preparation*, for, as the Lord teaches us that seed cast among rocks and thorns, or on the way-side, must unavoidably be fruitless ; so it is indubitable, that evangelical instructions, both meditative and oral, are in a great measure, or entirely, barren, because there is no previous cultivation of the soil, that the good seed may take root, and bear the “ fruits of righteousness :” with *prayer* for “ wisdom from above,” that “ the Father of Lights, with whom is no variableness or shadow of turning,” will dispense “ every good and perfect gift ;” so that the Truth may “ make us wise unto salvation :” with *diligence*, that we may fulfil the Lord's injunction, and “ take heed what we hear, and how we hear,” and thus we may ever be prepared truly to answer to the Lord's impressive queries, “ What is written in the law ? How readest thou ?” With *love* ; for it is certain that no benefit can be derived from the Truth which is attended to only with aversion or indifference. There must be an unfeigned and a supreme attachment to the Truth, or it will not be incorporated with our judgment, affections, motives, conscience, pursuits, sympathies, and will ; and unless the Truth be so inseparably intertwined with the whole man, its sanctifying power will not be enjoyed, and its holy effects will not



be exemplified. But the Truth must also be reduced to *practice*, or its grand design will not be accomplished. "Every good tree bringeth forth good fruit, and an evil tree bringeth forth corrupt fruit." This we are infallibly assured, that if men are not sanctified through the Truth, and do not exhibit the legitimate influence of it in their lives, it is because the Truth is not believed in its supreme authority, or it is not received according to its true attributes and requirements, or it is not applied as the only healthful and perfect remedy against all ungodliness, or its hallowed principles are commingled with deteriorating errors, which impede its operation, or by traditions, which "make the Word of God of none effect."

All the benefit which is derived from the Truth consists in the application of it ; therefore, it is right to ask our own hearts a few plain questions, before we dismiss the subject. The ever-living Intercessor has prayed for us, that we might be "sanctified through the Truth." Has the petition been answered in our experience? Can we be at peace, and indifferent whether the Lord's gracious interposition on our behalf has been successful or not? Are we willing not only to have the wrath of God abiding on us, on account of our unholiness, but also to be crushed for ever under the weight of the prayer of mercy—by our wilful ungodliness transformed into our additional irremediable curse? In other words, Do we study and understand the Truth? If not, it is certain that we are not purified by it. Do we believe and obey the truth? If not, its brilliancy does not irradiate our understandings, and its fire does not burn up the dross of corruption in our hearts. Do you preserve the truth unmixed with error? Are you substituting "Baptismal Regeneration," for the "Regeneration of the Spirit?" Are you elevating a priest on earth to the prerogative of the Godhead, by blasphemously looking to man for the forgiveness of sin? Are you substituting a vain form for the vital power of godliness? Are you burying the truth under a load of human traditions? If so, you have not yet rightly "learned Christ." Have you been sanctified through the Truth? You are children of Error, or followers of Truth ; and, remember, the Truth either hardens or softens : the Truth either blinds or gives light : the Truth may be "held in unrighteousness," or be rejected ; and the Word of God, which shall judge us at the last great day, will then ratify and seal our eternal doom in darkness and pollution ; or in this state of probation we must secure its plaudit, by being "sanctified through the truth."

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## THE RULE OF FAITH AND THE SUBSTANCE OF THE FAITH.

EXTRACTED FROM THE CHARGE OF THE BISHOP OF OHIO.\*

To minds skilled in the old contests of the truth against the corruptions of Rome, it was not difficult to see where they (the tractarian writers) were making their main, though often masked, attack. To get away from the Church that palladium of her strength—the doctrine of justification by a righteousness *external* to us, and only in Christ—and to substitute the precise opposite—a justification by a righteousness *in* us, and not in Christ, implanted by sacraments and increased by good works—this was the first and main object. This gained, the citadel of protestant faith was gained; their cause was gained; the Church was “*unprotestantized*.”

It seemed, therefore, that the first thing, in setting up our defence was to secure the clear, well-defined understanding, and the decided holding and preaching of the doctrine of our Church, in her Articles and Homilies, on that subject. In aiming at that, by means of my last charge, there was little direct reference made to Tractarian publications. My next effort at the same object was the publication of a volume, inscribed to my reverend brethren of Ohio, in which the system of divinity attempted to be established among us, under the name of “*Catholic Verity*,” was compared with the doctrines of the Church of which its chief advocates are presbyters, and with those of the apostate Church against which she protests at every angle and bastion of her fortress. When that work appeared, many thought it had come too late; that the spirit of evil was laid, and the danger over. I believed, on the contrary, that it was then continually gaining strength, and would be gaining, till, with its parent popery, the Lord shall destroy it “*with the brightness of his appearing*,” in the day when the cry shall be heard, “*Babylon is fallen, is fallen!*”

Since then, it has been continually enlarging its influence, multiplying disciples, infecting partially those whom it did not poison entirely, and enfeebling the hold of the truth upon those whom it did not wholly pervert. It is now fast preparing minds in which it has not yet effected a lodgment. Every new publication of its leading organs exhibits some new development of designs, of tendencies, of results. It displays a boldness in avowing its objects, and uncovering its principles and springs, which once would have been its death.

The concentration of almost all questions of religious interest upon the great points involved in this system; the standing aside of almost all other forms of theological controversy till the issues of this be determined; the room devoted to the subject in the charges of bishops of the Church of England; the excitement of the public mind with

\* This able Charge which was delivered in September last, has just reached this country. The bold, manly, and uncompromising resistance, which the Bishop has given to the tractarians, and the wisdom and acuteness with which he exposes the deceitful character and direful tendency of their writings, must be our apology, if any be necessary, for the length of our extract.

regard to it, as evinced in all the religious, and in so many of the merely literary or political publications of the day; yea, the whole aspect of the literature of the age, attests the truth of what the Lord's faithful watchman on the towers of the Church in India declares, that the controversy connected with the Tractarian movement is "the most momentous struggle in which our Church has been engaged since the period of the blessed Reformation." It is precisely and avowedly the same struggle as that of the Reformation. The object of the one side is boastfully published, to "*unprotestantize*" the Church—to get back what the Reformation drove away. The main difference of circumstance is, that the Reformers contended with Romanism in its dotage, with all its horrible corruption of morals around it, to shame it; with all Europe groaning under its oppression, and with all its poetic associations of antiquity drowned in the practical consciousness of its iniquity. The contest is now with Romanism revived in its early youthfulness. The great adversary of the Church would not lay aside an instrument so precisely to his mind, and for centuries so triumphant. He could transform the dry tree into the green as easily as his magicians did once change their dry rods into active serpents. The work has been done. The old root of Rome, dead at the top, has thrown up in the midst of us a youthful sapling, vigorous, aspiring, full of life, "heady, high-minded." It is already a great tree. I believe most solemnly, that, under this new shape, we have a revival of anti-Christian heresy and opposition to "the truth as it is in Jesus," which cannot be dreaded too seriously, or resisted too earnestly. There is no controversy of these times comparable with this. We have important controversies about the polity of the Church; this is about the very life of the Gospel. We have questions about the walls and courts of the temple, this is for the possession of the ark and the mercy-seat. We have differences of opinion about this or that particular doctrine, while essentially agreeing in the main system. Here we have a difference about the whole system of faith, from fundamental principle, to minutest inference. Should we yield the ground, nothing would be unchanged, either in its nature, its application, its relative position, or in the basis on which it would rest. Even the Atonement, though retained, would be put back from front to rear; from its bold exhibition, as a City of Refuge set on a hill, to that of its ancient type, the brazen serpent, after it had done its work, and was put out of sight as useless. Even the doctrine of the Trinity, though left as the Church of Rome has left it, untouched in substance, would be moved from its broad basis of proof in the Scriptures, and set upon the support of man's tradition.

In a word, the controversy is for Christianity. And with this most serious belief, dear brethren, I cannot but claim your attention while I endeavour, in this discourse, to protect my diocese from the evils with which our whole Church is threatened. I know you are already sensible that there is great evil in the system of divinity alluded to. I wish to make you sensible that it is nothing but evil. I know you think it ought to be feared and opposed. I wish to make you duly sensible with what solemnity, watchfulness, and prayerfulness, it should be feared, and with what uncompromising

firmness, what patient zeal, what decided manifestation of the truth, it should be continually opposed.

Let us consider some of the main points in the doctrinal aspect of religion which are brought into the controversy, and how the two sides are divided in relation to them.

No question can be more fundamental than that of the *Rule of Faith*. It lies at the portal of the temple of truth. On this head there is entire disagreement between this system and the Protestant faith of our Church. The Reformation was erected on the distinct basis of the *single authority* and *entire sufficiency* of Scripture as a rule in matters of faith. The position of our Church in this respect is perfectly well defined. She maintains that Scripture "containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought necessary to salvation." The application of this to the two creeds illustrates her position. She declares that the Nicene and Apostles' Creed "*ought to be thoroughly received and believed, for they may be proved by most certain warrant of Holy Scripture.*"

Now in the Apostles' and Nicene Creeds we have a summary of the most unquestionable articles of primitive tradition. They are the representatives of tradition in its most reverend and authoritative form. The doctrine of the Church concerning the Rule of Faith must stand or fall according to what she pronounces concerning the authority on which they are received. But she pronounces that they ought to be believed, not because the traditions of the Church asserts them, but only because they *may be proved by most certain warrant of Scripture*. Thus, therefore, is the claim of all tradition to be settled. It must be tried by the warrant of Scripture—not Scripture tested by tradition, but tradition tested by Scripture—the Bible only being the ultimate arbiter of faith.

Such is the precise position of our Church. But precisely the reverse is that of the system before us. There, whether we must believe an asserted doctrine depends not in the least upon the question whether *we* can see any glimpse of it in Scripture, but exclusively whether it is taught in the traditions of the Church; the Church, by her traditions, being (as is pretended) not only in possession of a collateral revelation, just as much derived from the apostles, and just as much inspired, as that of the written Word, but also herself inspired to be, by means of her traditions, the *authoritative* interpreter of the written and inspired Word. Of Church tradition, it is declared that it is "parallel to Scripture, not derived from it, and fixes the interpretation of disputed texts, not simply by the judgment of the Church, but by authority of that Holy Spirit which inspired the oral teaching itself, of which such tradition is the record." Tradition is described as "another great gift equally from God" with the Bible, and as affording a certainty with regard to high theological doctrines, "which supersedes the necessity of arguing from Scripture against those who oppose them." "The primitive Church has *authority as the legitimate expositor* of Christ's meaning; she acts not from her own discretion, but from Christ and his apostles."

Thus, however this sound of doctrine may be made to seem a

little less startling by such modified expressions as that "Scripture is *interpreted* by tradition, tradition *verified* by Scripture," the real meaning is, that, be the office of Scripture in verifying what it may, it is tradition alone that *judges* of the verification, and tradition is the "*authoritative interpreter* of Scripture."

The question is not whether the writings of the fathers shall *help* us in ascertaining the meaning of Scripture, but whether they shall *authoritatively rule* us in the interpretation of Scripture. It is one thing to interpret, another to interpret authoritatively. Whatever does the latter is the rule. Allow the authority of tradition as the rule, under any form, and then, since but a small part of men can judge for themselves what is tradition, or what it teaches, and private judgment would be at least as much confounded amid the works of the fathers as the writings of the apostles, you must have an authoritative interpreter of tradition to decide what are its catholic sources and what are the catholic verities to be derived therefrom. That interpreter can be found only in the church, which is therefore pronounced to be infallible. But who shall *authoritatively interpret* the Church; She cannot speak but by representatives. Where are they? General Councils are no more. The ministry of the Church alone remains to be the *ecclesia docens*, the voice of the body of Christ interpreting the traditions which interpret the Word of God, which tells me what I must do to be saved. The authoritative Rule of Faith in this system, therefore, is really the word of the ministry of the Church as the teaching of the Spirit of God. To this, therefore, "*implicit submission*" is required as a duty, a privilege, a happiness. "Nature," they say, "gives sentence against a habit of inquiry." "Happiness is attached to a confiding unreasoning faith." "Never to be troubled with a doubt of what has been taught us, is the happiest state of mind. *Implicit belief* is our duty." "Let us maintain before we have proved."

Such is the substance of the doctrine of this system as to the Rule of Faith. You see, brethren, where the real question lies. It is simply whether we shall be guided, in the infinitely momentous interests of the soul, by the Word of God, or of man. It is whether we shall rest our hopes of salvation on a basis for which our most consoling warrant is that man prescribes it, or whether we shall build upon a rock, elect of God, and encompassed with the assurances of his own written, inspired Word. I beseech you, brethren, take into your minds the full, the boundless importance of this question. No words or thoughts can span the gulf it opens. No bridge of religious communion can unite the parties whom it separates. Beware of being beguiled into an idea that the difference is a mere question as to whether the fathers of one set of centuries should be received as fair representatives of the primitive Church, or whether those of another succession of centuries should be added. Beware of suffering your minds to be shaken out of a right sense of the infinite seriousness of the question, by being led to suppose that it has any likeness to that of how far the fathers should be esteemed as valuable *aids*, in ascertaining the sense of Scripture. To speak of aid in the interpretation of Scripture is one thing, to speak of *authority* is quite another. We may differ among ourselves, and with brethren of other churches, as

to the amount of value to be set on the writings of the fathers, as *contributors* to the varied apparatus by which we determine the meaning of the inspired Word. Such difference is not of principle, but of degree only : for all consent that some value, at least, is to be assigned the fathers in that respect. It is a mere difference of more or less, among those whose principle is the same. But when you speak of the fathers as men having *final authority* in interpretation, the question is wholly changed. It is then a matter of fundamental principle. The question of degree may be not only between differing churches of essentially the same Protestant faith, but between different individuals of the same Protestant Church, while all are in the main consistent Protestants. But the question of final authority in the fathers can be only between Protestants and Papists, and such as are drawing at the same broken cisterns with the latter.

Next to the Rule of Faith, comes the *Substance of the Faith*.

If I were asked what is the place to begin at for the purpose of attacking the Tractarian system, as a thing of *external evidence*, I should answer, the Rule of Faith. Settle the point that the Bible alone is to be the final arbiter of the controversy, and the work is done. But if I were asked what is the point whence to survey the Tractarian system, and try it to the heart, as a *doctrinal theory, professing to be the Gospel of Christ*, so as best to get all its bearings into one view, I should answer, the *great Scripture doctrine of justification by faith only, through the imputed, or accounted, righteousness of Christ*. Take your stand at that central eminence. All the lines of Gospel truth meet therein. Let your eye trace them out. The whole map of this false pretence of truth, in the manifest opposition of its every course and bearing, will lie out before you.

As to the substance of the faith, you know, brethren, what the doctrine of this system is concerning the righteousness whereby a sinner must be justified before God. We say as our Church says, as the Bible says, the righteousness of Christ's obedience unto death as our surety, whereby he fulfilled the law and paid a ransom ; our righteousness external to us, and becoming ours only by being accounted of God unto us, when we put forth the hand of a living faith to Christ.—This, the system under consideration rejects with utter disdain and execration, and sets up in its place a righteousness in man, implanted by the Spirit in baptism, and increased by good works. It distinctly asserts that "the righteousness in which we must stand at the last day is *not Christ's own imputed obedience*, but of *our good works*." Righteousness imparted and inherent in us, instead of righteousness accounted unto us and inherent only in Christ, is their whole basis of a sinner's hope.

I know it was once positively denied, in the earlier writings of the school, that they held to the doctrine of "inherent righteousness." Then it sounded too much like Rome. They have lost the fear of such a sound. Romish sympathies are rather to be boasted at present than denied. The identity of their doctrine with that of Trent, in this particular, is now no more concealed. The only veil they were ever able to use, while as yet reserve was convenient, was an old scholastic invention which the Decrees of Trent allowed to remain unadopted and uncondemned, the alleged difference between a righ-

teousness *within*, but not *in* us: indwelling, but not *inwrought*; indwelling as an inhabitant, but not *inherent* as a *quality*, of the man. The invention was too subtle to serve any purpose.

Take it, then, brethren, as a matter confessed, that the whole foundation on which this system directs the sinner to trust for justification before God is a righteousness within him, his own, as his soul is his own, implanted by the Holy Spirit, and that only in baptism, but brightened in the Eucharist, good works also increasing it, venial sin diminishing it, mortal sin effacing it.

Need I say a word to make you sensible of the awful perversion of the Gospel which is contained in this? Sad is the state of any mind when such a doctrine can pass before it as a mere matter of opinion, or, at most, as a subordinate subject of condemnation. Low, indeed, is the spiritual condition of our Church, if controversies from without, as to matters of order, can seem to bear comparison in the sight of her clergy with this within, as to our hope, our life, our all. It was precisely for the same doctrine that Hooker charged the Church of Rome with "overthrowing the foundations of the faith." Brethren, it is no light thing to take away from the contrite sinner that corner-stone, elect, precious, which God hath laid in Zion for his sure hope and refuge. That refuge is "a stone of stumbling and a rock of offence." The self-righteousness of the Jew stumbled over it. The wisdom of the Greek despised it. The whole Babel-tower of Romish invention has fallen upon it to crush it. Let us beware! It is "the foundation of God," and "standeth sure," sealed with the King's signet, precious to them that believe. "Whoever falleth on that stone shall be broken." "Wood, hay, and stubble" cannot fight with a rock. No system of faith can escape entire destruction and shame, sooner or later, that is not built on that corner-stone.

Hence, brethren, you may estimate the character of this system in regard to that other great division of the substance of the faith, *Sanctification*. What can you expect of holy fruits when the only tree on which the Scriptures bid us look for them is cut up by the roots? All the holiness of the Christian life is ascribed in the Word of God to the operation of justifying faith. But the whole existence has well as operation, of such faith is destroyed, when you have not only removed the foundation of its trust, but substituted another of precisely an opposite character. In the gospel plan, justifying faith is a *trusting* of the heart in Christ. In this, it is only "*the belief and acceptance of certain principles*." In the Gospel, faith brings the sinner directly to Christ; in this system, faith only brings him to the Church and its sacraments. It need not know anything *explicitly* of Christ. In the Gospel, two things are continually united as those which make for our peace—Christ's righteousness, and faith embracing it, putting it on, taking refuge therein, and drawing therefrom the Spirit of God to carry on the work of God in the heart. These are always in the foreground. In this system they are utterly excluded; and the substitute is a righteousness in the sinner, and faith coming to baptism to have it implanted, to the Eucharist to have it renewed, and to almsgiving and various works and sufferings of man for its increase, the sinner knowing no better refuge for peace with God.

The great motive by which the Gospel acts, and from which faith

takes its chief and holiest incitement to obedience, is the love of God as manifested in the atoning sacrifice of Christ. The atonement is always in the eye of Gospel faith. But here, to set the Atonement in any such prominence is pronounced "*unscriptural, uncatholic, unreal,*" to which the principle of this system is declared to be "*directly opposed, throughout, in tone and spirit, in tendencies and effects, in principles and practices.*" We are taught that the doctrine of the Atonement should not be brought into "*prominent and explicit mention.*" We are to preach it (we read) as John the Baptist preached it, by preaching repentance, alluding to the Atonement only, as they suppose he did, "*secretly, obscurely,*" and, probably, only to a few chosen and favoured disciples, to whom it must have been a *dark saying.*" We are to prepare the heart "for receiving the faith in its fulness," "by insisting, first of all, if need be, on natural piety, the necessity of common honesty; on repentance, judgment to come; by urging such assistances to poverty of spirit as fasting and alms, and the necessity of reverent and habitual prayer." What less could a Platonic philosopher have said? We are to preach men into the acceptance of the Gospel without a word of Gospel in our preaching, we are to lead men to the cross of Christ without a word explicitly about Christ and his cross. Yes, they say, "explicit belief in the Atonement is not to be expected" in a believer any more than the explicit teaching of it is to characterise the preacher. It is "*hidden in the sacraments.*" "We hardly know what we speak of when we speak of the Atonement." "The true knowledge of it is expressed in such words as these, '*the salvation of God is nigh unto them that fear him.*'" The contrast drawn between the manner of exhibiting the Atonement in this system and in that which it opposes, is that by the latter, it is "*declared* by eloquence of speech;" by the former it is *held*, not declared; "*held in its substance,*" "after a certain manner of reserve in the sacraments." "He who has embraced the Atonement (we are told) with most affection, will speak of it with most reserve." "Doubtless (they say) we are saved by faith in Christ alone; but to come to know this in all its power is the very perfection of the Christian. \* \* \* But as for that assurance and sensible confidence with which it is thought necessary that it should be preached, it would seem as if there was scarcely anything against the subtle effect of which we are so much guarded in Holy Scripture as this."

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## A BLIND POET'S EFFUSION.

THE following beautiful and touching lines are the production of a young blind girl, named Frances J. Crosby, and were recited by her at an anniversary celebration, held in the New York Institution for the blind :—

THEY tell us of the starry train  
That sparkles on yon sky of blue ;  
When, gently o'er yon verdant plain,  
Calm evening sheds its roseate hue.

And of the glorious orb of day,  
That 'lumes the spacious earth we tread :  
But vain, alas ! its golden ray  
Upon our sightless eyes is shed.

They tell us of the landscape fair,—  
The gushing fount, the pleasant shade,—  
Of spring's young flowers that blossom there,  
In nature's lovely garb arrayed.

The smile that decks the human face,  
The brilliant eye, the joyous brow,  
Are beauties we may never trace !  
A rayless midnight shades us now.

But why, O why the falling tear ?  
Why heave that sad, unbidden sigh ?  
The lamp of knowledge, bright and fair ;  
Pours lustre on our mental eye.

And, Oh, Religion's heavenly ray  
Our bosom lights with sacred love,  
And bids us look from earth away  
To an eternal world above.

To us our Father hath denied  
The blessing he on you bestows :  
Yet sweetly now our moments glide,  
He gives us friends to soothe our woes.

And though we never can express  
The gratitude to you we owe ;  
God your benevolence will bless,  
And his approving smile bestow.

## Review of Books.

**THE REAL PRESENCE OF CHRIST IN THE SACRAMENT OF THE LORD'S SUPPER.** A Sermon preached in Christ's Church, Hull, August 20th, 1843. By the Rev. JOHN KING, M.A. 8vo. pp. 43. *London*, Seeley. 1843.

WE think it peculiarly important, at this particular crisis of our Church's history, to call attention to discourses delivered by her Ministers on public occasions, or involving discussion on those topics which have now become the theme of very general interest throughout the country at large.

With this object in view, we have selected for notice on this occasion, one of these discourses, delivered in the diocese of York, and treating on a subject of vital interest and importance.

The Rev. John King, of Hull, is already known to our readers as the author of several Sermons and other publications. Of these, perhaps, the most permanently interesting and useful is his treatise on 'CONSCIENCE considered chiefly in reference to moral and religious obligation.' Of the intrinsic value of this work, we can hardly express too high a sense, though we fear it is far from so extensively known as it deserves to be. Mr. King will probably not be unknown also to several of our readers, as the able champion of the ecclesiastical historian—the late excellent JOSEPH MILNER—against the very uncalled for aspersions of the Rev. S. R. Maitland. The result of Mr. King's labour on that occasion served at least to convince the friends of Mr. Milner, that his work was considerably less liable to objection, even on *minor* points, than they had before imagined; while on more important matters it escaped entirely unscathed. It convinced them, at the same time, that more powerful assailants than either Mr. Maitland or Mr. Rose must come into the field, before any effective warfare would be waged against so well established and justly admired a work as Milner's Ecclesiastical History. They could not fail to smile, also, at the lamentable inaccuracies into which Mr. Maitland himself had fallen, while so sedulously labouring (to use a familiar but forcible expression) to *pick holes in the coat* of Mr. Milner; and which drew from Mr. King the very apt and justly deserved rebuke—

'Loripedem rectus derideat, Æthiopem albus!'

Neither could they pass by, without silent wonder, the marvellous coolness with which Mr. Maitland cut from beneath the feet of his friend Mr. Rose, the very ground on which he was standing, while he (Mr. M.) affected to come forward as a sort of 'fidus Achates' to sustain the weary warrior in his unequal contest with the late Rev. J. Scott, of Hull!

It was no fault of Mr. King's, if any of these matters escaped the notice of the public; and we imagine that it is their want of observation, and not his powers of penetration, which must incur the

\*' . . . . The man who treads aright  
May work the halt, the swarthy Moor, the white.'

GIFFORD'S JUVENAL.

blame, if the Regius Professor of Oxford is not as clearly exposed on this, as the Librarian of Lambeth was on the former occasion.

The Sermon before us presents a striking contrast to DR. PUSEY's notorious discourse—which incurred the just censure of the University of Oxford—in this particular, that, while the latter is so mystified and enigmatical, in its whole tenour, and so painfully elaborate and controversial in its style, that it is with no small difficulty it can be either read or understood by ordinary persons; that of Mr. King is so simple in its strain, and so clear and forcible in its style, that the reader is led on with scarce a consciousness that he is perusing a controversial discourse. This happy talent, which Mr. King possesses in a much larger measure than most authors of the present day, enables him to present the scriptural doctrines which he designs to inculcate, in a manner so vivid that it can scarcely fail to strike the eye, and at the same time, so impressive that it must remain graven on the mind. It will be evident that our Author's excellences in this particular, render our task, as Reviewers, more difficult, while we seek to present in as brief a compass and as clear a light as possible, an outline of what can scarcely be abridged without marring, or sought to be rendered more lucid without darkening.

Mr. King appears to have been persuaded with some difficulty to commit his Sermon to the press, however imperatively duty constrained him to address it to his congregation. We feel greatly indebted to those friends who succeeded in overcoming his reluctance on this occasion.

His subject is Matt. xxvi. 26—29., which he conceives to afford as complete an account of the first institution of the solemn ordinance of the Lord's Supper as any in Scripture. But his own words, at the commencement of the Sermon, shall be presented to our readers—

'Such is the plain, simple account given by the Evangelist of the institution of the Lord's Supper. St. Mark's narrative scarcely varies from this; St. Luke's is more brief; St. Paul's, in his first Epistle to the Corinthians, while embracing the chief topics here introduced, adds exhortations and cautions, evidently called for by abuses, which, even at that early period, required correction.

'On a subject so sacred as that of the sacrament of Christ's precious body and blood, especially when stated in such perspicuous terms, it might have appeared improbable that any serious controversy should arise, to disturb the Church of God. Yet it is most true, that on no other question have greater differences existed, or warmer disputations been carried on. How large a portion of the controversy with Rome turned on this point, is well known to all, who have the least acquaintance with the history of that "Blessed Reformation," to which, in God's good Providence, we owe all our present Gospel privileges. Nor ought it to be forgotten, that among the continental reformers themselves, discord prevailed on this one topic, which could not fail materially to injure their common cause.

'It was, perhaps, not beyond reasonable hope, that our own Church, having, during the heat of this conflict abroad, provided effectually for her domestic repose, by the wisdom, the prudence, and the energy, with which she put forth her views of Scripture doctrine on this sacrament, would have continued in all godly quietness to enjoy her privileges—if not unenvied or unassailed from *without*, at least—undisturbed from *within*. Recent events, however, teach us that it was not so to be. "A man's foes"—his worst and most dangerous foes—"are they of his own household." And against these especially, we are now required to stand on our guard.

'The design of the present discourse is to point out existing danger, and to lift the warning voice! May God, in his mercy, enable us to hold fast

the profession of a true and lively faith, amidst all the snares of a wily adversary, and all the blandishments of a specious but unsound system of doctrine.

Having thus clearly stated his object, our Author proceeds to accomplish it, by dividing his subject as follows; viz. to,

'I. State briefly the DIFFERENT VIEWS which have been taken of the Sacrament of the Lord's Supper.

'II. Shew that THE DOCTRINE OF OUR CHURCH is consonant with that of Holy Scripture.

'III. Adduce evidence to prove that CERTAIN OPINIONS recently maintained,\* are at variance with the Scriptures, with the Formularies and Services of the Church, and with the judgment of the most eminent Writers of her Communion.'

Mr. King then briefly, but pithily, states the *four* different judgments concerning this Sacrament to which he conceives all may be reduced, putting entirely out of sight those who deny the validity of this ordinance. The first of these is the *transubstantiation* of Popery. The second the *consubstantiation* held by Luther, who had recently emerged from Popery, and by the Puseyites, who are fast sinking into it again. The third that which makes the Sacrament simply a memorial of Christ's death, a bare sign or token of the profession of faith in Christ, and a means of teaching the mind by other senses, "that which the word doth teach by hearing?" Several of the Reformers seem to have held this opinion though with various modifications and shades of difference, and we suppose it is that which is adopted by many in the present day.

The *fourth* is that which our Church maintains, viz.—

'That no change whatever takes place in the *material elements* of the Sacrament, and yet that all, who, by faith receive these elements, in remembrance of Christ's death, do spiritually eat his flesh and drink his blood, so that Christ is *really*, though spiritually and not corporeally present with them,—present not in the bread or wine which they receive, but in the heart and soul of him who, in the exercise of a lively faith, receives them. This is that "real presence" of Christ in the sacrament, which our Church holds—a presence not imparted by him who consecrates the elements, to the bread and wine itself, but communicated by the Holy Spirit to the heart of the believer, while he draws near with faith, and receives that Holy Sacrament to his great and endless comfort." In this sense we believe, that the body and blood of Christ, are verily and indeed taken and received by the faithful in the Lord's Supper; and while, with the mouth they receive the mystical emblems of Christ's body broken, and his blood shed for sin, they "feed on him in their hearts by faith with thanksgiving."

Having thus pointedly set before us, what we feel confident is the doctrine of Scripture, and of our Church, Mr. King proceeds—

'If it be asked, (and the question is not unreasonable) "Wherein does this communion with Christ in the Sacrament, differ from that which may be enjoyed in public or private prayer, or in the hearing of God's Word?" We may answer, it differs in *degree*, as the greater differs from the less—as the more excellent from the excellent—as the effect of a solemn sacrament of Christ's institution differs from that of any ordinary means of grace which he may have appointed. Whatever these ordinary means convey of spiritual blessings, this, to the faithful receiver, conveys still more.'

Mr. K. then touches on other important points of difference, but,

\* By Dr. Pusey, in a Sermon entitled "The Holy Eucharist, a comfort to the Penitent," preached before the University in the Cathedral Church of Christ, in Oxford, on the fourth Sunday after Easter, 1843.

valuable as these are, we must refer our readers to the Sermon itself for an acquaintance with them.

The reasoning which our Author makes use of under the second head of his Discourse goes, as he himself observes, 'to set aside the modified doctrine of *consubstantiation*,' in precisely the same way as it does the more flagrant absurdity of *transubstantiation*. His language is as weighty as it is just and true,—

'In the figurative interpretation of the Saviour's words there is no difficulty, because it is supported by his own authority, in other instances; but the literal interpretation of them is burdened with absurdities, which it is painful to examine, even for the purpose of exposing one of the most egregious fallacies ever palmed upon the credulity of mankind.'

In arguing against what we shall take leave to call the views of the *low* Dissenters, on the sacrament considered as 'a bare sign,' Mr. K. treats forcibly on St. Paul's testimony as conveyed in 1 Cor. x. 16. "*The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*"

He adds—and, as we think, very conclusively,

'The view here taken by our Church, receives further confirmation from the strong language used in Scripture against unworthy partakers of the Sacrament, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh *condemnation* to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Such language is never used respecting the neglect or abuse of the public ministry of the word, or of any of the ordinary means of grace; and therefore, the inference is reasonable, that some peculiar blessings and privileges flow through this channel, and that some peculiar honour and dignity pertains to this Sacrament.'

From the statement of what is the true doctrine of Scripture, as well as of our Church, on this very important subject, our Author proceeds to the proof of the position involved in the third head of his discourse. This, of course, brings him at once into collision with the leading and avowed advocate in the present day, of what he considers to be these erroneous opinions—viz. DR. PUSEY.

Speaking of the general character which attaches to the writings of the Tractarians on this head, and to the Sermon of Dr. Pusey in particular, Mr. King says,

'What those opinions are, in their general bearing and tendency, it will not be difficult to trace, although with great art and subtlety, they are enveloped in a cloud of mystical and often scarcely intelligible words. In the preface to the Sermon, the writer says:—"Nothing was further from my thoughts than controversy." "I could not but forget controversy." I lived, for the time, in Holy Scriptures, and its deepest expositors the fathers; and was careful to use their language rather than my own, lest, on so high a subject, I should seem to speak overboldly. Yet the question naturally occurs, whether this cautious use of other men's language, rather than the free and spontaneous utterance of his own, does not afford presumptive evidence, that he was writing with the consummate artifice of the most practised controversialist, and was deliberately and thoughtfully arming himself for the very conflict which in words he deprecates.'

We cordially concur with these remarks, and we feel perfectly satisfied that every impartial and competent reader must do so to. Dr. Pusey and his followers must learn to forget *Jesuitry*, before they will make any but their most purblind admirers believe, that

they have forgotten controversy. Nothing is so convenient, on some occasions, as a treacherous memory, particularly one which, though it has forgotten all the circumstances of a case, can *act* upon every particle of knowledge, which it *once* possessed of the case!

We are amused with Mr. King's first remark on Dr. Pusey's sermon, so aptly does it pourtray one of the leading features of the Tractarian School. It is as follows,

'But to turn to the Sermon itself; we observe, generally, that its Author assumes as true, all the important points which demanded *proof* (!) He takes for granted, that Sacraments are almost, if not entirely, the exclusive channels for the communication of grace. A thing no where asserted or implied in Holy Scripture. He speaks of the Sacrament of the Lord's Supper in the extravagant and hyperbolical language of the Nicene age, which forms a perfect contrast to the simple terms used respecting it, in the word of God; and would lead his readers to suppose, that the sacred volume treats more copiously on the subject than it really does.

'Having in the opening of his discourse, alluded to baptism, he begins at once "to speak of that which flowing from the throne of the Lamb which was slain, is to the penitent, the deepest river of his joy, the holy mysteries," which holy mysteries are "the body and blood of his Redeemer." The writer then proceeds to unfold his views of the Sacrament, by an unscrupulous misapplication of various texts of Scripture, which are for the most part quite foreign to his purpose, and at length comes to the sixth chapter of St. John.'

Our Author here quotes at some length from Dr. Pusey's exposition of this chapter, which, as we shall afterwards see, is the learned Doctor's only strong hold as far as scripture is concerned. We cannot but admire the insinuating coolness with which he would draw his readers into the admission of the grand foundation *error* on which his whole superstructure rests. Our Saviour deigned not to return a direct answer to the rebellious murmurings of the unbelieving Jews, who, uninfluenced either by his miraculous works, or by his heavenly discourses, sullenly exclaimed, 'How can this man give us his flesh to eat?'

Dr. Pusey would endeavour to place all objectors to the absurdities he is advocating in the position of these unbelieving Jews! and to imply that they were in danger of incurring the tacit rebuke of the Saviour! His words are as follows. "He answers not the strivings of the Jews, 'How can this man give us his flesh to eat?' such an 'How can these things be?' he never answereth; and we, if we are wise, shall never ask how they can be elements of this world, and yet his very body and blood."

Our readers cannot but observe that the Doctor's memory again fails him in this place. He has entirely forgotten the *previous* question, whether these elements *are*, or are scripturally asserted to be, —in his sense—'the very body and blood of Christ,' and proceeds to speak about the possibility of their being so—'how they *can* be so. &c.? What a delightfully convenient leap in an argument! How many senior wranglers should we have at the sister university, if such stratagems were there resorted to! Mr. King's remark is full of point. We quote a portion of it.

'But this is not the question at issue. Perhaps we may be wise and yet ask; "whether the bread and wine *are* both elements of the world, and also the very body and blood of Christ." And whether we ask the question of Holy Scripture, or of the Reformers who framed our own standards of faith, or of the mass of our great Divines, the answer is emphatically No.'

Let Mr. King's position be proved, and the whole of Dr. Pusey's building falls to the ground in one mass of hopeless ruin; since his foundation stone,—however warily inserted—is effectually removed from its place. Our limits forbid us following our Author through his able and lucid substantiation of his powerful negative, just alluded to. Suffice it to say, that he fortifies his own very satisfactory exposition of the sixth chapter of St. John, by a considerable quotation—in the form of an Appendix—from the pen of the present Dean of Westminster, Dr. Turton, whom he aptly styles, 'a master in the art of reasoning.' To the work of this admirable author on the Eucharist, in reply to Dr. Wiseman, Mr. King refers, for a full, patient and learned discussion of the chapter in debate. We suppose there are few of our readers, who would not incline to give the preference to the deliberate discussion of the Dean of Westminster over the mystified expositions of the Regius Professor, when immersed even to forgetfulness—in the writings of "the *deepest*"—though, as Mr. King observes, 'not the clearest, the wisest, or the safest interpreters of Scripture.'

We have heard it stated that the celebrated Coleridge said of the voluminous writings of Bishop Hacket, that 'if ever there was a man who had succeeded in nugifying and stultifying a naturally powerful mind, by poring over the writings of the fathers, that man was Bishop Hacket.' We do not intend to insinuate that Dr. Pusey has succeeded in doing this, as far as respects himself, though we believe many of his admirers and followers have;—but we do think that he aims at this result as respects his readers and hearers. To deprive them of the reason and *common sense*, which providence has bestowed upon them, appears to be the object which his argument has in view. We need scarcely add, that, if his insidiously proposed question, could be left in the position he wished it, —viz. *unasked* for fear of incurring the censure of unbelief or presumption, the work of Popery is done, and its most monstrous doctrine of TRANSUBSTANTIATION is effectually secured from all question or dispute; for the very same line of argument—or, rather destitution of all argument—which will secure for the Doctor and his friends, their beloved dogma of a 'real presence,'—which, in their sense of the words, is neither more nor less than CONSUBSTANTIATION—will, at the same time, secure for the Romanist, his equally tenable, though more flagrantly absurd,—because more popularly intelligible—doctrine of TRANSUBSTANTIATION. Let the former be once fairly admitted, and we defy Dr. Pusey and all his followers to exclude the other, even if they wished it!

Mr. King next turns his attention to the case of the Fathers, on whose authority Dr. Pusey so much relies; and, while he allows that 'their language is unguarded, and often extravagant in speaking of the Sacraments, and did 'but too surely pave the way for the ultimate introduction of transubstantiation, with all its train of absurdities,' he proceeds to inquire concerning the doctrine of *consubstantiation*, which he considers to be identical with that of Dr. Pusey:

'Do the fathers really hold this? They sometimes speak as if they did; but at other times their language is very different.'

Of this he adduces conclusive proof from Tertullian, Ambrose, and Augustine. Mr. King adds,

‘ Now we would not complain of the writer of the Sermon, for adducing whatever evidence he could find in the fathers, confirmatory of his own views; but surely he ought to have stated that there was counter evidence. Let both sides be carefully weighed, and let the full value (but not more) be given to that which may preponderate. At all events, we learn, that on the doctrine at issue, there is not that vaunted *consent* of the Fathers which his own party deems essential to the establishment of truth.’

Our Author then proceeds to the consideration of ‘ the authoritative documents of the Church,’ concerning the treatment of which, by Dr. Pusey, he thinks we have much stronger grounds of complaint.’ ‘ He next turns to the distinguished writers of the English Church, whose sentiments on the sacrament of the Lord’s Supper have been left on record.’ He selects from, ‘ the founders of our ecclesiastical system,’ RIDLEY, CRANMER, and JEWEL; as its most illustrious defender, ‘ the learned and judicious HOOKER;’ and as ‘ another author of eminence, whose testimony has been adduced in this controversy,’—‘ the learned and eloquent Bishop JEREMY TAYLOR.’ Most satisfactory quotations are brought forward from all of these eminent divines, diametrically opposed to the antiscritptural dogma which Dr. Pusey would seek, under the assumed cover of *their* authority, to foist upon us as the doctrine of our beloved Church!

Mr. King sums up the whole argument in the following words,

‘ We have shewn that the scheme of doctrine on the sacrament, which we have been considering, is opposed to the authority of Holy Scripture, and of the English Church; we have also shewn that the attempt to sustain it by the names of our greatest Divines has signally failed; and that the weight of their judgment confirms the figurative rather than the literal interpretation of the words of institution. It only remains that we make some profitable use of the whole subject.

This he does, by enforcing the two simple but comprehensive lessons,

- ‘ 1. Let us adhere with simplicity and godly sincerity, to the *plain, unvarnished, yet solemn and affecting language of Holy Scripture*, in speaking of this blessed sacrament, and,
- ‘ 2. Let us, with equal care *guard against all contempt for, and all neglect of, this holy ordinance.*’

Did our limits permit, we would willingly present our readers with the very important practical exhortations, with which our Author concludes his Sermon. We are happy to add, that the Sermon is published at so cheap a rate, that almost all may readily possess themselves of it. The perusal will far more than repay the trifling pecuniary expense; and they will have by them a *manual* of Church of England doctrine, on this subject, most convenient for reference at all times, but especially so at this eventful crisis. We feel convinced that they will think with us, that Mr. King has done no light service to the Church, by the publication of this valuable, and timely discourse. While, then, they cordially thank him, for the clear and sound exposition which he has furnished of the doctrine of the Church of England, on ‘ the real presence of Christ in the Sacrament of the Lord’s Supper,’ they will concur with us, in the hope that he may be induced to come forward, once and again, in defence of the doctrines of Holy Scripture, and of our venerable



Church, against the insidious attacks of those, who, under the guise of friendship, would undermine the very foundations on which she rests, or failing in their attempt, would build upon those foundations, 'wood, hay, stubble,' in the stead of 'gold, silver, and precious stones.'

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MEMOIR OF MRS. JOHN WEST, who died at Chettle, Dorset, March 23, 1839. By JOHN WEST, A.M. Rector of Chettle and Farnham, Dorset. Second Edition, enlarged. 12mo. pp. x. and 278. *London, Seeleys.* 1842.

THE first Edition of this Memoir was put into our hands more than three years ago. Various circumstances concurred at that time to prevent our noticing it as we should have wished. We are happy to have the opportunity afforded us of calling attention to it *now*; and that, under the vastly improved appearance which it has assumed, by the happy exchange of a miserable specimen of the typography of a country town, for the neatly executed work of London printers, binders and publishers!

But we turn from its external appearance to the vastly more important matter of its internal merits. And here we are happy to be able to speak in terms of almost unqualified approbation. It is comparatively seldom that we meet with a book which we can so cordially recommend. As far as we ourselves are concerned, it will henceforth be placed among our most favoured specimens of Christian Biography, and perused—*frequently*—with sincere pleasure, and, we trust, with genuine profit.

But we do not wish to rest in mere terms of declamatory approbation. As far as space permits us, we will endeavour to shew that our praise is neither unfounded nor unmeasured.

The subject of this Memoir was—as the Author informs us—the second daughter of the Rev. Christopher Atkinson, M.A., formerly fellow of Trinity College, Cambridge, from whence he was elected Fellow and Tutor, of Trinity Hall, in the same University. It cannot but impart a degree of interest to our readers to be informed that,

' . . . . Her father when resident in Cambridge, and Incumbent of good old Bishop Latimer's Church, St. Edward's, was the means of fostering the early religious sentiments of Mr. Simeon, then an undergraduate of King's College, who was seen standing in the aisle on each returning sabbath, as his devout and attentive hearer; and this faithful servant of God began his faithful preaching of the Gospel of Christ, under which so many have risen up and called him blessed, as Mr. Atkinson's assistant in good old Latimer's pulpit.'

The account of Mr. Simeon's first acquaintance, and subsequent intimacy with Mr. Atkinson is very interesting, but can only be alluded to by us on this occasion.

Miss Harriet Atkinson, though she early lost her affectionate father, seems to have had the advantage of a sincere Christian education from her surviving parent. Her mind appears to have been very early impressed with the great principles of religion, and her whole character and conduct formed upon them. Her experience

seems to have been of a very tranquil and happy order, as the following brief note of her own may convince us. Speaking of an account of the conversion of a young man who died at St. Helena, and whose faith appears to have been of a very simple and sincere character, she says,

‘This is *my* case; I have never doubted the love of God to me, from the time I was first led in early life to seek him, and trust in his promised salvation.’

This statement seems the more remarkable, proceeding, as it does, from one who possessed considerable powers of mind, and might be supposed very likely to participate largely in the mental conflict too often experienced by those of intellectual abilities and attainments. The spiritual discipline necessary, we doubt not, for every disciple of Christ, while in this mortal state, was experienced, by the subject of this Memoir, in a somewhat different manner from that to which we have alluded.

She was married in 1807 to the writer of the Memoir before us. As a wife and mother her conduct seems to have been most exemplary; exhibiting the christian principles she professed, in the most favourable point of view to all with whom she was connected. Her letters to her children, and especially to her eldest son—her ‘first-born child’—display a warmth of affection, and an anxiety with regard to the spiritual welfare of those thus committed to her charge, well deserving the most sincere admiration of every true Christian, and presenting a pattern for imitation to all placed in similar circumstances with herself.

Much of the volume consists of letters to her children and her friends; and we may safely say that we have seldom read any, more replete with interest and instruction. There is a depth and reality in the expressions of her Christian experience which is—comparatively speaking—rarely to be met with. It is far different from the commonplace mode of expression on religious subjects which is too often to be found in what may be termed ‘religious letters;’ or from the sickly sentimentality which is frequently mistaken for genuine religious feeling. Mrs. West was called to pass through severe personal and family afflictions, and they seem to have been sanctified to her in no ordinary manner. She mourned over the loss of *one* of her children with an intensity of grief which seemed as if no words could give any adequate idea of its depth. But of her it might most emphatically be said, that the more she was buffeted by the storms of adversity, the more intently did she cling to the ‘rock of ages.’ She ‘passed through great tribulation,’ but was taught by all to *rest* on her God and Saviour. The following brief passage will show the result of her experience in this particular, better than any expressions of our own.

‘I begin to see that *there is* a happiness even upon earth, and I sometimes feel it; it is a consciousness that your will is subdued, renewed; a quiet giving up of earthly things: but many a hard blow is needed to bring us into this happily resigned, and submissive state of mind. Do you remember that expression of Halyburton, ‘my soul needs braying in a mortar;’ so does mine; and dear Caroline, I do thank God with my whole heart, that he has so ‘brayed it;’ I thank him that by *any means*, he has at length, I humbly trust, in some measure weaned my affections from earth, and earthly things

and enabled me to turn away from all things earthly here, yes, even from those held dearest, and to seek in him, and his everlasting love, my heaven, my *all*. I earnestly desire that all undue affection, all that is excessive in earthly feelings, may together with my Saviour be nailed to the cross. Henceforward I do most earnestly desire to know no will but God's.'

Such is a specimen of the state of mind in which she lived, and in which she died.

She lived to the age of 50 years. She appears to have met disease with truly Christian fortitude and calmness; confiding with unhesitating faith in her Redeemer. The account of the latter period of her life is full of interest. Her collectedness and strength of mind remained with her to the last. Of the specimens of poetry scattered throughout the volume, all are very *pleasing*, and some decidedly *poetical*. One was written by her only a few days before her death. A pleasing strain of piety and pensiveness pervades these compositions, which bespeaks a refinement of the intellectual faculties only to be gained through the agency of a spiritual illumination of the soul.

We should like to suggest to the Author, in case of another edition of this valuable work, that he should omit a large portion of the *italics*, which frequently serve only to disfigure the page, and obscure the sense.

ANCIENT HISTORY, remodelled from Rollin, with notes and extracts from Modern Authors. In three volumes. By MARY SHOOLBRED. 12mo. London, Seeleys, 1843.

WE have often been puzzled as to where we should look for books adapted to the juvenile readers of Ancient History. Rollin's interesting, though sometimes tediously prolix volumes are evidently beyond the grasp of the class just alluded to. It appears absurd to put into the hands of those who are just commencing the study of History, a work of *eight* or *ten* volumes; and we imagine that the great majority of our young friends would shrink, with instinctive aversion, from the task of encountering so formidable an array of historical literature! But how, otherwise, to put them in possession of anything like an adequate idea of the mass of matter contained in those volumes, we were not able to devise. This remark may apply more particularly to the former portions of Rollin's History, comprehending the early notices of Egypt, Carthage, Assyria, and other ancient kingdoms and empires. We know of no other accessible volumes which present us with this information in anything like a form well adapted to the purpose.

Miss Shoolbred seems to have relieved us from a considerable portion of our difficulty. She has evidently taken great pains to condense, within a reasonable compass, the main facts of Rollin's History. This she has done in a style which is at once pleasing and forcible. She has added also several Notes containing valuable matter from modern Authors, illustrative of various subjects alluded to in the text. We may instance La Trobe, Southey, and Walter Scott, and many other well-known and justly esteemed writers of recent date. This cannot,

we think, fail to give an increased interest to the work, especially among the juvenile class of readers. It must always impart an additional zest to their perusal of ancient history—when they have pointed out to them, in connection with what might appear the dry detail of olden times, the same spots of which they are reading, as rendered glorious by the exploits of a Nelson, or renowned by the ravages of a Napoleon! This method of connecting ancient and modern history together, by what may be termed a Geographical link, has the advantage also of impressing *both* upon the mind, in a manner which would otherwise have been very difficult of attainment; reminding us of the well-known sentiment of the poet,

‘Omne tulit punctum, qui miscuit utile dulci.’\*

One or two brief paragraphs from the Editor’s preface, may place her object in a clearer point of view before the minds of our readers. After what seems to be a very unaffectedly modest apology for ‘the degree of presumption in venturing, as an unknown individual, on the task of altering a standard work, like that which she has undertaken to remodel,’ she proceeds as follows,

‘Not being acquainted with any other work on Ancient History which combines so many excellences as that of Rollin, it has been the humble endeavour of the Editor to render it more accessible to the rising generation, by divesting it of its many redundancies; retaining whatever appeared most useful and instructive. The references to Holy Writ, and the elucidation of profane by Sacred History, are carefully preserved.

‘The lengthened Preface of the original is wholly expunged; the principal information it contained, with additions from other sources, being formed into an Appendix, which, it is hoped, will answer every useful purpose.

‘The Historical arrangement is nearly the same as that adopted by Rollin, except that the History of Syracuse, which is scattered here and there through many parts of his work, is collected together, arranged in one continued series, and placed next to the History of Carthage.’

This last alteration we think, a very decided improvement upon the original. A great portion also of the Introduction or ‘lengthened Preface,’ omitted by our Editor, is what may be found in any History of Greece or book of Grecian Antiquities, and therefore is quite unnecessary in the position it has hitherto occupied. The part which bears on ‘the usefulness of the study of Profane History, &c.,’ is evidently not adapted to juvenile readers, whose case Miss Shoolbred mainly contemplated in her valuable work.

We are disposed to think the History of Egypt rather too concise. But, possibly, all has been given which was likely to be useful or interesting to our younger friends. We have little doubt that Miss Shoolbred’s information connected with such subjects is very extensive; and we imagine that her religious principles, as far as they are to be discerned in this work, are correct and scriptural. We have no hesitation, therefore, in recommending her volumes to those of our readers who are engaged in the education of the Young—whether as parents or tutors—and we feel convinced that they will be found very generally useful and valuable, supplying a *desideratum*, the need of which must have been experienced by many, in a manner which, we hope, will be duly appreciated by all.

\* ‘Profit and pleasure then to mix with art,  
T’inform the judgment, nor offend the heart,  
Shall gain all votes.’—FRANCIS’S HORACE.

**THE CLERGYMAN'S MANUAL**, containing a variety of information on subjects connected with the proper discharge of Ministerial duties; to which is added an account of the various societies instituted for the benefit of Clergymen and their families, with forms of application for assistance, &c. By Rev. R. SIMPSON, M.A. 8vo. pp. viii. and 414. *London, Groombridge, 1842.* It would be difficult, in anything like a short compass, to convey to our readers any adequate idea of the large mass of useful and valuable information, which Mr. Simpson has condensed in this important volume. Perhaps we shall do this most effectually by placing before them the *heads* of the Table of Contents. They are as follows:—ORDINATION OF MINISTERS, INSTRUCTIONS, PASTORAL WORK, SCHOOLS, CATECHIZING, CONFIRMATION, PUBLIC WORSHIP, ABJURATION OF POPERY, OCCASIONAL DUTY, OCCASIONAL SERVICES, DISTRICT VISITING, VISITATION OF THE SICK, BIBLES AND PRAYER BOOKS, RELIGIOUS TRACTS, PAROCHIAL RELIGIOUS LIBRARIES, SOCIETIES, PENSIONARY AND BENEFIT SOCIETIES, INSURANCE AND ENDOWMENT SOCIETIES, UNIVERSITY AND OTHER ADVANTAGES, &c., VISITATIONS, RURAL DEANS, CONVOCATION, CLERICAL MEETINGS, SERMONS AND EXPOSITIONS, COTTAGE LECTURES, CHURCH BUILDING, CHAPLAINS TO UNION WORKHOUSES, PEWS, CHURCH RATE, TERRIER, VESTRY, WILLS, MISCELLANEOUS MATTER.

We think that a glance at the above—which are simply the headings of the various matters treated of in the volume—will convince our readers of the truth of the remark with which we commenced the notice of this comprehensive publication. Our Author's short and modest preface, shall explain the objects which he had in view in the compilation of the volume;

'The Author offers the following pages rather as a specimen of what he wished to do, than of what he has actually accomplished. He is aware that a great variety of matter, deeply interesting to the Clergy, lies scattered through many and expensive volumes, which are not within the reach of the Clergy in general. He was anxious to collect as much as his time and other circumstances would allow. He trusts that the following pages, wanting, as they confessedly are in many particulars, may nevertheless not be altogether unacceptable to his younger brethren in the ministry; and he will receive with the deepest gratitude, any hints or information, from such as may be disposed to assist him in rendering his work more generally useful, in a future edition.'

We have frequently, ourselves, keenly felt the want of a work of this description, and expended money, time, and trouble, in attempting to gain information which is here ready prepared to our hands. We have no doubt that many of our brethren in the ministry have felt the same. Indeed, the very frequent requests made by them for the loan of works of reference, is a sufficient indication of the want which they have experienced in common with ourselves.

It is, perhaps, unnecessary to add, that there is much that is useful and important to the *Laity* as well as the *Clergy* in this volume, and much information which cannot fail to prove interesting to them. A copious table of contents is placed at the commencement with references to every subject treated of in the work. We cannot help wishing that Mr. Simpson had indulged us with an Index also, though perhaps he thought this unnecessary in addition to the Table of contents, and the accurate running titles which pervade the volume.

**RACHEL OF PADANARAM, A Type of the Church.** A Sacred history from the Mosaic Record. By WILLIAM ARCHER. 18mo. pp. viii. and 187. London, Simpkin and Co. 1843.

WE notice this book merely to caution our readers against it: conceiving that they might possibly be misled by its plausible title. Who or what William Archer is, we have not the most remote idea. But it is difficult to imagine how, even self-love, can so far impose upon a man, as to lead him to inflict upon the public so truly absurd a volume! It is through the baleful influence of such worthless productions as these that public confidence is abused, and that other really valuable books are disregarded or thrown into the shade. We think it, therefore, our imperative duty, as Reviewers, to do what in us lies to remedy this crying evil.

We scarcely know how to describe the volume before us. It consists of a considerable number of brief historical harangues, or impassioned declamations, on the facts connected with the history of Rachel; intermingled with copious 'original verses,' dancing—or rather limping—to almost every conceivable metre—and to some inconceivable ones! The only thing in which our Author seems to have been successful, is, in effectually *murdering* the brief fulness and the hallowed simplicity of the narrative contained in the sacred volume. He shall give an account of his own work, as we feel ourselves utterly at a loss to characterize it in any adequate terms. We extract from his preface.

'The Author wrote the chapters casually, under the alternate influence of the Arcadia, Atlantis, Fairy Queen, or the Dialogues of the Banquet and Phædo (!) During more sunny intervals, perhaps in happy minutes of existence, he composed the verses scattered through its pages. With respect to style and construction, his aim was to write a pleasing book—one of ornament and sweet myrrh—rather than an elaborate or erudite. He has therefore intermingled with it nothing grave, argumentative or austere; but has designed it so as lightly to please either evangelical or general readers.'

We shall be more than surprised if his attempt to please *all*, succeeds in pleasing any kind of readers; or if he contrives to persuade his most credulous friends that he is so thoroughly conversant, as he would wish to appear, with all the elegancies of English and Greek literature. If he is, we can only say that it is an eminent exemplification of Milton's description.

'Well vers'd in books, but shallow in himself.'

But having given a specimen of his prose, we cannot conclude without putting our readers in possession of one of his poetical stanzas.

"THE CROWN WHEREWITH HIS MOTHER CROWNED HIM."—SOL. SONG III. 11.

'Twas on the day Bethsheba crown'd  
Young Solomon, fixing homage round him:  
And all the people thronged to see  
"The crown wherewith his mother crown'd him."  
That on the Bethlehem road-side sat  
A stranger, an august old being,  
Who close inquired the passers by,  
What was the sight they sought the seeing.'

If such be the productions of his 'sunny intervals,' what must be those of his cloudy seasons! Were not the whole too ridiculous to be matter for grave disapprobation, we should be inclined, while noticing such an attempt to impose on the public confidence, to participate our Author's inflated burst of indignation against Laban's treachery;

' . . . . Patience becomes destitute of her acknowledged gentleness, and the cheek of indignation flushes with depths of crimson, while the lips quiver with opprobrium at the traducer and his instrument.'

If we have succeeded in putting our readers on their guard against this and similar works, whether of our Author or others like him—if any such there be—our object is attained.

"BLACK JACOB," A monument of grace. The life of JACOB HODGES, an African Negro who died in Canandaigua, New York, February 1842. By A. D. EDDY, Newark, New Jersey. 18mo. Pp. 96. *London, Charles Gilpin, 1843.*

THIS is a remarkable and interesting account of the life and death of one born of African parents, in Pennsylvania, about the year 1763. It seems that, though extremely ignorant and poor, neither he nor his family were subjects of slavery.

At ten years of age, Jacob Hodges was bound apprentice to the sea-faring life, which he followed for many years. There he learned every species of vice and profanity. To use his own language, 'he was always profane and always bad.'

'Being dismissed from service, and destitute of all means of support, his condition was as deplorable and hopeless, as can well be imagined. How long he continued in these unhappy circumstances is not known.'

Falling 'from one wickedness to another,' he was at length induced to join in a scheme for murdering an obnoxious individual. He and his accomplice were secured, tried and convicted. Jacob was sentenced to be hanged, which was afterwards commuted for twenty years imprisonment. It was under these circumstances that his conversion took place. It seems to have been *most decided* in its nature and effects. He was liberated before the expiration of his term of imprisonment, and gave ample proof, that no false leniency had been shown towards him. The many subsequent years of his life were distinguished by the exercise of every christian grace, among which were most conspicuous, devout prayerfulness, genuine humility, hatred of sin, earnestness in personal religion, and unwearied perseverance in doing good to his fellow-creatures. Perhaps on some occasions he carried his zealous efforts beyond the bounds of order and judgment. With the exception of one or two rather objectionable sentences, the book is well deserving the attention of our readers, and seems very well calculated for general usefulness.

## Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### CALCUTTA.

*'Characteristics of India as a Field of Missionary Labour.'*—Respecting the peculiar character of India as a sphere of Missionary Labour, the Rev. J. Long thus remarks, in a letter dated April 13, 1843.—

'Indian Missionaries are the sappers and miners of the Missionary Host. Hence, because the results of our work are not directly visible and conspicuous, many think that India is a less favourable sphere for Missionary enterprise than other parts of the globe. My work is, to labour on the human soul by way of education—a plain duty, but one which every-day experience confirms as the necessary basis of all great efforts for Christianizing India. The adult Hindoo mind is so obtuse; its faculties, from want of exercise, are so blunted; the moral atmosphere surrounding it is so chilly; the web woven by Brahminism during the last three thousand years is so complicated; that little prospect of good presents itself, except among the young.'

After describing his own labours, which continue nearly the same as those mentioned in the Report, Mr. Long dwells upon the importance of increasing the number of talented Labourers in India. He observes—

'Would that I could make my voice heard among the Students of Oxford and Cambridge on this point. Will Clergymen in England continue to limit their views to some petty Curacy, with its minor interests, while the subjugation of the mind of India to the love of the Redeemer is here presented as a prize? I again repeat what we want for India, is the consecration of sanctified intellect to the Lord.'

#### BURDWAN.

*Account of Soorjamohun Deb, a Baptized Convert.*—In the Rev. J. T. Linké's Report of this Station, it is stated that a young man, aged 22, of the Writer Caste, had been baptized. His name was Soorjamohun Deb; but at the time of his baptism

he received the name of James, at his own request. In his Journal, Mr. Linké has given an account of *His early life and education.*

The narrative commences with a sketch of his life, written by the young man himself. He states—

'I was born in Chinsurah, in the year 1828, or, according to the Christian æra, 1822. My father served under a gentleman as overseer of some indigo factories, and afterward engaged in trade.

'When I had reached the age of five years, my father made me attend a little Bengalee School, kept in our own house. Soon afterward, however, I was directed to read with a young lad, a neighbour of ours, who was then a student in the English School at Chinsurah, and who commenced teaching me the Alphabet in English; but I had scarcely commenced spelling words of three syllables, when he removed to Calcutta, at which place he had found employment. My father, however, hoping that I should continue to improve myself in Bengalee, as I had hitherto, and thinking that I had made a fair beginning in English, sent me to the Chinsurah Free School, established by the Missionaries of the London Missionary Society, and under the charge of Mr. J. D. Pearson. After having attended there for about four years, I was promoted to the first class; and the Teacher, as a token of kindness, admitted me to his private School. I continued frequenting these two Schools; until, by order of the General Committee of Public Instruction, a college was established in Hooghly, at the expense of the late Nuwaub of Hooghly, which caused the abolition of our poor schools: for most of the scholars went away, in order to attend the new Institution. I deeply regretted the change; but, in order to continue my studies, was obliged myself to apply for admission into the College, where I continued for two years. The reason of my leaving the College so soon was partly a long and severe illness, but chiefly the demise of my dear father.

'Being thus deprived of my dear



parent, I was obliged to try to support myself, my mother and sisters. After a few weeks, I was recommended by the Clerk of this office to the late Deputy Collector of the place, who wanted a writer to take charge of the English department in his office. I succeeded in obtaining that appointment. My duties brought me in constant contact with the Deputy Collector, especially when I accompanied him in his official travels in the district during the cold season. Both he and his wife seemed to have a particular liking for me, and would often invite me to their house, especially on Lord's Days; when both of them frequently spoke of the Christian Religion; begging me to attend family prayer, which, as yet, I knew not even by name; gave me religious books to read, and sometimes made me read aloud while they listened. After hearing and reading almost every day on these subjects, I became very uneasy, because my ways were quite contrary to those of which I had heard. Being quite confused, I remained quiet, without opening my heart to any one. Oftentimes I had no inclination to continue hearing of these things, and told my employer so; who, in reply, read me the following passage from a book:—"Those who hear, and knowingly will not follow the Truth, will be judged in a different way from those who are quite ignorant of the Gospel." At this, my fear increased; and one day I told him, "Sir, how shall I be able to leave my family and all, to follow your Religion?" He said, Christ says, *He that loveth father and mother more than me, is not worthy of me.* I presently raised many objections on different subjects; but none stood firm on the opening of the Bible. In this state of confusion I felt very uneasy. However, I was far from being willing to comply with the directions and injunctions of that Holy Book, being still a perfect hard-hearted heathen; though, as far as I remember, I could never, with the consent of my heart, worship idols, neither had I received any Muntras, as is usually the custom—a practice to which I never submitted. At this juncture the Deputy Collector resigned the situation which he then held; and being appointed to another, proceeded to Bhangulpore, and took me with him, though he had no more occasion for my services. Circumstances led him to resign this

post also: and he returned to Chinsurah, to which place I also had gone a short time before.

Here I soon found other employment: but I made it a point to go and see my late master and his lady as often as I could. One Lord's-Day evening, when going to their house, I was asked to accompany them to church; which invitation however I declined, fearing that my relations and others would be offended if they should hear of it. During this night I was attacked by cholera, and my relations despaired of my life. My late mistress hearing of my illness, sent me cholera medicine, as well as my present employer. My late master came to see me, and seemed really to sympathize with my sufferings. Though my friends entertained no hope of my recovery, yet I myself was persuaded otherwise, though I did not know how or why; and within a few days, by the help of God, I got better. God be blessed for His mercy?—As soon as I could, I went to see my late employer; when his lady asked me, in a serious manner, what I thought would have become of my soul, if I had died. I could give her no reply, my mind being filled with doubts and fears. She, as if perceiving what was going on within me, advised me to read my Testament, which she had given me some time before, and to follow Christ; "And then," she said, "you need not fear to die." Upon this, I promised that I would do so! but expressed, at the same time, my fears of the obstacles which would be thrown in my way; for at home, I told her, I dare not open the New Testament: and I had no opportunity of reading it in my office. She advised me to resign my present situation, and come to their house every day to read: both of which I presently did, though not without much inward struggle.

After about a fortnight, I had an offer to go to Burdwan, which I gladly embraced. Having arrived at Burdwan, I immediately commenced a regular course of reading, under the direction of the Rev. J. T. Linké, who particularly devoted his morning time to me. Here I may mention, that in one of my first conversations with Mr. Linké, he said that one of the principal things was, to know one's self, one's own heart, &c.; which expression struck me very forcibly, and was the text of my serious considerations for many days. Mr. and

Mrs. Linké furnished me with books best calculated for private reading; ~~from~~ the perusal of which, I trust I received ~~much~~ benefit. I remember particularly a little book called "The Child's Book of Repentance," which I read with peculiar profit, and which made me very desirous of being admitted into the Visible Church of Christ. At this time the cholera was raging very much in Burdwan, and I also received the news of the death of one of my friends and schoolfellows, who had suddenly died of the same disease at Chinsurah; which circumstances likewise, in a great measure, contributed to make me form the resolution of delaying baptism as little as possible.

'I acquainted Mr. Linké with my wish; and requested him, if he thought me prepared for such an important and solemn event, kindly to comply with my petition, by baptizing me in the name of the Father, Son, and Holy Spirit. Mr. Linké now spoke more particularly to me on this momentous subject, and pointed out certain passages in the Bible, as also in some other books, for my private reading; and on Good Friday, the 25th of March, I was publicly admitted into the Church of Christ.—May I have grace to adorn the Religion of Jesus Christ, the profession of which I have thus publicly and solemnly taken upon me, to my life's end! And I pray that the end of my faith in Christ may be the full and eternal salvation of my poor and sinful soul.'

The remainder of the account is given by Mr. Linké.

*Persecutions from his Relatives—His Marriage.*

'As soon as the intelligence of his baptism reached his relations, they made various endeavours to work on his mind and feelings, in order to make him return to his own family and heathen friends. As by these means they could not obtain their desired end, they waylaid him; and as he was one evening taking his usual walk, in company with two other Native Christians, they seized him, and easily succeeded in carrying him off beyond our reach. I need not say how sad and anxious we all felt on his account; and how thankful and rejoiced, when, after an absence of a fortnight, we saw him one morning unexpectedly enter our doors, he having escaped from his relatives. They still, however, continued their efforts to get him back again; and he felt assured that they would continue troubling him until he was married, which alone would put a final stop to their endeavours. He has just been married to the eldest daughter of P. Chundee, the Rev. H. C. Krückeberg's Head Catechist.

'From the time of his arrival here he has been employed as English Teacher in our Orphan-Boy's School; and I am happy to add, that he is discharging his duties with faithfulness and diligence. His walk and conversation, also, are such as become those who profess the Gospel of our Lord Jesus Christ.'

## JEWISH INTELLIGENCE.

*Memoir of the conversion to Christianity of Mr. Moses Margoliouth, Author of Modern Judaism investigated, extracted from the preface to that work.*—He was educated as a devoted disciple of the Talmud, and tells us,

'I finished my Rabbinical education at Kalwaryia, where I had an opportunity of exercising practically the learning I gathered theoretically in former schools. A very memorable circumstance occurred to me during my stay at that school. When I first came to Kalwaryia, I formed an intimate acquaintance with two young men. They were older than myself; however, we became closely united in the bonds of friendship. We met every day

after our laborious studies, for the purpose of taking a walk into the fields, when we spoke Hebrew exclusively, trying to acquire a complete knowledge of the language, both by conversation and composition. We also composed Hebrew verses, for which the summer fields furnished us with ample matter. One afternoon they came to me, unusually impatient for our walk. When I asked the reason of their great hurry, they replied, "We have with us a new book, which has just appeared, and which we should like to read in the beautiful corn-fields." Now we were used to peruse together every new Hebrew work that appeared; but we never went out to the fields to read them. I asked, therefore

"Why should we not read this new book here?" They answered, "We must take care to let no one know it." (Each of them had a book, and kept it under his coat.) Their fathers had purchased Hebrew Bibles at Königsberg, from the Christian missionary, who presented each of them with a copy of the Hebrew Testament; and these were the new books they wished me to read with them; but I could not get a view of it till we were removed out of sight from the town. Having made me promise not to betray them, one of them gave me his copy to read. I opened it, and began to read, "The Book of the Generation of Jesus Christ." I asked "Who is that *יֵשׁוּעַ הַמָּשִׁיחַ*, or Jesus Christ?" They replied, "The God of the Gentiles, which you see in every street and highway nailed to a cross, and before which you see Gentiles kneeling, and praying." I made no further observation, but continued to read, and finished the first chapter. I was pleased with the genealogy on account of its Jewish character, and forgetting everything else, I thought I was reading some Jewish authentic book, and liked it very well, until I came to the history of the birth of Jesus, when the words *יְהוָה עֲזָרָה*, *Yehovah Ezuz*, ("the Lord strong,") came suddenly to my remembrance, and I began to fancy that I was reading a soul-destroying book. I thought assuredly Satan's devices are insurmountable; and I felt so uneasy and guilty for reading that book, that I was almost beside myself. I threw the volume on the ground with horror, crying to my companions, "Satan has succeeded in making you his tools, in order that you may mislead me from God's truth, and fix my attention on the God of the Gentiles, which can neither speak, nor hear, nor see, &c.; away with that book, the destroyer of my peace!" When I returned to my room in the evening, I was not able by any means to get rid of the thought of the New Testament, and of *Yehovah Ezuz*; moreover, it was the month Ellul, in which all my nation prepare themselves for the great Day of Atonement. Little did I know then of the everlasting Atonement which was made once for all, in the person of *Yehovah Jesus*, and fully contained in the doctrine of the New Testament, to which the Spirit of the Lord began, at my earliest age, to draw my attention.

But, alas! blinded as I was, I rejected and trampled upon it. Oh! deservedly might I be excluded from ever beholding the sunshine of his salvation, ~~and~~ blessed be his name, his mercy endureth for ever! I was miserable, thinking always that the Lord had given me up entirely to Satan's devices: however, I determined to serve God.

A short time after this occurrence took place I returned home, and for a time forgot my trouble, and was much more comfortable. I devoted all my time to study, anxious to get a full stock of all kinds of information. In the course of six months I heard that my two faithful companions had embraced Infidel principles, which consisted (as the Jews said) in their reading the New Testament, and being sceptical respecting the Divine origin of the oral law. This disturbed my mind a little; but I thanked God that in his mercy he had preserved me from being entrapped in the same net. Two years afterwards I paid a visit to a relation of mine at Wladyslawova. One Saturday, being in my room by myself, I found a Hebrew New Testament. I determined to read some of it, in order to see whether the Hebrew in it was pure. I opened it in the middle, and read a page. I still remember what part I read; it was the eighth chapter of the Gospel according to St. Luke. It made again a most remarkable impression on my mind. I was all attention to what I was reading; but I soon recollected what I was about, and I was so much out of patience with that besetting temptation, that I cut with a penknife the whole of the New Testament. I now determined never again during my whole life to take up or open a New Testament. But, blessed be God! he says unto the children of Israel, "And that which cometh into your mind shall not be at all." (Ezek. xx. 32.) And the Lord Jesus declares, "All that the Father giveth me shall come to me." (John vi. 37.)

Having obtained the reluctant consent of my parents that I should visit France, I set out on my travels in July, 1837. Having heard, however, on my arrival at Hamburg, that a steam-packet would leave that place at the end of three hours, and sail to England in forty-five hours, I made up my mind to go to England before I visited France. I

arrived at Hull on the 11th of August.

‘Finding, after a residence of about two months in England, that the Jews generally were semi-Infidels, and that I could not by any means enjoy their company, I began to feel very miserable, and wished myself back again in Poland. I came to Liverpool on a Friday, where I determined to write to my parents, and give them an account of the ungodly English Jews, and at the same time to ask them for money for my travelling expenses, in order to return home. Hearing that there was a converted Jew there, Lazarus by name (who is now Superintendent of the Liverpool Jewish Institution for Inquiring and Converted Jews), who was of good report even amongst the unbelieving Jews, I determined that I would go and see him, as I wished to take back to Poland a description of English Jewish converts to Christianity. We soon began to discuss the Christian doctrines as contained in the Old Testament. Mr. Lazarus urged upon me to read the New Testament, but I disdained the very name, from the circumstances above mentioned. I left Mr. Lazarus about ten o'clock on that Friday night, with the intention of leaving Liverpool altogether, for my mind became exceedingly disturbed in consequence of my visit to Mr. Lazarus; for my conversation with him, the New Testament, and Jehovah Ezuz, were the only objects of my meditation, whether I would or not. I thought, therefore, Liverpool would be a dangerous place for me, were I to remain much longer there. Accordingly I left on the following Monday, with the intention of going to London and waiting there for an answer from my father, and then returning home. But our thoughts are not God's thoughts; I went as far as Prescott, thinking all the way of the above subjects, when all at once I determined to return to Liverpool, and read the New Testament thoroughly, and settle my ever troubled mind on this subject. Accordingly I came to Mr. Lazarus on Monday evening and requested him to lend me a Hebrew New Testament; he immediately complied with my request. For three days I did nothing else but read the New Testament, in which time I perused it from the beginning to the end. Now the reading of the New Testament, as seen from the

above circumstances, was calculated to make a most powerful impression on my mind; and after three days' reading, I actually could not produce one single objection against it; on the contrary, my mind became filled with objections against modern Judaism. I began to inquire, sincerely and prayerfully, from the sacred Scriptures, after the truth of Christianity, and diligently compared the Old with the New Testament, and in the course of three weeks I was perfectly convinced that the despised Nazarene was *Yehovah Ezuz* (Psalm xxiv. 8.) A short time after this the Lord in his infinite mercy enabled me to feel the efficacy of Christ's Atonement; and being no longer able to remain silent, I went among my Jewish brethren whenever an opportunity was afforded me, and reasoned with them out of the Scriptures of truth, opening and alleging that Messiah must needs have suffered and risen again from the dead, and that Jesus of Nazareth was the Messiah. I was introduced to the Rev. H. S. Joseph (now missionary to the Jews in England,) whose church I attended, and under whose ministry I profitted much. He watched my conduct very closely, and baptized me on Good Friday, April 13, 1838.'

#### JERUSALEM.

*Letter from the Rev. J. Nicolayson.*  
—Mr. Nicolayson's letter of Sept. 4, contains the following:—

‘Mr. Whitmarsh's ordination as priest took place on Sunday, 20th inst., with the usual solemnity, the Bishop preaching on the occasion. On the Wednesday after (23d inst.), the Bishop, after the usual daily morning service in Hebrew, conferred in the same sacred tongue the solemn rite of confirmation on Mr. Michael Weinkauff, who was baptized here some time since. He had come from Egypt for the purpose. On Sunday after, 27th inst., he received the sacrament for the first time. He seems to prosper in his business, and as far as we can judge, in his spiritual state also. He is independent (as to means) of the mission, but seems much attached to it, and hopes, ere long, to settle here in business.

‘We have of late had several applications for baptism, or rather instruction for it. Some have means of their own, but others not, and we feel the necessity of exercising a right judg-

ment in all such cases. A young Jew has come from Constantinople with recommendations from Mr. Schwartz, Mr. Schauler, and the Scotch missionary there. His means are not exhausted, and he is extremely anxious for instruction, and declares himself willing to pursue any course we may recommend to him in the meantime. If we can find no other way for him, we must, after instruction and baptism, let him return to Constantinople, where he has already been employed as schoolmaster. Mr. Cohen is anxious also to send us two from Smyrna, but we cannot take upon ourselves any responsibility for the means, nor for their future employment and support. As applications for Hebrew Scriptures continue to be made, I am happy to learn that another supply has been ordered by the Committee, and hope to receive them soon and others after them.'

*Letter from the Rev. F. C. Ewald.*  
—We extract the following from Mr. Ewald's communication of Sept. 4:—

'The unpleasant news which we were obliged to forward to you respecting the state of Jerusalem, by the last mail, will no doubt have caused some anxiety among our friends at home, who will be therefore longing for the present month's communication; I may, therefore, commence by saying, that the present month has passed more quietly and with less anxiety. Our female servant is just recovering from the effects of her maltreatment, and she is able to walk about again, though I am apprehensive she will remain a sufferer for a long time.

'While in some respects our hands are bound, I am glad to add the word of God is not bound, its penetrating power is perceived among the remnant of Abraham's offspring. Though our horizon is clouded, yet through the clouds the Sun of Righteousness is shining upon our work. I have had frequent visits from Jews of all classes, Sephardim, Ashkenazim, and Chasidim, during this month, more than any other. So many came with whom I had to converse and reason, that I was frequently much exhausted, but, blessed be He from whom all good perfect gifts come, my health never was better than at present, my sight also is better than it has been for many years, and I am enabled to carry on my daily occupations without interruption.

'Mr. H——, whom I have had under instruction for several months past, goes on very satisfactorily, and gives many proofs of the work of the Spirit within him; he will (p. v.) be baptized next month. In my former letters I have mentioned a respectable Jewish family with whom I became acquainted soon after my arrival here, and whom both myself and Mrs. Ewald visited; they also visited us, and were thus led to inquire after the truth. The "Old Paths," a copy of which I gave them, opened their eyes; the Word of the living God with which I provided them, and frequent conversation, convinced them of the truth as it is in Jesus, and they have applied in writing to the Bishop for instruction and baptism.

'Dr. K—— studied medicine at the University of Lemberg, and has his diploma from that University. He has since practised in many places, and came to Jerusalem about eighteen months back with the view of permanently settling in the Holy City. Dr. Macgowan has had frequent opportunities of seeing him, and speaks well as to his abilities as a medical man. The Bishop has also had several interviews with Dr. K——. I shall (p. v.) commence a regular course of instruction with his family next week. Mrs. Alexander has kindly undertaken to teach the daughter English. She is about fifteen years of age.

'Another family, whom I mentioned in my last, are making progress in the knowledge of the truth. The father is fully convinced: he has read the New Testament through several times, and also the Liturgy. His wife is daily coming nearer the truth, but is not yet convinced. May the Lord pour his sanctifying Spirit into her heart! I have frequent visits from her husband, and I have introduced him to the Bishop, who has had several conversations with him. Mr. Nicolayson has also conversed with him. I trust he will soon be enabled to make a good confession. I have also several times called on him, chiefly with a view of conversing with his wife.'

*Visit from a Jew.*

'August 2.—Rabbi J—— called on me this morning; he is a great opponent of the truth, yet he occasionally calls. Observing that I had the book Nizzachon on my table, he

took it in his hands and said, "Well, this book proves the falsehood of Christianity; whosoever is acquainted with it will never become a Christian."

I. 'If what the author of this book says were true, if Christianity were as he represents it, then the Jews would certainly be right in not becoming Christians, but he has heaped together a mass of falsehood which he presents to the Jewish reader, calls it the Christian religion, and endeavours to ridicule the truth. Take for instance this passage:—"In the beginning, God created. Here the heretics go astray; because they say the beginning is the most High God, who is called the first, and he has created God, and they say this God whom beginning has created is Jesus of Nazareth; but they speak untruth

in arrogance." And again it is said that we believe that Abraham, Isaac, and Jacob, and all the holy men of the Old Testament, went to hell;—that Jacob carried a crucifix about with him which he worshipped, &c. Now,' I added, 'all these things we do not believe; on the contrary, we say that Jesus of Nazareth, touching his Godhead, was never created; that all the patriarchs of the Old Testament went to heaven, and that Jacob was no idolater.'

'He replied: "Perhaps some other Christians believe these things."

'I told him if he wished to know the doctrines of Christianity he must read the New Testament; there he would find what Christ has taught. We then entered into a long discussion about the true and false religions.'

## COLONIAL CHURCH SOCIETY.

### CAPE OF GOOD HOPE.

MR. INGLIS on his return to Cape Town from the Eastern Province, reports as follows on his labours at Uitenhage:—

'You ask information relative to what I have been doing for Him whom we profess to serve, I can only say, that were I not jealous lest I should be unable to keep self-sufficiently out of view, I should feel inclined on write with some degree of warmth to any attempt, however feeble the instrumentality, to benefit immortal souls, and promote the glory of the Redeemer, by directing the weary and heavy laden to that blessed rest to which He invites us. Blessed, truly even in anticipation, the star of hope to guide and cheer us in all our wanderings, a light from the joys of immortality to penetrate the gloom in which heaven's curse had righteously enveloped our guilty world, and to soften the asperities of earthly toil.

'When for reasons mentioned in my former letter, I had made up my mind to remain for some time at Uitenhage, I immediately set to work in good earnest for the purpose of carrying into effect among the people the object of my mission. I conducted a Sunday School, commencing at nine in the morning, and at two in the afternoon. The Service was at half past ten, half past three, and half past six. On Thursday Evenings

too, at half past six, we had Service. The average attendance on Sabbath Mornings, was from thirty to forty, including children. In the afternoon, from twenty to thirty, and in the Evening, from fifteen to twenty. On Saturday afternoons moreover, I had in my house a class of the more advanced Sunday Scholars; and I am of opinion that this class was more useful than any of the others. I always made some preparation for this class, making out five or six passages of Scripture, to which attention might be directed. In the selection of passages, the following was the order generally observed. A short narrative from the Old Testament—a figurative allusion from the same—a short narrative from the New Testament—a figure or comparison or a doctrine from same—a precept and a promise. Besides the exercise of reading these passages, their number initiated the children in the habit of reference, and most of them were soon able to refer to any given portion of Scripture with facility. Indeed their progress was quite as rapid as could be expected. The exercises on the lessons were chiefly in the catechetical form, and the variety of the subjects tended to keep up the interest. An attempt was made to illustrate the various subjects by referring to parallel passages, stating the nature and force of figures, tracing the fulfilment of promises, urging the imitation of approved examples, &c., often

introducing, and, with as much variety of illustration as I could, the more simple and practical doctrines of our Holy Religion, such as God's call to the sinner to repent and turn to Him, in connexion with His promise of the outpouring of the Spirit in answer to prayer;—the way by which the sinner may come to God opened by Jesus Christ; the necessity of seeking a new heart; the blessedness of serving God; His claim on our affections; His promise to protect and guide all who seek Him and trust in Him.

'May we trust that some of the seed thus sown among these young people will not be lost? Some at least of the parents professed to value highly these little efforts to do good. May the hearts of both parents and children be directed to the love of God. When I addressed the children at parting, the scene was most solemn and interesting, and I can say truly, that their best interests continue even now to lie near my heart. May they be renewed in the Spirit of their minds, preserved from the seductive allurements of the world, and finally be made partakers of the heritage of God's people.'

*Mancazana Wenterberg, &c.*—The Rev. Herbert Beaver writes the following abstract of his labors at the Mancazana and neighbourhood from the period of his first residence.

'I have never once omitted a Sabbath Service, at one hour of the day or another at the post. From the period of my taking up my itinerating duties, till I came here, I regularly attended my several stations on the Sabbath as before described, having only omitted going to the Kaga twice on account of rain, and once on account of the lameness of my horse, and to the Wenterberg three times on account of rain, and once on account of the lameness of my horse. I have been to Maestrom, whenever I went to the Kaga, and to Glenthora, with only two omissions, when other ministers were there. I have also visited my people as much as I could with one horse, and my wife constantly assembled the children at the Mancazana post on the Sabbath.'

*Cape Town.*—The following are a few extracts, shewing the general features of Mr. Inglis's journal:—

'July 14.—Visited a sick person, who seems to get better. He prayed earnestly for recovery, and the Lord often hears such persons, and graciously grants them further opportunity, and the result is, too often alas! that the dog returns to his vomit again.

'In the afternoon, I visited about twenty families in the neighbourhood of the room I hold my evening meeting in. The meeting was attended by twelve persons.

'July 17.—Visited several invalids and a number of poor families. One poor woman, who, I fear, lives somewhat irregularly in regard to temperance, told me she had had no rest since I last spoke to her on the subject; I fear the mind is stung rather than subdued. It is a solemn consideration, that a drunkard shall not inherit the kingdom of God. What an awful blindness is the blindness of the heart. How often it resists both the warning and the winning voice of the Gospel; few resist conviction itself. How successfully does Satan use the chain of appetite to lead sinners captive at his will.

'July 20.—The Malays seem to become much less reserved in their communications with Christians, than we have generally understood them to be. I met with one to-day, who seems to have no contemptible knowledge both of Dutch and English. He likewise knows something, both of Malay and Arabic, and seems desirous of acquiring such knowledge as may be useful to him. I think he looks forward to being made a priest among the Mohammedans.

'July 21.—A large proportion of the coloured population of the Town is very poor, and in too many cases, their poverty is from indolence and improvidence, while many persons of European origin are in the same condition in consequence of indulging in the use of intoxicating drinks. Some melancholy instances of this kind have come under my notice, while visiting this afternoon and part of the evening.'

# INDEX.

## A

|                                  | PAGE |
|----------------------------------|------|
| Aiken's Great Britain reviewed   | 145  |
| Altar, meaning of                | 441  |
| America, Pastoral Letter of the  |      |
| Bishops of                       | 332  |
| American Board of Missions       | 194  |
| Arch of Titus                    | 253  |
| Arians, short method with        | 475  |
| Ashley, (Lord) on Education      | 128  |
| Athens, Mars Hill                | 375  |
| At the Evening time, it shall be |      |
| light                            | 424  |

## B

|                                    |     |
|------------------------------------|-----|
| Baptism, Infant                    | 98  |
| Baxter's Preaching                 | 213 |
| Bedel's Life reviewed              | 29  |
| Beddow's Fragments reviewed        | 187 |
| Benson's Sermon reviewed           | 348 |
| Berlin, Poor in                    | 257 |
| Bible Accuracy of the              | 463 |
| Society 33, 79, 199, 225, 272, 393 |     |
| Russian                            | 456 |
| Bird's Reformation, reviewed       | 70  |
| Bishops of London, 1553 & 1848     | 267 |
| America, Letter of                 | 332 |
| Blind Poet's Effusion              | 490 |
| Borders of the Promised Land       | 209 |
| Brahmins converted                 | 73  |
| Bradley's Portion of Jezreel, rev. | 190 |
| Building Churches                  | 66  |
| Burial of Unitarians               | 67  |

## C

|                            |     |
|----------------------------|-----|
| Calvary                    | 54  |
| Cashel, (Bishop) Charge of | 321 |

DECEMBER, 1843.

|                                 | PAGE         |
|---------------------------------|--------------|
| Charges of the English Bishops  | 267          |
| Charge of Bishop of Peterboro'  | 361          |
| Cashel                          | 321          |
| Lincoln                         | 425          |
| St. David's                     | 31           |
| Chancellor Dealtry              | 441          |
| Bishop M'Ilvaine                | 438          |
| Chester, (Bp.) on Romans, revd. | 69           |
| Address to                      | 462          |
| China,                          | 79, 117, 280 |
| Children brought to Christ      | 173          |
| Christ our Example              | 464          |
| Christ, winning others to       | 27           |
| Faith in                        | 55           |
| Christian Energy                | 25           |
| Knowledge Society               | 315          |
| Church, Late at                 | 24           |
| What is the                     | 441          |
| Missionary Society, 36, 73,     |              |
| 113, 155, 193, 230, 275,        |              |
| 315, 357, 397, 435, 505         |              |
| in China                        | 40           |
| Building                        | 66           |
| Clergy, Statistics of           | 400          |
| Additional Society              | 395          |
| Colonial Bishoprics             | 396          |
| Church Society, 34, 120, 159,   |              |
| 277, 320, 511                   |              |
| Coliseum                        | 371          |
| Confirmation                    | 307          |
| in Norway                       | 405          |
| Contentment                     | 211          |
| Coopland's Vis. Sermon, revd.   | 353          |
| Cottage Conversations, reviewed | 112          |
| Crime, Statistics of            | 378          |
| Crowther's Journal, reviewed    | 181          |

3 U



|                                 | PAGE       |                                                             | PAGE  |
|---------------------------------|------------|-------------------------------------------------------------|-------|
| <b>D</b>                        |            | <b>Jewish Intelligence</b> 38, 158, 197, 360, 399, 438, 507 |       |
| Dance, a Blessing on the        | - 224      | <b>Jews, Dispersion of</b>                                  | - 28  |
| D'Aubigne's, Geneva and Oxford  | - 109      | <b>Justification by faith</b>                               | - 102 |
| reviewed                        | - 441      | <b>K</b>                                                    |       |
| Dealtry's Charge                | - 351      | <b>King's Sermon, reviewed</b>                              | - 491 |
| Davies' Sermon reviewed         | - 291      | <b>Kirk of Scotland</b>                                     | - 118 |
| Death bed of a Duellist         | - 259      | <b>L</b>                                                    |       |
| — Sudden                        | - 60       | <b>Late at Church</b>                                       | - 24  |
| — of Mrs. —                     | - 222      | <b>Letter from Rev. J. Newton</b>                           | - 93  |
| — a Sunday Scholar              | - 201, 241 | — American Bishops                                          | - 332 |
| Dibb, (W. N.) Memorial of       | - 28       | — to District Visitors                                      | - 298 |
| Dispersion of the Jews          | - 298      | <b>Lincoln (Bp.) two Sermons, revd.</b>                     | - 344 |
| District Visitors, Letter to    | - 329      | — Charge, revd.                                             | - 425 |
| Duelling, Suppression of        | - 9        | <b>Lovest thou me?</b>                                      | - 256 |
| Dying man                       | - 128      | <b>Luther, Character of</b>                                 | - 161 |
| <b>E</b>                        |            | <b>Luther's Patmos</b>                                      | - 121 |
| Education in England            | - 144      | — Prayer                                                    | - 220 |
| — Early Religious               | - 378      | <b>M</b>                                                    |       |
| — Statistics of                 | - 128      | <b>Madagascar, Martyrdom in</b>                             | - 64  |
| — Lord Ashley on                | - 99       | <b>Madrid, Inquisition at</b>                               | - 458 |
| Enthusiasm                      | - 95       | <b>Mangin's Holy Land, reviewed</b>                         | - 192 |
| Errors in the Christian World   | - 55       | <b>Mark's Sea Thoughts, reviewed</b>                        | - 386 |
| <b>F</b>                        |            | <b>Mars Hill</b>                                            | - 375 |
| Faith in Christ                 | - 102      | <b>Marian Lindsay</b>                                       | - 104 |
| — Justification by              | - 214      | <b>Martyr's Memorial</b>                                    | - 1   |
| — Lively                        | - 189      | <b>McNeil's Lectures, reviewed</b>                          | - 261 |
| Fisher's Sermon reviewed        | - 177      | <b>Meek's Vis. Sermon reviewed</b>                          | - 355 |
| <b>G</b>                        |            | <b>Memoir of W. N. Dibb, Esq. 201,</b>                      | - 241 |
| Give an account of thy Steward- | - 14       | <b>Memorials of Pious Poor</b>                              | - 177 |
| ship                            | - 8        | <b>Milner, (Dean) Remains of</b>                            | - 41  |
| God, Holiness of                | - 383      | — Sketches, revd.                                           | - 6   |
| <b>H</b>                        |            | <b>Minister's Letter</b>                                    | - 328 |
| Hales Owen Bell                 | - 16       | <b>Missionary Call</b>                                      | - 413 |
| — Visit to                      | - 63       | — Vanderkemp                                                | - 415 |
| Hayti, Popery in                | - 96       | — American Board of                                         | - 194 |
| Hindrances to prayer            | - 8        | <b>Moral Influence</b>                                      | - 97  |
| Holiness of God                 | - 429      | <b>N</b>                                                    |       |
| Hook's Sermon reviewed          | - 267      | <b>Nation, Perils of the</b>                                | - 285 |
| Hughes' Voice of the Church     | - 17       | <b>Neff, Felix</b>                                          | - 17  |
| reviewed.                       | - 440      | <b>Nestorian Christians massacred</b>                       | - 93  |
| <b>I</b>                        |            | <b>Newton, John, Letter from</b>                            | - 405 |
| I'm going home                  | - 171      | <b>Norway, Confirmation in</b>                              | - 21  |
| Inconsistencies                 | - 19       | <b>Norwood School</b>                                       | - 106 |
| India, Sacrifices in            | - 255      | <b>Perils of the Church</b>                                 | - 281 |
| In everything, give thanks      | - 89       | — Nation                                                    | - 285 |
| Infant Baptism                  | - 98       | <b>Peterborough, Charge of</b>                              | - 361 |
| Infant in Heaven                | - 468      | <b>Pious Poor, Memorials of</b>                             | - 177 |
| Infant School Teacher's Model   | - 68       | <b>POETRY</b>                                               |       |
| Lessons                         | - 458      | <b>Speaking Bell of Hales Owen</b>                          | - 90  |
| Inquisition at Madrid           | - 87       | <b>Waking in Heaven</b>                                     | - 111 |
| Is it well with thee            | - 171      | <b>I'm going home</b>                                       | - 171 |
| <b>J</b>                        |            |                                                             |       |
| Jerusalem                       | - 76, 360  |                                                             |       |
| Jeremiah xlv. 2.                | - 208      |                                                             |       |

|                                          | PAGE            |
|------------------------------------------|-----------------|
| When is the time to die ?                | - 180           |
| Seekest thou great things for thyself -  | - 208           |
| The Silent Multitude -                   | - 221           |
| The Arch of Titus -                      | - 253           |
| The Missionary Call -                    | - 328           |
| The Coliseum -                           | - 371           |
| After hearing a Sermon -                 | - 418           |
| At the evening time, it shall be light - | - 421           |
| Knowledge from Experience -              | - 464           |
| Bay of Pozzuoli -                        | - 473           |
| Blind Poet's Effusion -                  | - 490           |
| Poor in Berlin -                         | - 257           |
| — Rights of -                            | - 469           |
| Popery shown -                           | 23, 81, 63, 273 |
| Prayer, Hindrances to -                  | - 96            |
| Preaching, Baxter's -                    | - 213           |
| Preacher, the Silent -                   | - 221           |
| Priest, meaning of the word -            | - 441           |
| Printing Establishment -                 | - 299           |
| Prodigal returned -                      | - 305           |
| Puseyism, on -                           | - 149, 382      |

R

|                                |       |
|--------------------------------|-------|
| Rachael of Padanaram, reviewed | 503   |
| Reader in Church -             | - 411 |
| Religion, Experimental -       | - 176 |
| Revivals -                     | - 451 |

REVIEW OF

|                                    |       |
|------------------------------------|-------|
| Life of Bedell -                   | - 29  |
| Bishop of St. David's Charge -     | - 31  |
| Lessons for Infant Schools -       | - 68  |
| Useful Hints to Teachers -         | - 68  |
| Life of Mr. Wilberforce -          | - 68  |
| Bishop of Chester on Romans -      | - 69  |
| Bird's Reformation -               | - 70  |
| Warden of Berkenholt -             | - 106 |
| D'Aubigne's Geneva -               | - 109 |
| Songs from the Parsonage -         | - 110 |
| Cottage Conversations -            | - 112 |
| Aiken's Great Britain -            | - 145 |
| True Stories of the Church -       | - 148 |
| Pamphlets on Puseyism -            | - 149 |
| Schon's Journal -                  | - 181 |
| Beddow's Fragments -               | - 187 |
| Fisher's University Sermons -      | - 189 |
| Bradley's Portion of Jezreel -     | - 190 |
| Mangin's Holy Land -               | - 192 |
| McNeile's Lectures -               | - 261 |
| Hughes' Anglican Church -          | - 267 |
| Bishops of London, 1553 and 1843 - | - 267 |
| Sutcliffe's Letter -               | - 267 |
| Perils of the Nation -             | - 308 |
| Bishop of Lincoln's 2 Sermons -    | - 344 |
| Benson's Sermon -                  | - 348 |
| Davies's Sermon -                  | - 351 |
| Coopland's Vis. Sermon -           | - 353 |
| Meek's Vis. Sermon -               | - 355 |
| Milner's Sketches -                | - 383 |
| Marks' Sea Sermons -               | - 386 |
| Dalton's Brief Thoughts -          | - 387 |

|                                 |       |
|---------------------------------|-------|
| Bishop of Lincoln's Charge      | - 425 |
| Hook's Sermon -                 | - 428 |
| The Two Kingdoms -              | - 433 |
| Black Jacob -                   | - 504 |
| King on the Sacrament -         | - 491 |
| Life of Mrs. West -             | - 498 |
| Shoolbred's Antient History -   | 500   |
| Simpson's Clergyman's Manual    | 502   |
| Rachael of Padanaram -          | - 503 |
| Roe's, (Rev. P.) Sunday Schools | 169   |
| Romish Priests in Hayti -       | - 63  |
| Russian Bible Society -         | - 456 |

S

|                                    |       |
|------------------------------------|-------|
| Sabbath, Thoughts on -             | - 406 |
| — Evening in Scotland -            | - 408 |
| Sanctification through the Truth   | 481   |
| Schon's Journal, reviewed -        | - 181 |
| Self Knowledge -                   | - 172 |
| Shoolbred's Antient History, revd. | 500   |
| Sleeping in Jesus -                | - 5   |
| Songs from the Parsonage, revd.    | 110   |
| Spiritual Conflict -               | - 300 |

SPEECHES OF

|                                |            |
|--------------------------------|------------|
| Bishop of Winchester -         | - 225      |
| Rev. F. Close -                | - 227      |
| Rev. A. Hanson -               | - 231      |
| Capt. E. Parry -               | - 236      |
| Rev. H. Stowell -              | - 237      |
| Rev. E. Bickersteth -          | - 239      |
| Statistics of Clergy -         | - 400      |
| — Education -                  | - 378      |
| St. David's Charge, reviewed - | - 31       |
| Steamer, Loss of -             | - 476      |
| Stowel (Rev. H.) Speech of -   | - 237      |
| Sudden Death -                 | - 259      |
| Sunday Schools -               | - 169, 389 |
| — Teaching -                   | - 455      |
| — Scholar, Death of -          | - 222      |
| Sutcliffe's Letter, reviewed - | - 267      |

T

|                                    |          |
|------------------------------------|----------|
| Tabor -                            | - 135    |
| Teachers, Hints to -               | - 68     |
| — Letter to a Sunday School -      | - 215    |
| Testament (New) Writings of the    | 289, 423 |
| That Glance -                      | - 374    |
| Thy Kingdom come -                 | - 62     |
| Thy will be done -                 | - 140    |
| Titus, Arch of -                   | - 253    |
| Tractarians, our obligation to the | 13       |
| Tract-vendor -                     | - 104    |
| — Society -                        | - 117    |
| Triumph of Christ -                | - 49     |
| True Stories, reviewed -           | - 148    |
| Two Kingdoms, reviewed -           | - 433    |

U

|                         |       |
|-------------------------|-------|
| United Brethren -       | - 278 |
| Unitarians, Burial of - | - 67  |

|                              |   | PAGE |                                |  | PAGE  |
|------------------------------|---|------|--------------------------------|--|-------|
| V                            |   |      | When is the time to die        |  | - 180 |
| Vanderkemp, the Missionary   | - | 413  | Wilberforce, Life of, reviewed |  | - 68  |
| W                            |   |      | Y                              |  |       |
| Walking with God             | - | 380  | Youghal Imposture              |  | - 81  |
| West's (Mrs.) Life, reviewed | - | 498  |                                |  |       |









